

CAMP MOWGLIS
Hebron, New Hampshire

NATIONAL REGISTER OF HISTORIC PLACES NOMINATION



Prepared by

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for

Camp Mowglis

February 2019

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: CAMP MOWGLIS

Other names/site number: _____

Name of related multiple property listing: _____

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

2. Location

Street & number: 6 Mowglis Drive

City or town: Hebron State: NH County: Grafton

Not For Publication: Vicinity:

3. State/Federal Agency Certification

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

I hereby certify that this ___ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property ___ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide x local

Applicable National Register Criteria:

 x A B x C D

_____ Signature of certifying official/Title:	_____ Date
_____ State or Federal agency/bureau or Tribal Government	

In my opinion, the property ___ meets ___ does not meet the National Register criteria.	
_____ Signature of commenting official:	_____ Date
_____ Title :	
_____ State or Federal agency/bureau or Tribal Government	

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4. National Park Service Certification

I hereby certify that this property is:

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

Signature of the Keeper

June 20, 2019
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

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

Category of Property

(Check only **one** box.)

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

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>28</u>	<u>6</u>	buildings
<u>8</u>	<u>1</u>	sites
<u>9</u>	<u>3</u>	structures
<u> </u>	<u> </u>	objects
<u>45</u>	<u>10</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/religious facility
DOMESTIC/camp
LANDSCAPE/natural feature

Current Functions

(Enter categories from instructions.)

RELIGION/religious facility
DOMESTIC/camp
LANDSCAPE/natural feature

7. Description

Architectural Classification

(Enter categories from instructions.)

NO STYLE

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD, STONE, ASPHALT

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NARRATIVE DESCRIPTION

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

SUMMARY

Camp Mowglis is located at the northeast end of Newfound Lake in the Town of Hebron. The nominated property includes three parcels. The core property of nearly fifty-four acres is on the west side of the Mayhew Turnpike (NH Rt 3A) and contains all but one of the camp's resources and infrastructure. The other two parcels lie directly across the road; their combined 104 acres are undeveloped woodland, used in part for orienteering, axemanship and hiking. A discontinued camp trail, the White-Footed Mouse Trail, is located on the southern of those two parcels.

The core property is mostly wooded with resources concentrated along the southern portion, tucked amidst the trees or set within modest clearings. Two brooks wend westerly through the property, starting at the turnpike and flowing into the lake. Originally named Waingunga and Baloo brooks, they are now known as Chapel and Toomai brooks. The camp's approximately 1,300' shoreline forms the western boundary of the core property. It gently undulates to form three coves, the southern two of which serve as boat and swimming areas.¹ A low, mortared stone wall surmounted by a wooden fence (#49) provides a formal edge to part of the eastern boundary which parallels the turnpike. Further north, the wall transitions into an older, more informal and traditional roadside dry-laid wall. There are two breaks in the newer wall for the main entrance into camp.

An internal camp road (#50) enters the property at its southeast corner. Narrow and unpaved, the road wraps behind the Jungle House (#1) before heading in a generally westerly direction to the shoreline. A spur hugs the south lot line and leads directly to Baloo Cove (#47). Sections of the camp road are edged with boulders. Stone gate posts (#39) mark the historic transition from the more public portion of the property onto the private grounds of the camp. Numerous footpaths, most of them in existence for over 100 years and often edged with stones or small logs, crisscross the property to link buildings, the chapel and recreational resources.²

The core property includes 54 resources—44 contributing and 10 non-contributing. (One contributing resource, a discontinued mid-nineteenth century well (#52), is on the southern of the two parcels across the road.) Most of the resources are buildings that, with rare exception, were in place by 1941. All of the resources either currently or historically have directly served the camp's purposes.

¹ From Mowglis' shoreline, the view across the lake is to an undeveloped forty-four-acre parcel with 3,500' shoreline. According to an article in *The Call* (2017: 44), Elizabeth Holt and Alcott Elwell began acquiring this land in 1921 in order to ensure low-impact use and preserve the view from Mowglis' shoreline; the parcel was slowly pieced together over a twenty-year period. In 1962, the Elwells arranged to transfer the land to the New Hampshire Audubon Society. (*The Call*, 2018: 27) It is now known as Paradise Point Wildlife Refuge.

² Photographs from 1910 show footpaths edged with stones.

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In addition to the 34 buildings on the grounds, the nomination includes a range of natural and man-made structures, sites and an object, all of which are integral to the camp and its character. Contributing structures include an open-air chapel, tennis courts, camp road, gate posts, roadside wall and a pavilion. Contributing sites include campfires, athletic fields, beaches and coves, and a garden. The sole contributing object is a rock marker that protrudes from the lake.

All of the ten non-contributing resources are so categorized solely due to age as they were constructed within the past fifty years. Six are buildings: Upper and Lower Mines (bathroom facilities, #7 & 24), Woodworking Shop (#5), Kent Cottage (staff dwelling, #33), Baloo Cove Bath House (#34) and a shed (Tobaqui, #36). The remainder are structures (three footbridges, #51a-c) and a site (Lower Ballfield, #45).

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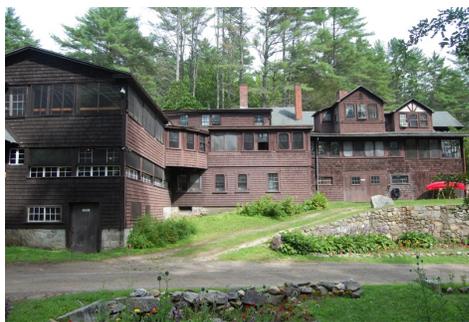
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DESCRIPTION OF RESOURCES

All photographs in this section taken by Elizabeth Durfee Hengen between May 2016 and August 2018

1. Jungle House, ca. 1830s/ca. 1910/1918/ca. 1923. Contributing building.



Description:

The Jungle House fronts on the Mayhew Turnpike (NH Rt 3A). It is a rambling, picturesque building that evolved from a mid-nineteenth century, 1 ½ story farmhouse with wing that was enlarged and renovated several times in the early twentieth century as it became the primary building and public face for newly established Camp Mowglis. (See chronology of renovations below)

The main block, which is the original and southern portion of the building, is side-gabled and rests on a granite-block foundation. It has clapboard siding on the facade and wooden shingles elsewhere. A tall brick chimney rises from the asphalt-shingled roof. The front (east) roof slope has two dormers: a small, shed-roof dormer and a broad wall dormer. Most of the first-story windows have 9/6 sash that dates from three eras: ca. 1830s, ca. 1850s and 1910s-1920s. Upper-story and dormer windows have 6/6 sash. Many windows have wooden screens with braced corners that are an important element of the picturesque design. The main entrance, which is centered on the east wall, has a gabled portico with Tuscan columns and granite steps. Mid-nineteenth century sidelights flank the door, which has two elongated, vertical panels below three lights and a brass knocker of a wolf's head; the door was likely installed when the existing portico was built in 1918. (There were two earlier porticoes and porches of varying designs at this entrance.) Both the portico and wall dormer have half-timbering in their gable fields. To the right of the entrance there is a bay window with multi-pane, casement sash.

A two-story sunroom projects from the south end of the main block; it started as a one-story addition ca. 1910; the second story and half-timbering detailing date from the early 1920s.

The wing, also mid-nineteenth century but yet more altered in the early twentieth century, has a band of windows with 6/6 sash and a bay window on a fieldstone base on its facade. The roof has a shed-roof dormer. Like the main block, the wing has clapboards on the facade and shingles elsewhere.

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The north end of the building is a 1 ½ story, front-gabled, eclectic and lengthy addition mostly built in 1918 at right angles to the wing. The section facing the road was built a few years earlier. It has a fieldstone foundation, clapboard siding and a multi-sided bay window with a band of 6/6-sash windows; a tall, tapered, exterior fieldstone chimney breaks the eaveline. Quarter-round window openings and half-timbering are found in the gable field. A second fieldstone chimney rises from the ridge. The remainder of the addition dates from 1918. Near the east end, a gabled entry projection has been fitted with a ramp. The west end, two-stories due to the sloping site, has a low-pitched gable roof, open porch and a variety of irregular projections. The upper level has bands of 6/6-sash and multi-pane awning windows.

The rear elevation of the Jungle House is a hodgepodge of enclosed porches, gable and shed-roof dormers, and on the lower (cellar) level of the main block, hinged service doors accessing storage areas.

Chronology of Jungle House Renovations

Nearly all of the renovations to the Jungle House occurred during Elizabeth Holt's era at Mowglis and were undertaken between 1902 and 1925. Most, if not all, of the alterations after 1914 were designed by Stanley Bruce Elwell, Boston architect and twin brother of Alcott Elwell (see Statement of Significance).

A photograph of Elizabeth Holt in front of the Jungle House taken in 1905 shows the main block with the existing roof dormer but a different entry porch that matched the width of the dormer. The smaller shed-roof dormer was not yet built. The two windows to the left of the main entrance are those in place today, as are the windows in the roof dormer. The wing had four traditionally spaced windows and a centered doorway with sidelights, all removed in the 1920s. The existing shed-roof dormer with four windows was in place, as were the brick chimneys on the main block and wing. Though not visible in this photograph, the building by then had an open dining porch, which spanned the rear wall of the wing; it is still expressed today, though encapsulated within the Pack dining room. At 100' above the lake, the dining porch commanded a sweeping view of the water and mountains beyond.

By 1911, the front entry porch had been replaced with a shallower, gable-roof porch with parapet wall. (Whether the bay window to its right was also added then is unknown.) Also, the sunroom, which started as a single story with shingled balustrade, had been added. Within a couple of years, a small addition was placed on the north end of the wing. (An exterior fieldstone chimney was part of this addition, still visible within a later kitchen addition—see below.) Much of the 6/6 sash and the window screens date from this period.

In 1918 the main entrance porch was again replaced with the existing portico; it had a semi-circular detail with radiating muntins in the gable, removed a few years later when the half-timbering was applied. That same year, the small addition at the north end was vastly enlarged to provide an expanded kitchen and dining room, today's Pack dining area. As first designed, the dining room had low parapet walls and was open to the weather above, with a wooden awning to

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provide protection from the sun and rain. An angular bump-out defines the intersection of the 1904 dining porch and its 1918 extension.

A few years later and perhaps as early as 1920 when the Cub Department was established, the lower level of the 1918 addition was finished off for its dining room. The space is still lit by a band of six-pane awning windows. Original interior features from this period include two dumbwaiters and a General Electric ice box.

Additional remodeling to the Jungle House occurred sometime between 1922 and 1925 when all of the picturesque half-timbering was applied and multi-pane windows installed.³ The small, shed-roof dormer on the facade of the main block also appeared at this time, as did the bay window on the wing and second-story addition on the south sunroom. Interior alterations to the farmhouse that likely occurred at this time include the shallow-arched fireplace in the living room, fireplace surrounds elsewhere, French doors and removal of plaster from the ceilings to expose the beams.

Since 1925, there have been no substantive alterations to the Jungle House.



The Jungle House, 1911.



Left: Jungle House dining room on porch added in 1904. *Right:* Dining room expansion, 1918; note windows are fully open. *Courtesy Meg Tweedy Drazek*

³ A photograph of the Jungle House in 1921 does not yet show this picturesque redesign, but the half-timbering does appear in a 1925 photograph.

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Jungle House, showing half-timbering and sunroom addition alterations from early 1920s. Photographed 1938.

History:

This former farmhouse, known as the Barnard Farmhouse, was one of three buildings on the property when Elizabeth Ford Holt took it over in 1902. She immediately adapted the building to serve as headquarters for her new camp and her own summer residence. The camp office (until Headquarters was built in 1907), library (until it relocated to Kipling Hall in 1911), kitchen and dining room were situated here.

The building continues to house staff, serve as the off-season office and hold the camp kitchen and dining rooms.

2. Garage, 1914/1920. Contributing building.

Description:

Like the Jungle House, the garage fronts onto the Mayhew Turnpike. It was built in two sections: the original, square-plan block with high, pyramidal hip roof; and a lower, recessed addition to the north. The entire building is clad with board-and-batten siding. The front wall of the original section has a pair of hinged, folding doors, each with a large recessed panel filled with diagonal boards and a fifteen-light window above. The north extension, built in 1920, has similar doors, though smaller and not folding. Side walls have horizontal openings with pairs of twelve-light windows and folding shutters.



History:

The garage was built in 1914 to house the camp's first automobiles, two 'open Overland cars' that were used to accompany boys on their Long Trips. (Previously, horse-drawn wagons carried provisions for the trips.) The north extension was built in 1920 to accommodate the camp's new Ford Land Cruiser.

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3. Lodge, 1904/1918. Contributing building.



Description:

The Lodge, situated behind the Jungle House, is one of the three buildings within the more public realm of the camp property, perhaps accounting for its exterior wall cladding of wooden shingles, rather than the more rustic board-and-batten siding employed on other camp buildings. It is a large, 1 ½-story, front-gabled building with a shed dormer on the south roof slope and a gabled dormer on the north slope. The rear gable end has an exterior brick chimney and a one-story, shed-roof extension across the exposed cellar level that housed the camp's showers until Upper Mines was built in 2003. Windows have 6/6 sash; those flanking the front entrance are paired and share a multi-light transom. First story windows have folding shutters with pine tree cutouts. The gable peak features a half-round opening that was a louvered vent and is one of the only surviving features from the building's origins as a barn.

The main entrance to the Lodge, found on the east gable end, features a porch with built-in benches, radiating stickwork in the gable and rafter tails with circular cutouts in their rounded ends. (These features also found on the Red Cross Building (#17) and Athletic House (#18).)

The interior of the Lodge is more finished than most of the camp buildings, again reflecting its more public status. It is largely open on the first floor, with arched latticework ornamenting doorways. An inglenook with built-in benches and recessed brick fireplace is the focal point of the space. To its left, a wooden screen with sculpted birds and foliage is affixed to the wall. (The screen, which dates back to Alcott Elwell's era, was moved here from the Jungle House in the 1900s.) Upstairs, the front room holds beds for sick campers, while two smaller rooms serve as a bedroom for the camp nurse and quarantined boys.

History:

The Lodge started out as a barn built by Elizabeth Holt in 1904. It housed equipment, wagons and carts used for the Long Trips, and the camp horse, "Pots-Gerald," employed for much of the grounds work. The hay loft was above. In 1918 and following plans prepared by Stanley Bruce Alcott, the barn was transformed into the camp infirmary, prompted by an outbreak of whooping cough. (The infirmary was previously located in a cabin on Lone Wolf Island.) The hay loft

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became a bedroom for ill boys. Campers dubbed the bathroom, which had the sole bathtub for campers, the 'Chamber of Horrors.'⁴

4. Mang, 1910/ca. 1940s. Contributing building.



Description:

One of a handful of small staff cottages scattered around the property, this consists of a one-story, shed-roof dwelling and, at the east end, a small, open garage that juts forward of the facade. (A photograph taken in 1950 shows there were once double doors on the garage.) Walls are clad with novelty siding. Windows have 6/6 sash on the south-facing facade and four-light awning windows along the west wall. A brick exterior chimney is on the rear wall.

History:

This dwelling evolved from a horse shed and was made over into a modest dwelling in 1910 for a man named Albert Moore (role unknown).⁵ The horse shed was likely the back section of the existing garage. Circa 1940s the cottage was further improved with a chimney, running water and the garage was extended forward to accommodate an auto.

Mang was the bat in *The Jungle Book*; for many years, the building was known as 'Mang the Bat.'⁶

5. Woodworking Shop, 2014. Non-contributing building (due to age).

Description:

Despite its recent construction date, the woodworking shop adheres to the design principles of Mowglis' older buildings. It is a rectangular structure clad with board-and-batten siding and capped with a steep gable roof. Windows have 6/6 sash along the long sides and are tucked up into the eave. Window openings on the gable ends are horizontal and contain three lights. The east gable end has a pair of hinged doors at the main entrance and an opening above that recalls a hay door



⁴ Elwell's History in *The Howl*, 1958: 32.

⁵ Elwell's History in *The Howl*, 1959.

⁶ 1930 Map of Mowglis.

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in a barn. A secondary entrance is on the west (rear) gable end. The building rests on concrete posts.

History:

The camp's first woodworking shop was built in 1907 on the shorefront. *The Howl* of that year reported it was the "most popular building in camp." It was equipped with work benches and lockers for each boy to keep his tools. (For many years, campers brought their own tools to camp.) A favorite activity was planing, sawing and whittling little sail boats for the camp fleet. The building did not last long—it was gone by 1921. Though some woodworking occurred in the crafts shop, it was a century before Mowglis erected another true woodworking shop.

The initiative for a comprehensive woodworking industry had its genesis in a gift of tools and equipment from alumnus Douglas Warwick in 2004, followed by a second and similar donation six years later from the children of teacher and avid woodworker Dr. Francis E. Gassiraro—a gift accompanied by their wish a shop be constructed for which they would make a lead gift. In 2014 and in an effort spearheaded by K. Robert Bengtson, construction started on this building, strategically located close by the crafts shop.⁷

6. Craft Shop, 1915/1927/1931. Contributing building.

Description:

The Craft Shop is a one-story, rectangular building erected in 1915. Over the ensuing century, a number of additions have expanded its size and function. The original building, which is closest to the stone gate posts, has a steep, gable roof with a tall, brick ridge chimney at the west end and a low-slung shed-roof dormer with six-light windows on the south slope slopes. (A photograph in the 1917 issue of *The Howl* shows a rustic, perhaps log, vergeboard that formed a "V" above the ridge line, a detail employed on other buildings during this era.) A continuous band of six-pane awning windows at the eaveline lights and ventilates the interior. Paired doors faced with vertical boards and an opening to either side are found at the main entrance, now located in the east gable end. The 1917 photograph suggests the original main entrance was not here, but on the west end, where a doorhood featured similar vergeboard detail. The current entrance in the west end is now secondary and has a roughly built canopy to provide a covered outdoor work area. The gable peak has early 6/6-sash windows; smaller window openings left of the entrance are newer.



⁷ *The Call*, 2015: 7; Bengtson interview.

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An early addition occurred in 1927 when the shed-roof maintenance shop was added off the northeast corner. It has various wooden doors with vertical-board sheathing and small openings above along the south wall. The camping, or trip, closet at its east end appeared in 1931, as did a blacksmith shop. The maintenance shop continued to expand incrementally along the rear wall of the original shop to provide additional space for tools and maintenance equipment. All of these additions remain.

History:

The Craft Shop has been one of the most used—and added onto—buildings on the camp grounds since it first opened for use the summer of 1916. Hebron resident Frank Russell built the shop.⁸ That first season, boys made hammocks, guns, warships, swords, daggers, kites, paddle wheels, stilts and more. Since then, every camper has spent time within fashioning a diverse variety of items. In 1976 a potter's wheel was added.

7. Upper Mines, 2003. Non-contributing building (due to age).

Description:

One of two camper bathroom facilities, Upper Mines is a rectangular, gable-roof, wood-frame building with board and batten siding. Six-pane windows are found at the eave. The building's entrances are in the gable ends, each of which has a small extension.

History:

It is not known when Mowglis first introduced indoor plumbing facilities, and early maps of the camp do not identify any buildings for such use. Alcott Elwell's first thesis (1916) spoke to the importance of flush toilets on camp properties, suggesting Mowglis probably had them by then. The term "The Mines" was in use by 1937, appearing in that year's *The Howl*, "after breakfast we report to Mines!" For many years, the camp's only showers were in the lean-to extension along the rear of the Lodge. (Pack toilets were in Lower Mines, which was standing by 1930; Cubs had their own toilet building.) In 2003 the camp built this facility which for the first time brought showers and toilets under one roof. It was also the first new building at camp in over sixty years.

8. Cook's House, 1904/ca. 1910. Contributing building.

Description:

Located near the south edge of the property and to the rear of the Jungle House, this is a one-story, gable-front cottage on a poured-concrete base. Walls are clad with a mix of wooden shingles and board-and-batten siding. Windows have 6/6 sash. The entrance is offset in the east gable end, sheltered by a modest, gabled doorhood on plain brackets. A brick chimney is appended to the south wall. A later, lengthy open porch with a gable roof projects south



⁸ Frank Russell's sisters, Mary Russell, who was camp dietician starting in 1910, and Ruth, lived near Mowglis into the 1980s, providing stories and background information about Elizabeth Holt and Alcott Elwell to later directors. (Robert Bengtson interview).

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off the southwest corner, elevated high above the ground due to the sloping site. The interior was substantially renovated in 2016.

History:

This cottage is understood to have evolved from the camp's poultry house, erected in 1904.⁹ Within a few years it was rebuilt for a dwelling for the camp cook.¹⁰ For twenty-eight nearly consecutive seasons, it was occupied by Asley Smith who, as camp cook, served under four directors, starting with Elwell in 1948. During his 'off' season, Smith was a cook at MIT.¹¹

9. Ice House, by 1930. Contributing building.

Description:

Built into a steep slope, this building still retains the form of an ice house with its steep roof, poured-concrete side walls, shingled gable areas and ventilator that extends the length of the roof ridge.

A Dutch door offers access to the upper level on the east side, and a traditional camp door below a transom window is found on the west gable end. A tall, narrow, gabled projection off the west end provides storage for the camp's axes.



History:

The camp had an ice house from the outset. The 1921 map of Mowglis shows it directly north of the cook's house, rather than on its current site west of the cook's house. Whether the original ice house was relocated to this site or whether it was later replaced altogether is unknown, but by 1930, it was on this site.

The ice house stored blocks of ice that would have been cut from the lake during the winter. Its roof ventilator is a surviving feature reflecting the building's original function. There may also be remnants of insulating sawdust in the walls.

10. Wood Shed (AKA "Ax Yard"), 1924. Contributing building.

Description:



This is a five-bay structure with a gable roof and walls sheathed with horizontal boards. The bays are open on the west side, separated by hewn timber posts resting on concrete blocks. A slatted, shed-roof addition projects from the south gable end; it holds stacks of wood split in the ax yard in front. Since 1924, the building has served as the camp's primary storage shed.

⁹ Bengtson interview. Alcott Elwell makes no mention of a poultry house on the grounds in 1904, but that may be due to its diminutive size and secondary function. (See Elwell History in *The Howl*, 1958)

¹⁰ Bengtson interview.

¹¹ *The Call*, 2016: 22.

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#11. Campfire Rock, 1904/1908/1921. Contributing site.

Description:

Campfire Rock is at the heart of the camp, literally and figuratively. It occupies a level, open space at a “V” in the camp road. A dry-laid fieldstone retaining wall curves with the road and forms the southern edge of the site. The formal entrance to the campfire is at the northeast corner where there is a large boulder known as Council Rock and on which the camp director traditionally oversees the proceeding. A bronze wolf head (Akela) is set into the rock.



A stone-ringed fire pit is in the center of the site. When camp is in session, long, wooden seats encircle the fire, one for each camper. As campers earn the requisite ribbons, they are invited to move their seat into an inner circle.

History:

Since Mowglis was founded, evenings have been identified with a campfire. Elizabeth Holt held them at Redcroft and continued the tradition at Mowglis. Mowglis' site was within an open field that sloped to the lake and offered sunset views of the water and Mt. Cardigan. The earliest photograph of the wooden seats appeared in the 1908 issue of *The Howl*. A few years later, the site was leveled and, in 1921, the retaining wall built. Bradford Burnham, coxswain of Harvard Varsity Crew and Mowglis' crew coach, sculpted Akela from clay dug at the waterfront; the head was later cast in metal.¹²

In Mowglis' early years, campfires were held most nigh the weather cooperated. It was a time to talk, sing songs, tell stories and quietly reflect. The ritual started with two minutes of silence “to bind us together and to give us a pause in order that we may look into the fire and hear the call of the pack.”¹³

The Inner Circle was established in 1919, initially achieved through three ribbons. In 1922 Mowglis initiated a formal ceremony for those campers, held on the final Saturday of the season. The ceremony, which continues to this day, reenacts Mowgli's own acceptance into the Seonee Wolf Pack. The camp director as Akela sits on Council Rock, while counselors representing Bagheera, Baloo, Hathi and Kaa speak for each candidate as he comes forward to stand before the Pack. As each member is admitted to the Inner Circle, a small fire is started in front of him, lit from the main fire to symbolize the kindling of warm friendships.¹⁴

¹² Elwell's History in *The Howl*, 1961: 48.

¹³ *The Howl*, 1922: 33. By 1958, campfires were held twice a week. Songs, trip reports and readings of pieces written for *The Howl* formed the focus of the gathering. (*The Howl*, 1958)

¹⁴ *The Howl*, 1926; Elwell's History in *The Howl*, 1961: 47.

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12. Weather Bureau House, 1915. Contributing building.

Description:

This is a small, hip-roof building with walls that are covered with board-and-batten siding, but left as open slats at top and bottom. A single, unscreened window opening with narrow shutters is on the west (front) side. A chalkboard mounted on an exterior wall offers current and next-day weather conditions.



The interior appears exactly as it did in a 1956 photograph. Benches line the sides, and a barometer, hydrometer and thermometer, as well as a slate board with chalk holder, hang on the wall. Even the mounted sign instructing the weather counselor has not changed.

History:

The Weather Bureau has been part of camp life since 1915. The first published image of the building, which appeared in the 1916 issue of *The Howl*, shows an open rustic structure with a hip roof. At some point prior to 1956, the structure was enclosed.

The Bureau was organized to teach campers how to understand weather conditions through daily observations using weather maps and bulletins, wet and dry bulb thermometers, maximum and minimum thermometers, a weather vane and rain gauge. The boys computed humidity and dew points, observed clouds, recorded the lake temperature, and toward night, prepared a forecast for the next day. *The Howl* humorously reported in 1915 that during the Bureau's first year, its members had not yet learned how to have their own way, so the rain got the better of them that summer.

The following summer, an aneroid barometer was added, and twenty-five campers applied for membership into the club, though there was space for only fourteen.

13. Kipling, 1905/ca. 1917. Contributing building.

Description:

Kipling is one of two buildings in Cubland. It occupies the southwest corner of Cubland, somewhat tucked into the woods. Its present appearance reflects a series of additions and alterations as the camp has adapted one of its earliest buildings for various purposes.

The rectangular, gable-roof building is clad with board-and-batten siding. A tall, brick chimney rises from the ridge toward the north end. Window openings contain a mix of 6/6 sash and six-light awning sash. The front (east) elevation features a gabled entry projection added ca. 1917 with six-pane casement sash and a doorway in the side wall. A pair of doors on the rear of the building are no longer in use. Another entrance is found toward the north end in a ca. 1917 addition. The addition's windows are a band of six-light awning windows also placed just below the eave.

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The interior is divided into two rooms. The hall occupies the larger (south) space and features a low, arched fireplace with a moose head mounted above it. Hanging on the wall across the room are a wooden carving of a wolf and the stuffed head of a deer. Rough, wooden benches line the walls. The smaller room to the north is also lined with wooden benches. Built-in bookshelves recall the room's original use as the camp library. It continues to house books for the Cub Department.



History:

Kipling evolved from a small dormitory erected in 1905. Originally called “The Lair,” a name derived from *The Jungle Book*, it was affectionately dubbed “The Bug House,” a name that reportedly shocked parents who thought their sons slept in an insect-infested building. More formally, the building was called the Club or Cub House.¹⁵

As initially constructed, Kipling was a rectangular building with its entry in the north gable end and a series of four, small windows with six-light sash on each side elevation. The building was intended to remind campers of “familiar incidents in the life of Kipling’s Mowgli, the little man cub of the Jungle Books, and to kindle in them as in him a kindly human interest in our neighbors, the woodfolk.” To that end, a plaster cast of a wolf, a gift from Alcott Elwell, was to hang over the fireplace, recalling how Akela kept watch over the Pack.¹⁶ It was a few years, however, before the fireplace, as well as a deep porch for rainy day games, were added to the north end.

When the building became the camp’s first assembly hall in 1909, a stage was added and the building renamed Kipling. For the next decade, it hosted the weekly Saturday evening events and rainy day activities. The camp library relocated here from the Jungle House in 1911, eventually moving into an addition that replaced the north porch. (By 1919, the library numbered 450 books.) A description of the building in 1912 in *The Howl* mentions the walls recorded the

¹⁵ *The Howl*, 1907; Elwell's History in *The Howl*, 1958: 33. "Cub House" proved coincidentally appropriate when Kipling was turned over to that department in 1922.

¹⁶ *The Howl*, 1907.

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camp's history through writing and pictures, including records of sporting events since 1903. An image of Rudyard Kipling hung over the fireplace.

In 1922, newly erected Gray Brothers Hall (#15) became the center for camp indoor activities, and a year later, Kipling became the recreation hall for the new Cub Department.

14. Ford Hall, 1902-03. Contributing building.

Description:

Ford Hall is immediately east of Kipling and comprises the other building in Cubland. It perches on the crest of a steep slope and faces north toward the Cub's recreation space. Unlike the Pack dormitories, Ford has a steeply pitched roof and widely spaced window openings with additional openings in the gable peaks. A lengthy wash porch projects from the north elevation and a writing porch from the east gable end. An extension off the lower level of the west end that accommodates staff has 6/6-sash windows and a small inset porch.



History:

Ford Hall was the first building erected expressly for the new camp. Construction on the dormitory started shortly after Elizabeth Holt acquired access to the former Barnard Farm in 1902. Known as The Cave, the building was ready for the camp's first season of 1903. Early photographs show a large boulder against the north side, long since removed. During the particularly rainy summer of 1915, The Cave served as overflow space for indoor activities, supplementing Kipling Hall. After the Cub Department was formally established in 1920, Ford became the exclusive dormitory for Cubs.

In 1915, the building received its current name in memory of Elizabeth Holt's son, Ford Holt, who worked at Mowglis for four summers and died in 1910 at the age of thirty-two.

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15. Gray Brothers Hall, 1939. Contributing building.

Description:

Gray Brothers anchors the western edge of the flattened area (once the athletic field) below Campfire Rock. It and the Jungle House are the camp's largest and most iconic buildings. Completed in 1939, Gray Brothers replaced an earlier hall that burned. (See *History* below) It is a tall, one-story, gable-on-hip structure with a nearly fully exposed lower level due to the sloping site. Most window openings have 6/6 sash; those immediately below the gabled roof have six-light hopper sash.



The facade (east) elevation features a broad porch with two sets of double doors that lead into the building. Against the back wall of the porch there is a fieldstone fireplace with an inset bronze plaque depicting Alcott Farrar Elwell as a young man in profile; a wolf and an evergreen tree fill each lower corner.¹⁷ A hip-roof bay window is centered over the porch; above it rises a fieldstone chimney.

The south elevation incorporates a large, inset screened porch on the main level reached from an exterior enclosed stairway. The lower level of the building is accessed from both the south and north, the latter via a wide, open entrance with clipped corners.

¹⁷ In 1931 Alcott Elwell's wife presented the camp with a bas-relief of her husband executed by George Borst of Philadelphia. If it were this piece, it would not have originally been in Gray Brothers Hall as it would have been lost in the fire. (*The Howl*, 1931)

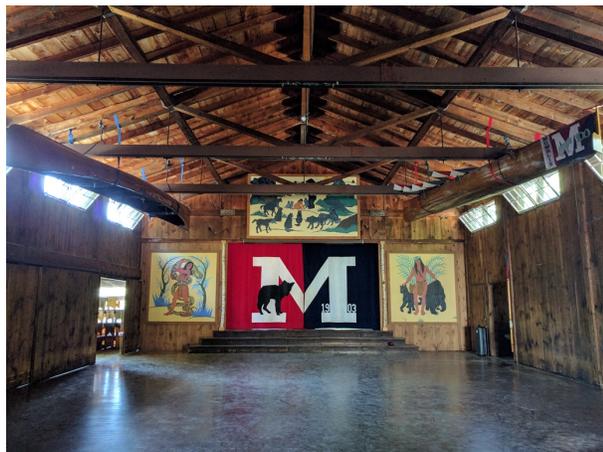
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The interior of the building is rich in iconography and decorative detailing, much of it found in the large, open hall that occupies most of the main level. The camp's original (1911) crew boats hang from the ceiling. A stage is at the west end of the hall. Birch logs flank its opening, and artwork—a blend of original and reproduction (see below)—executed by Cheyenne artist Richard West (Wah-pah-nah-yah) surrounds it. (For more information about Richard West, see



Significance section) His paintings depict scenes from *The Jungle Book*: the left mural shows Mowgli playing with Kaa the python; the right mural shows Mowgli with Baloo the bear and Bagheera the black panther; and the upper panel shows Mowgli as a young boy with Baloo, Bagheera, Akela and the wolf pack. At the opposite (east) end of the hall, there is a large fieldstone fireplace. Above it is a shallow balcony with an image of a bird painted by West; to either side hang colorful totem-poles.

The music room is in the northwest corner of the main level, and a staff office is in the northeast corner. A narrow room on the south side of the building accommodates the camp library, which is fitted out with wooden shelving and benches below the windows. Reproductions of seven paintings by West depicting Cheyenne tribe scenes hang on the wall. (The originals have been conserved and are now in storage.) The lower level of the building has a staff recreational room, camper mailboxes, costume room and storeroom for camping equipment. Additional storage space, as well as an inset, screened ping pong porch is found on a sub-level at the rear of the building.

History:

The first Gray Brothers Hall was constructed in 1922, the camp's twentieth season. A number of parents, inspired by what Mowglis and Mrs. Holt had done for their sons—and knowing the camp had outgrown Kipling Hall—raised funds for a new assembly hall where the boys could congregate for Saturday evening events and on rainy days. (When Gray Brothers was ready, Kipling Hall was turned over to the Cub program.)

Stanley Bruce Elwell designed the new hall, providing it with a large stone fireplace, stage and space for Stokes Library, the camp library with close to 500 volumes and previously in Kipling. Local carpenters, a Mr. Kidder and Mr. Mooney, constructed the building.¹⁸ The hall became one of the most used places in camp, hosting plays or movies every Saturday night and providing the setting for special events. An autographed photograph of Rudyard Kipling, given by him to Elizabeth Holt, hung in a place of honor, and autographed photographs of Lord Baden Powell and Admiral Byrd perched on the mantel. Camp trophies occupied niches, and photographs of campers, crew teams, counselors, award winners and Mowglis events covered the walls. The basement held the camp's costume room, and the back porch had four ping pong tables.

¹⁸ The previous summer, the two carpenters had assisted older campers in building Crag Hut on Cardigan Mountain, and they undoubtedly worked on other buildings on the camp grounds.

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Early in the morning of August 10, 1938, Gray Brothers Hall tragically burned to the ground. It was the first fire in the history of the camp, and its cause never explained.¹⁹ Director Alcott Elwell immediately set about rebuilding the hall, using more than 500,000 board feet of lumber felled by the September, 1938 hurricane, most of it on camp property. The architect was Harold H. Owen of Hopkinton, New Hampshire.²⁰ Construction started in the early spring of 1939, and the hall was ready for camp that season. Current and former campers donated much of the monies for the new building; William B. Hart, who would become director of the camp more than twenty years later, served as treasurer of the building fund. Mrs. Robert Blake, whose son, Robert Clement Blake, Jr., died in the fire, gave Mowglis \$1,000 to establish a library in his memory. Other donors funded West's artwork.²¹ Kipling's widow sent a portrait of Rudyard Kipling to replace the one lost in the fire.²²

In 1976, Richard West returned to Mowglis to refurbish his artwork, but by 2011, it was in extremely poor condition. After exploring various options, the two murals were removed for conservation purposes, then reframed and hung in their original locations. The curtain, however, proved prohibitively expensive to conserve.²³ After years of repeatedly being rolled up and down, its paint was flaking and canvas blackened by mold. The camp hired a professional to digitally photograph the curtain and project the image onto a canvas that was stretched into a frame to hang above the stage opening. The stage curtain that took its place was designed to recall the banners that long hung on the facade of Gray Brothers during crew week. (The original curtain is now in archival storage.)

Gray Brothers was named for Mowgli's cub-brother.

16. Headquarters, 1907. Contributing building.

Description:

This is a modest one-story, square-plan structure with several rear additions. The original building has a pyramidal hip roof that flares at the eave. A brick chimney (added in 1920 to vent a stove) is against the north wall. Entrances are found on the east and south walls; most of the windows have 6/6 sash.

¹⁹ For more information on Gray Brother's fire, see Significance section.

²⁰ Harold Owen designed many residences in Concord's West End during the 1920s and '30s, as well as Concord's Eastman School (1935) and the former Concord Monitor Building (3 North State Street, 1929).

²¹ Mrs. Charles F. Toppan was one of the major donors underwriting the cost of West's stage curtain and murals.

²² Letter from Carrie [Caroline] Kipling to Mr. Elwell, January 12, 1939; News clip in Elwell Diaries, Vol. 3. Robert Clement Blake, Jr. was a member of The Pack in 1934-1935 and on the staff 1936-38. A second staff member, Richard Lovering Hooper, also perished. (*The Howl*, 1938: 32) The bulk of the library's book collection remained that donated by the Blakes until 2007, when another Mowglis parent and his camper son, Jay Gulitti, donated 700 new titles in memory of Jay's mother and Foundation trustee, Melissa Gulitti. To mark the occasion, Jay, who later became Mowglis' crew coach, designed a bookplate. (*The Call*, 2007: 9)

²³ Despite Richard's West's prominence as a Cheyenne artist, these three pieces did not hold high monetary value as West had engaged members of the junior staff to execute much of the actual painting. (Bengtson interview)

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The shed-roof extension that projects to the rear is an early addition. The rear porch, which features Mowglis' traditional grid-pattern railing, was added in 1921. The wooden wolf on the ridge was originally on Gray Brothers Hall and relocated to this building sometime after 1950.

History:

For the first few seasons after Mowglis was founded, Mrs. Holt used the Jungle House for all administrative work. In 1907 she erected this building for a base of operations during the camp season, siting it in the midst of the property just below Campfire Rock and alongside the new athletic field (the flat area in front).²⁴



From left: Headquarters, Red Cross House and Athletic House

17. Red Cross House, 1920. Contributing building.

Description:

The Red Cross House is located near Toomai Brook and close by Headquarters. It is a rectangular building clad with novelty siding with horizontal window openings with six-pane casement sash at the eaves. Folding shutters feature cutouts of crosses. The main entrance is offset on the south elevation and has a simple portico with radiating stickwork in the gable, a detail that is repeated in the two gable ends.

The porch along the west gable end is a later addition; it has simple, square posts and braces and the traditional Mowglis grid-pattern railing. (Historic photos show the vergeboard once formed a "V" above the ridge line similar to a wigwam. This detail also appeared on the Craft Shop.)

History:

This was built as the Red Cross House in 1920 to plans prepared by Alcott Elwell (probably with input from Stanley Elwell).²⁵ The building replaced a tent for the same purpose. Inside, it had two rooms, one for the camp doctor and the other for weighing and measuring the boys, an activity that occurred every Sunday. Both construction and furnishings were funded by Edward Everett Alley in appreciation of his two sons' happy years at camp. The building now houses staff.

²⁴ *The Howl*, 1907.

²⁵ Elwell Diaries, vol. 2.

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18. Athletic House, 1919. Contributing building.

Description:

This is a small, gable-front building sited on the edge of Toomai Brook and adjacent to the bridge (#51b) crossing to Cubland. Walls are clad with novelty siding. The exposed rafter tails have rounded ends and circular cut-outs.

History:

The original function of this building was to house athletic equipment. (A captioned photograph in the 1919 issue of *The Howl* refers to it as the Field Equipment House.) It was sited at the edge of the camp's athletic field (the open, level area in front of Gray Brothers).

PACK DORMITORIES (#19-23)

General Description:

With the exception of Den, each of the Pack dormitories started out as a tent on an elevated platform; the front of the tent typically extended forward to create a covered porch. As tents were gradually replaced with buildings, each new dormitory differed in appearance, yet shared key architectural features. Some of the features—writing porch, wash porch and identical interior furnishings (beds, bunks and cupboards)—were directly informed by Mowglis' program. Other features, such as dimensions, massing and height, were dictated by topography or need.

The dorms are rectangular forms with board-and-batten siding and gabled roofs with exposed rafter tails; deep overhangs provide rain and sun protection. A continuous band of horizontal window openings (originally unscreened) are along the eaves, and additional openings are found in the gable peaks. (Windows on Den are larger and more widely spaced, resembling those on Cubland's Ford Hall, the other very early dormitory.) The ratio of window to wall is intentionally high for good ventilation to circumvent dampness and heat. Windows typically have shutters that drop down or swing up for inclement weather and off-season closing up. Some of the dorms are elevated above the ground and accessed by a flight of stairs.

Each dorm has an open writing porch, either at one end or centered on the front elevation, that is furnished with a picnic table and benches. The first dorms had rustic log railings, but by 1918, railings had the current grip pattern and were made of boards.²⁶

Wash porches are typically centered on, and at right angles to, the rear elevation. They also offer another form of access into the building. Some are at grade, while others require a few steps down. They have gable roofs, and the upper wall is open to the weather. They are routinely fitted out with wooden counters and rails along the sides and a single metal sink.

The interior of the dorms is rustic and unfinished, with exposed stud walls. (Electricity and window screens were not introduced until the 1980s.) All but Akela, the newest dorm, has a trap door embedded in the floor to catch swept dust and debris. Cots and bunk beds are arranged in a

²⁶ A photograph of Baloo in 1918 indicates it was built with a grid-pattern railing.

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row along each long wall, separated by a roughly built cupboard with shelving for personal belongings. Both walls and furniture bear the carved and inked initials and dates of earlier generations of campers.

19. Toomai, ca. 1915. Contributing building.

Description:

Toomai stands on the south side of the camp road, across from the other four Pack dorms, where it occupies an uncharacteristically level site. Oriented gable end to the road, the rectangular building has an unusually lengthy writing porch off the east wall. The wash porch is centered on the opposite side, stepped down from the main building.



History:

The 1909 issue of *The Howl* states two tents were erected in 1909 to serve as dorms, one of which was called Toomai. Five years later, there were two Toomai tents: Toomai Hathi and Toomai Kala Nag. There is no mention in *The Howl* of Toomai's construction as a permanent dormitory, but it was probably ca. 1915 and certainly by 1921, when its image appeared in *The Howl*.²⁷ The writing porch was added in 1925. The dormitory houses the youngest boys in the Pack.

The dorm was named for the elephant handler in *The Jungle Book*.

²⁷ Elwell's History in the 1959 issue of *The Howl* and recalling the year 1909 states, "Toomai, formerly a tent situated above the Cave, is moved to its final location between the Den and Athletic field and becomes a permanent building, with a roof instead of canvas. It is to be the model of all future dormitories." However, a photograph in the 1911 issue of *The Howl* shows Toomai is still a tent.

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20. Baloo, 1918. Contributing building.



Description:

Baloo is a rectangular building that sits higher above the ground than the other dorms. It is also unusual in that its writing porch is centered on the front (southwest) elevation, rather than located at one end and is enclosed with chicken wire. Beneath the porch at ground level there is staff housing within a hip-roof addition with 6/6-sash windows on all walls. The wash porch is centered on the rear of the building.

History:

Like nearly all the dormitories for members of The Pack, Baloo was initially a tent; its first mention as such occurred in 1914. Four years later, this building replaced the tent. Measuring 60'x20,' it was the largest dormitory in camp. The wash porch was added in 1926, and the two staff rooms under the writing porch in 1931. (The staff addition necessitated relocating the entry stairs from the front of the writing porch to their current position against the main wall.)

Baloo was named after the old, wise brown bear who, in *The Jungle Book*, taught the wolf cubs the Laws of the Jungle and was a primary friend and guide for Mowgli. Since its construction, it has housed younger boys in The Pack.

21. Akela, 1941. Contributing building.

Description:

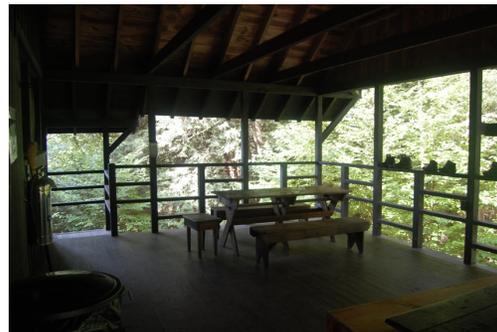
The newest of Mowglis' six dormitories, Akela is a lengthy rectangular building set back from the other dorms in The Pack. Despite its more recent construction, it adheres to the traditional dormitory design. Its writing porch is at the west end, and the wash porch is off the rear (north) elevation.

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History:

Like the other Pack dormitories, Akela was originally a tent first erected in the 1920s.²⁸ It was named for the great gray Lone Wolf in *The Jungle Book* who led the pack through strength, wisdom and cunning. Akela houses twelve-year-old boys in the Pack.

22. Panther, 1926. Contributing building.

Description:

Panther is a long, rectangular dormitory oriented laterally to the camp road and situated between Baloo and Den. It sits on a slight rise of land and high above the ground. Its writing porch occupies the west end of the building. The wash porch is unusual in that it parallels the rear wall and has a shed, rather than gable roof; it is also stepped down from the main building.



History:

Like other dorms, Panther started as a tent of the same name sited near Kipling and Ford halls and erected in 1906.²⁹ The tent soon had an accompanying 'writing room,' a rustic gazebo perched on the edge of the slope. By 1921, the camp was considering replacing the tent with a permanent building, and there was considerable discussion regarding its location: on the site of the tent or near the other Pack dorms. The latter location won out, and the new building was

²⁸ The tent Akela does not appear on the 1921 map, but does on the 1930 map.

²⁹ Elwell History in *The Howl*, 1958.

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ready for the summer of 1926. It measured 60'x20' with a 15' writing porch on one end and a 10'x'8' wash porch on the rear.³⁰

Panther accommodates older boys and was named for Bagheera, the black panther in *The Jungle Book* who, like Mowgli, was born among men. Feared, yet respected by the wolves, Bagheera was Mowgli's teacher and protector.

23. Den, 1904/1909/ca. 1910/1926. Contributing building.

Description:

Den is one of the oldest buildings at camp. It sits close to the ground and slightly apart from the other Pack dorms. Its sloping site elevates the south end. The writing porch, more modest in size than most, is centered on the front (east) wall within a cross gable that bisects the building. The wash porch is off the north end of the building. Den's widely spaced window openings resemble those on Ford Hall, the other original dorm.



Den has been expanded three times, initially to the south and probably adding the writing porch (1909), to the north (ca. 1910) and then again to the north with an addition that included the wash porch (1926). The interior of the dormitory reveals the construction periods.

History:

Camp tradition holds that Den evolved from a sap house on the Barnard Farm, the property on which Elizabeth Holt started Mowglis, and was converted into a dorm for older boys in 1904.³¹ In 1909, she extended Den to the south, increasing its capacity to ten campers and two counselors. At that time, the windows were small, widely spaced openings, but within a few years, they were wide rectangular openings with awning shutters. Two additions to the north followed, one ca. 1910 and the final in 1926.³² Den has long been home to Graduates, though in the early years when camp was crowded, younger boys sometimes lived in the south end.³³

The name Den references the home of the Pack in *The Jungle Book*.

³⁰ *The Howl*, 1926.

³¹ There is no mention of a sap house in the earliest descriptions of Camp Mowglis' grounds—perhaps due to the secondary nature of the building—nor are sap houses traditionally located in the middle of an open field, as this would have been in 1903, though it could easily have been moved to this site. If Den evolved from a sap house, the cross-gabled section one enters from the writing porch would have been that structure.

³² An undated historic photograph of the Den, published in the 1968 issue of *The Howl* (p. 37), is perhaps the earliest image of the building. It shows the addition to the south, but none to the north.

³³ Allyn Brown recollections recalled by Robert Bengtson in *The Call*, 2012: 5.

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24. Lower Mines, 2017. Non-contributing building due to age.

Description:

One of two purpose-built bathroom facility buildings, Lower Mines is located in the woods near Toomai Brook. It is a rectangular, gable-roof building on concrete piers; walls are clad with novelty siding. Doors are in each gable end, as well as on the north wall.

History:

It is not known when Mowglis first introduced indoor plumbing facilities, and early maps of the camp do not identify any buildings for such use. Alcott Elwell's first thesis (1916) spoke to the importance of flush toilets on camp properties, suggesting Mowglis probably had them by then. The term "The Mines" was in use by 1937, appearing in that year's *The Howl*, "after breakfast we 'report to Mines'." A Mines building has been in this location since at least 1930; it was most recently rebuilt in 2017.³⁴



From left: Lower Mines Overflow House, Lower Mines and Lower Mines Sump Pump House

25. Lower Mines Overflow House, by 1930. Contributing building.

Description:

This is a low structure entirely tucked beneath its gable roof. Gable ends have vertical sheathing. The structure rests on stones and is located next to Toomai Brook. A single window opening is found in the south wall. The structure, which functions as a dry well in the event the sump pump or leach field fails, appears on the 1930 Map of Mowglis.

26. Lower Mines Sump Pump House, ca. 1939. Contributing building.

Description:

Located next to Toomai Brook and close by Lower Mines, this small, novelty-sided, gable-roof structure on a concrete-block base shelters a sump pump that is part of the camp's sewage/septic system. Its single opening is a doorway on the south gable end.

³⁴ 1930 Map of Mowglis.

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27. Chapel of the Woods, 1907/1917/1927. Contributing structure.

Description:

Mowglis' outdoor chapel is tucked into a wooded setting on the north side of and above Chapel Brook. A dedicated path leaves the camp road between Den and Panther and heads down a ravine, over a wooden bridge (#51a) and up the hillside to a flight of stone steps with parapet wall that leads to the chapel entrance. The entrance is marked by a stone gate, a tall structure with a pointed-arch opening to pass through and an off-center belfry on top. The bronze bell has served the chapel since 1917, but the gate was not built until 1927. Just outside the gate, there is a split boulder on axis with the arched opening with the inscribed names and birth/death dates of three directors who cumulatively served the camp for nearly 100 years: "Elizabeth Ford Holt 1925, Alcott Farrar Elwell 1886-1962, William Baird Hart 1913-1997."



Inside the gate, the chapel is defined by a perimeter stone wall: a retaining wall capped with mortared, upright stones on the uphill side and well-spaced, upended boulders on the downhill and altar sides. The uphill wall is broken by a flight of fieldstone steps marking the terminus of an early secondary chapel path that originated at the turnpike. On this uphill side, the forest understory is kept open. For many years, this was the designated guest seating area from which visitors could watch the boys silently process in.

Rows of wooden benches on either side of a center aisle provide seating. The altar, which was installed in 1920, is set behind a low railing expressed by stone posts and a wooden rail. The altar resembles an oversized fieldstone bench with a birch-log cross resting against the back. (The back was added later, during the 1927 chapel reconstruction.³⁵) A granite lectern stands to the right of the altar. Behind the altar are two small, wooden huts clad with novelty siding. Built ca. 1951, one houses the electric keyboard and the other its speakers.

³⁵ Mowglis tradition has it that one of the two distinctive white stones in the back of the altar came from the Parthenon, a gift from a former Pasquaney camper, who brought back a stone for each camp; the other white stone came from Arizona, a gift from Matthew Baird. (*The Call*, 2006: 26)

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History:

Mowglis' outdoor chapel has been an integral part of the camp from the outset. It was originally located just north of Ford Hall, a site quickly deemed unfavorable.³⁶ During the summer of 1906, campers and counselors cleared the current site for a new chapel. Each Sunday since 1907, the entire camp has lined up, from youngest to oldest, and silently followed a well-trodden path of soft pine needles to the chapel.³⁷

The 1907 issue of *The Howl* described the new chapel:

“[It is] in the heart of the forest where tall solemn pines fleck their brown carpet of needles with patches of sunlight and shade and the silent congregation of rocks on the little hill above, carved effigies of ages of dead-and-gone life in the forest, add a touch of mystery to this out-door chapel where reverence for the highest tinges our thoughts. Where the boys and men of the camp lost something of the things temporal as they file across the bridge and up through the path between the pines for the simple service that counts to them for the things Eternal.”

Campers from the 1908 season gave an organ for the chapel. The first candlelight service occurred in 1916. (According to Alcott Elwell, it was the first such service at any camp and inspired others to follow suit.³⁸) Held annually ever since on the final night of camp, the boys follow the Chapel Path with lit candles in hand. After the chapel talk, the candles are extinguished and then relit from Mrs. Holt's candle which burns “on the large rock beyond the chapel arch. This relighting them from Mrs. Holt's candle reminds us of the founder of Mowglis from whom came the real Mowglis spirit—that of unselfish service, friendship and loyalty.”³⁹

In 1917 the chapel was reconstructed to add a wooden bell tower and the present bronze bell, a gift of boys and friends of the camp. The bell was known as the Matthew Baird Bell after a recent Graduate who was instrumental in obtaining it.⁴⁰ Bishop Courtney of Canada dedicated

³⁶ A photograph of that first chapel shows a small clearing with a pile of boulders supporting a rustic cross, a rustic lectern and a single seat.

³⁷ *The Howl*, 1907, 1958: 34. Early on, there was a separate path leading to the chapel from the turnpike, leaving it near the Upper Ballfield. The 1930 map shows a ‘chapel gate’ at a break in the stone wall along the turnpike, but no visible remnants of it remain.

³⁸ *The Howl*, 1960: 37.

³⁹ *The Howl*, 1933. In a tradition that continues today, each boy later places his lit candle into a small, rough boat he made and sends it out into the lake.

⁴⁰ The wooden tower had a carved wooded tablet with verse written by Elizabeth Holt: “Ring Chapel Bell, through Jungle Woods. Ring out the shadow of Shere Khan. Ring in the Brotherhood of Man. Ring, Ring your message through these woods.” (*The Howl*, 1920, 1972; Elwell's History in *The Howl*, 1961: 43, 46; *Mowglis Chapel Book*. The bell was cast of melted coins collected by boys and staff on behalf of Matthew Baird (1901-72). Baird came to Mowglis in 1912 as a camper. Over many years, he served as staff member, tripmaster, Cub director and trustee of the Holt-Elwell Memorial Foundation. Baird loved music and often sang outside the dormitories as the boys were settling down for the night. For a few years, he was in charge of campfire and chapel singing. He brought much of the Mowglis experience to his position as founder and headmaster of the Arizona Desert School..

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the rebuilt chapel on July 22, 1917.⁴¹ In 1920 the lower section of the altar was constructed as a memorial for Catherine Farrar Holt, Elizabeth Holt's daughter who died in 1909 at the age of twenty-seven.

In late August, 1925, Mowglis held a memorial service for Elizabeth Ford Holt, who had died the previous winter. A year later, a group of alumni met to discuss ways the camp might memorialize her in a visible manner. A plan to transform the chapel from the existing wooden structure to a permanent structure in rough stone "open to the sky, simple and following the ideas of Mrs. Holt" soon took shape. The building committee included Elwell (ex officio), Gaius W. Merwin (Larchmont, NY), J. Tyson Stokes (PA) and architect Stanley Bruce Elwell. The men initiated an extensive outreach effort to contact every Mowglis graduate, inviting all to participate in the project. Their letter sent in early 1927 quoted a letter from Kipling about Holt, "I have realized to some extent, through the past years how sincerely devoted to her work Mrs. Holt was and with what devotion she followed it and made it live for others."⁴²

During the summer and fall of 1927, the chapel was reconstructed with the present stone steps, gate, retaining walls and upended boulders. The memorial altar and Baird bell were incorporated into the new design. Stanley Elwell designed the naturalistic structure, and Frank Sanborn, who earlier built the altar, was the stone mason. The granite came from Tenney Hill, carted down by truck, and wood for the benches came from Mowglis' own trees. The final cost was \$3,500. Ready for use the summer of 1928, the chapel was renamed the Elizabeth Ford Holt Chapel-of-the-Woods.⁴³

Within a few years, a pump organ was installed, replaced the following decade with an electric organ.⁴⁴ Over the years, the chapel has hosted a number of weddings and memorial services for members of the extended Mowglis family.

28. Rifle Range, 1920/1937. Contributing building.

Description:

Tucked into a clearing on the periphery of the camp's recreational facilities and some 300' from the waterfront, the rifle range consists of a long, wooden building for shooting practice and, at the opposite end of the clearing, a low target structure built of wood and metal. The practice building is semi-open and consists of eleven narrow bays separated by vertical slots through which the rifle is inserted, affording a particularly safe environment for shooting. A later (1937) attached shed at the south end serves as the riflemaster's office and storage room for the guns. The target structure is parallel to the practice building; it is a simple backboard divided into six

⁴¹ Bishop Courtney composed the Mowglis Prayer which makes reference to the Jungle and entreats that the spirit of Shere Kahn be barred from entering as it would disturb the unity of Mowglis.

⁴² *The Howl*, 1926; Elwell Diaries; Elwell's History in *The Howl*, 1961: 44.

⁴³ *The Howl*, 1927, 1928; Elwell's History in *The Howl*, 1961: 45. Members of the 1928 Pack voted unanimously to contribute five dollars each to help cover the cost of construction.

⁴⁴ *The Howl*, 1933; *The Call*, 2006: 26. The electric organ was a gift of Gilbert Crosby Paine. Paine, who died in World War Two, left money to Mowglis for an electric organ, as while at camp, he had been continually frustrated by his inability to tune his flute to the pump organ.

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sections (allowing two shooters to aim at each section) with a rustic board railing in front with painted numbers to identify the shooting bays.

History:

Mowglis' rifle range was built in 1920 at the behest of Stanley Bruce Elwell. Elwell designed the facility as a simplification of

his unique rifle range at Camp Devens, where he was stationed during World War One and which had the sanction of the United States War Department. As such, it was deemed 'perfectly safe.' Mowglis became an early member of the Winchester Junior Rifle Corps, which was later folded into the National Rifle Association. The sport proved immensely popular at camp, where participation was limited to the older boys.⁴⁵

In 1937 the range was expanded with the gun room and office, a gift from Gladys Elwell in memory of her husband, Stanley Bruce Elwell, who had died suddenly in the prior year, and to acknowledge his deep ties to Mowglis. The improvements also extended the practice building to fit ten boys on the 50' range and four more on the 150' range; a covered triangle-sighting alley was also added. In 1938, the expanded range's first full summer of use, every member of the Pack achieved two medals in marksmanship.⁴⁶

Circa 2005, the range was rotated to its current orientation to reduce noise that might impact residences on the adjacent private property to the north.

29. Waingunga Boat House, 1905/1911/1917. Contributing building.

Description:

Waingunga is the northernmost of the camp's three waterfront buildings. The 1 ½ story, square-plan, hip-roof structure is surmounted by a narrow, gable-roof second story that extends to the rear. The building projects into the lake on a stone and concrete base. It is clad with clapboards on the lakeside wall, board-and-batten siding on the side and rear walls, and shingles on the second story. There are three sets of hinged, double doors on the lakeside elevation. Side walls have horizontal openings tucked against the eave with drop-down shutters. At the west end,



the upper story terminates in a porch that overlooks the lake; hinged six-pane sash enclose it in inclement weather.

The interior has three open bays on the first floor. The center bay, with benches and towel pegs on the walls, serves as the changing area for proficient swimmers. The outer bays hold the camp's two crew boats, as they have since the wings were

⁴⁵ *The Howl*, 1920, 1937: 10.

⁴⁶ *The Howl*, 1938.

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added in 1911. (The current boats, built in 2001 by John Harkness of Marblehead, Mass., are replicas of the camp's original crew boats, which are now on display in Gray Brothers Hall.) The doors into each outer bay are painted red or blue, reflecting the crew and boat color. The upper level, reached via a wall ladder, is an open changing area lined with benches.

History:

Waingunga was the camp's first boat house and is one of the oldest buildings at camp. The middle bay, the original section, was skidded across the ice during the winter of 1904-05 to this spot from below Onaway Point, where it had been the boat house for the Masquebec Tavern. (The form of the original section is still revealed by green-painted clapboards and window frames on the inner walls.) The camp added the outer bays and ramps in 1911 to accommodate the two crew boats donated by Molina Elwell, mother of Alcott and Stanley, that year. In 1917 the upper level was built.

The year 1911 marked the start of Mowglis' crew races and the Red and Blue competition that remain a defining aspect of the camp's program to this day. (From age ten, all boys learn to row in one of the camp's boats.) The camp's crew boats were built by a noted boat builder named Robertson. He designed them specially for Mowglis and Newfound Lake, building them at his shop on the Charles River near Boston. Each boat was 25' long, with seating and oars for six rowers plus cox. Built of cedar and mahogany, the boats were more stable than traditional shells and thus better for learning the sport. Stanley Elwell coached the teams for the first two years of races.⁴⁷

Waingunga's name comes from the river in *The Jungle Book*.

30. Hope-to-be House, 1910/1925. Contributing building.



Description:

The middle of the camp's three waterfront buildings, Hope-to-be House is a one-story, square-plan structure with a low hip roof. An inset porch with log posts and braces—the camp's only surviving rustic porch—spans the lakeside elevation. A band of openings is at the eave. To the south there is a gable-roof addition dating from 1925.

The interior reveals the log frame of the original building, which is fitted out with rough benches and hooks and a slatted floor for drainage.

⁴⁷ Alcott Elwell later recalled in his History (*The Howl*, 1959) that after that first race, the boats were named for the twins, though it had been long forgotten which boat was which.

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History:

Hope-to-Be House was built in 1910 as a swim changing house for boys learning to swim—i.e., hoping to be swimmers. A boy who could pass the requisite tests progressed to Waingunga. Hope-to-Be continues to serve its original function.⁴⁸

31. Kaa, 1919/1937. Contributing building.



Description:

Kaa is the southernmost of the camp's three waterfront buildings and the only one on the south side of Chapel Brook. A gable-front structure, its lakeside wall has double doors that open onto a concrete ramp gable. Small windows with a mix of six-pane awning and 6/6 sash are found just below the eaves of the side walls and on either side of the double doors. The large gable-roof dormer on the south slope of the roof was added in 1937 to provide housing for the watermaster. (The room retains its corner sink and sparse, rough furniture.) The slightly stepped-down rear addition was in place by 1968.

History:

Kaa was constructed in the fall of 1919 by Clinton B. Kidder to sketches prepared by Alcott Elwell.⁴⁹ Initially called the Pontoon House, the 50'x20' building with concrete runway housed a pontoon and canoes belonging to campers. (For many years, boys often brought their own canoes.) Construction of Kaa necessitated blasting away numerous boulders.⁵⁰ Kaa continues to store most of the camp's boats, as well as life jackets, oars and paddles. It was named for the python who rescued Mowgli from the Bandar-log monkeys in *The Jungle Book*.

32. Pump House, 1913. Contributing building.

Description:

The pump house sits close to the lake, south of Kaa and close by Kent Cottage. It is a small, front-gable building that rests on stones and is clad with wooden shingles. Small rectangular window openings have wire mesh; several are boarded up and one has a canopy over it. The

⁴⁸ *The Howl*, 1910.

⁴⁹ Elwell Diaries.

⁵⁰ Elwell's History in *The Howl*, 1961: 44. The camp had an additional boathouse known as Kotick for the camp's own canoes that stood across the brook. It was standing by 1916 and removed by 1968. (Elwell, 1916; Bengtson interview)

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entrance is on the east gable end. The building, now used in part for storage, still has a functioning pump inside.

History:

Mowglis acquired a new 2,200 gallon water tank and pump in 1913 that eliminated the need to hand-carry water from the lake; the pump was housed in this building. Though wells have long replaced lake water, the camp continues to maintain the building and its pumping system for emergency purposes.

33. Kent Cottage, 2011. Non-contributing building (due to age).

Description:

Kent Cottage is on the shorefront somewhat apart from other camp buildings and set sufficiently back from the water for screening purposes. It is a rectangular, gable-front dwelling on poured-concrete footings. Walls are covered with vertical plywood siding; windows have 1/1 sash with insert muntin grids. The facade, which faces toward the lake, has large picture windows and sliding glass doors that access a full-width deck.



History:

Kent Cottage was built in 2010 and was the first (and only) dwelling on the property that could accommodate a staff member with a family, hence its somewhat removed location. As work on the building progressed, campers participating in woodworking often visited the site to learn about studs, rafters, window installation and other construction techniques. The cottage was ready for the 2012 season and currently serves as the director's residence.⁵¹

Kent Cottage is the only building on the camp grounds named for an alumnus and one of a very few not linked to a name from *The Jungle Book*. Warner W. Kent, Jr. was a camper and Graduate during the early 1930s. Many years later, his widow, Jane Johnson Kent and a former director of Camp Onaway, donated the funds to build the cottage in his memory.

34. Baloo Cove Bath House, ca. 2010. Non-contributing building (due to age).

Description:

This small, gable-roof shed with openings at the eave and in the gable peak, supports swimmers at Baloo Cove, the designated swimming spot for Cubs since 1958. The existing structure is the most recent of several that have stood on the site.

⁵¹ *The Call*, 2010: 15, 2011: 15.

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35. Hathi (former Honor House), 1919/ca. 1955. Contributing building.

Description:

Hathi is a one-story building located along the south edge of the camp grounds. It was built in at least two stages. The original section, which is the center portion, dates to 1919, a square footprint with a hip roof. The historic entrance on the north wall retains its door hood with radiating braces, a feature also seen on the Lodge and Red Cross House, both built around the same time.



Both the shed-roof addition to the west and the gable-roof addition to the east date from the 1950s when the building was moved to this site and converted into staff housing. The entire structure is clad with novelty siding (to match the original siding, which is still visible inside, as are the original curved rafter tails) and has windows with 6/6 sash, excepting the west wall with an unusually large, multi-pane, upward-lifting, hinged window.

History:

This is the former Honor House, built in 1919 to commemorate Mowglis veterans of World War One. It housed photos of the men, as well as flags of the Allies, battlefield souvenirs and war posters. It originally stood on the site of Gray Brothers Hall. When the first Gray Brothers was erected in 1922, Honor House was moved a short distance to the southeast. It was moved again ca. 1955 by then director Ben Kingsley to its present site and renovated into a staff cottage named Hathi, the Hindi word for elephant and the name of the bull elephant in *The Jungle Book*.

36. Tobaqui, ca. 1988. Non-contributing building (due to age).

Description:

This small shed, which has a shed roof and walls clad with board-and-batten siding, stands near the kitchen end of the Jungle House. The roof extends forward to create a protective overhang along the front where there are paired screen doors with latticework infill. The shed stores garbage from the kitchen and dining halls. Its name, Tobaqui, fittingly references the jackal in *The Jungle Book* that fed on scraps.

37. Pavilion, by 1910. Contributing structure.

Description:

The pavilion stands between the Jungle House and the turnpike, just inside the roadside wall. It is a modest rectangular structure on a mortared stone base. It has a hipped roof, shingle-clad parapet wall and pointed-arch openings. A metal wolf tops the roof.



History:

A pavilion of this appearance has stood on this site since at least 1910 and often appears in the background of camp and staff photographs. While it has

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undoubtedly been rebuilt over the years, its basic design, materials and location remain unchanged.

38. Garden, by 1918. Contributing site.

Description:

Located behind the Jungle House, the garden is informally edged with stones and planted with perennials.

History:

A garden has been in this spot since at least 1918 when Elizabeth Holt planted a war vegetable garden. Its location intentionally put it within sight of campers eating in the dining hall. By 1925, flowers, primarily phlox, had replaced the vegetables.

39. Gate Posts, 1909. Contributing structure.



Description:

Two dry-laid fieldstone posts on either side of the camp road close by the Craft Shop mark the formal entrance into the non-public portion of the camp grounds. They were built in 1909 when the camp road (#50) was constructed.

40a. Upper Tennis Court, 1904. Contributing structure.

40b. Lower Tennis Court, ca. 1913. Contributing structure.

Mowglis has two clay tennis courts, each encircled with a chain link fence. Upper Court (#40a) was built during Mowglis' second season in 1904; it is southeast of Gray Brothers Hall. Its construction required several men with horses, equipment and gunpowder to blast rock in order to level an area for a court.

With a high demand for tennis, the camp added a second court, Lower Court (#40b), behind Gray Brothers a decade later. Construction again necessitated blasting "masses of glacial boulders" to create a level site.⁵² Well into the 1920s, tennis continued to be the most popular unscheduled activity.

41. Athletic Field, 1907. Contributing site.

Now an open area for informal outdoor activities and the occasional parked vehicle, this was the camp's primary athletic field until 1991. (Upper Ballfield was never a viable field, in part its distance from the core of activity.) A pair of horses and three men spent much of the summer of 1906 clearing and leveling this spot, readying it for the next season.⁵³

⁵² *The Howl*, 1910-14; Elwell's History in *The Howl*, 1958: 32.

⁵³ Elwell's History in *The Howl*, 1958: 34.

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42. Cubland Field, 1921. Contributing site.

The open area within Cubland was created in 1921, shortly after the department became its own unit within the camp. Historic photos of the field show large boulders strewn around the cleared grounds. In the 1960s, a large jungle gym stood in the field. The spot now has a wigwam, gaga ball court and two canvas tents pitched at the treeline.

43. Cubland Campfire, 1921. Contributing structure.

Cubland's campfire is in a clearing on the wooded hillside north of Cubland Field and reached via a footpath. Wooden seats that are scaled-down versions of those in Campfire Rock encircle the fire pit. The Cub's campfire was created in 1921, a year after the department became its own unit.



44. Upper Ballfield, by 1910. Contributing site.

Upper Ballfield is a grassy field near the turnpike. A baseball diamond was in place by 1910, though scattered boulders posed challenges to ball players. Baseball was a camp sport as early as 1903, and games were played against other camps, including some as far away as Squam Lake. By 1930, the field had been thoroughly cleared, but by then it doubled as a parking spot for automobiles of visiting parents.

45. Lower Ballfield, 1991. Non-contributing site (due to age).

Description:

Today, Lower Ballfield is the site of most camp sporting activities played on land. It currently hosts soccer, archery and baseball games, as well as a wide range of informal sports.

History:

For years Mowglis had two spots—the Upper Ballfield and the field in front of Gray Brothers Hall—to play baseball, but neither could accommodate a true game. As early as 1930, Alcott Elwell was dreaming of a new, larger and centrally located field—his 1930 map of the camp property circled and notated its future location, “the sometime or other athletic field (when it made)”—but it was more than a half-century before it came to fruition.⁵⁴ Construction of Upper Ballfield was accomplished largely through donated labor. The new field for the first time brought all land sports together in a single location.⁵⁵

⁵⁴ 1930 Map of Mowglis; *The Howl*, 1933.

⁵⁵ *The Howl*, 1991: 10; Bengtson interview.

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46. Boat & Swim Beach, 1903. Contributing site.

The boat and swim beach is the area between Waingunga and Kaa, a spot where the shoreline gently curves inward to provide some protection from the wind. It has been the primary spot for waterfront activities since the camp was founded.

47. Baloo Cove & Swim Beach, 1911. Contributing site.

Baloo Cove, located in the southwest corner of the camp property, has served as the swim area for the Cub Department since the mid-1950s. It received its name in 1911 when Elizabeth Holt acquired Lone Wolf Island, immediately offshore, for the camp. (The island was sold ca. 1960.)

48. Waingunga Rock, 1911. Contributing site.

Waingunga Rock is a substantial boulder in the lake some 100' straight offshore from Baloo Cove. It projects above the water approximately 18" during a typical summer season and has long served as a beacon and start-point for Mowglis boat races and swim tests. Waingunga Rock is named for the river in *The Jungle Book*.

49. Roadside Wall & Fence, 1940. Contributing structure.

Description:

The road frontage by the main entrance to the camp property is delineated with a low, broad, mortared stone wall. The wall is capped with a wooden fence made from boards set in the distinctive grid pattern employed on porch railings of many buildings on the property.

History:

The stone wall dates from the widening of the turnpike road in 1940. Until that time, a more informal and traditional roadside stone wall edged the turnpike; as it passed by the main entrance into camp, it was capped by a rustic fence fashioned in a grid pattern that was undoubtedly erected by Mowglis.⁵⁶



During reconstruction of the turnpike, the state highway department removed the nineteenth century stone wall with its early twentieth century rustic fence. At Alcott Elwell's insistence, the state replaced the wall with the existing and more formal mortared wall.⁵⁷ It was probably the camp that added the existing board fence, whose grid pattern is similar to that of the earlier rustic fence. North of the camp's main entrance, the older roadside stone wall remains.

⁵⁶ This earlier fence appears in historic photographs of Mowglis from the early 1920s.

⁵⁷ Bengtson interview.

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50. Camp Road, 1909. Contributing structure.

Description:

Narrow and unpaved, the camp road originates in the southeast corner of the property, wraps behind the Jungle House and heads westerly to the shoreline, looping and curving as necessitated by topography and buildings. Close by the Craft Shop, it passes between stone gate posts (#39) that historically marked the entry into the private portion of the grounds. Boulders edge sections of the road throughout its length.

History:

The portion of the camp road from the gate posts to the shore was constructed in 1909 so parents could more readily access the water. (Previously, there was only a footpath.) Referred to as a "good carriage road," it could probably accommodate the rare automobile. Originally, it made a wide curve to the north after it crossed Chapel Brook, passing near the rifle range before looping back to terminate at Hope-to-be-House. By 1930 it had been straightened to its current alignment.⁵⁸

51a. Chapel Path Bridge, ca. 1992. Non-contributing structure (due to age).

51b. Athletic House Bridge, ca. 2000. Non-contributing structure (due to age).

51c. Toomai Bridge, 2014. Non-contributing structure (due to age).



Description:

There are three small, wooden footbridges on the camp grounds. Each crossing has existed since at least the 1930s, but the bridges by necessity are rebuilt periodically. Each bridge has a wooden deck and handrail. Chapel Path Bridge (#51a) is distinguished by an arched deck and railing with cross braces. It crosses Chapel Brook. The other two bridges, #50b & 50c, cross Toomai Brook.

52. Well House, mid-nineteenth c. Contributing structure.

A round, dry-laid stone well protected by an early twentieth c. well house lies in the woods directly across the turnpike (NH Route 3A) from the Jungle House. The well once provided water to the Jungle House.

⁵⁸ *The Howl*, 1909; 1921 & 1930 Maps of Mowglis.

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TABLE OF RESOURCES

NR #	Name	Date Built/Major Additions & Alterations	Contributing/ Non-contributing
1	Jungle House	ca. 1830s/ca. 1910/1918/ ca. 1923	C
2	Garage	1914/1920	C
3	Lodge	1904/1918	C
4	Mang	1910/ca. 1940s	C
5	Woodworking Shop	2014	NC
6	Craft Shop	1915/1927/1931	C
7	Upper Mines	2003	NC
8	Cook's House	1904/ca. 1910	C
9	Ice House	by 1930	C
10	Wood Shed (Ax Yard)	1924	C
11	Campfire Rock	1904/1908/1921	C
12	Weather Bureau House	1915	C
13	Kipling	1905/ca. 1917	C
14	Ford Hall	1902-03	C
15	Gray Brothers Hall	1939	C
16	Headquarters	1907	C
17	Red Cross House	1920	C
18	Athletic House	1919	C
19	Toomai	ca. 1915	C
20	Baloo	1918	C
21	Akela	1941	C
22	Panther	1926	C
23	Den	1904/1909/ca. 1910/1926	C
24	Lower Mines	2017	NC
25	Lower Mines Overflow House	by 1930	C
26	Sump Pump House	ca. 1939	C
27	Chapel of the Woods	1907/1917/1927	C
28	Rifle Range	1920/1937	C
29	Waingunga Boat House	1905/1911/1917	C
30	Hope-to-be House	1910/1925	C
31	Kaa	1919/1937	C
32	Pump House	1913	C
33	Kent Cottage	2011	NC
34	Baloo Cove Bath House	ca. 2010	NC
35	Hathi	1919/ca. 1955	C
36	Tobaqui	ca. 1988	NC
37	Pavilion	by 1910	C
38	Garden	by 1918	C
39	Gate Posts	1909	C

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40a	Upper Tennis Court	1904	C
40b	Lower Tennis Court	ca. 1913	C
41	Athletic Field	1907	C
42	Cubland Field	1921	C
43	Cubland Campfire	1921	C
44	Upper Ballfield	by 1910	C
45	Lower Ballfield	1991	NC
46	Boat & Swim Beach	1903	C
47	Baloo Cove & Swim Beach	1911	C
48	Waingunga Rock	1911	C
49	Roadside Wall & Fence	1940	C
50	Camp Road	1909	C
51a	Chapel Path Bridge	ca. 1992	NC
51b	Athletic House Bridge	ca. 2000	NC
51c	Toomai Bridge	2014	NC
52	Well House	mid-nineteenth c.	C

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance

(Enter categories from instructions.)

Architecture
Entertainment/Recreation

Period of Significance

1903-1969

Significant Dates

1903

Architect/Builder

Stanley Bruce Elwell
Harold H. Owen

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STATEMENT OF SIGNIFICANCE

SUMMARY

Camp Mowglis is eligible for the National Register of Historic Places under Criteria A and C.

The camp is eligible under Criterion A for Entertainment/Recreation for its strong associations with the summer youth camp movement in which it was a forerunner. Three years prior to the founding of Camp Mowglis in 1903, there were fewer than 20 private boys camps in the entire country, although a decade after its opening, the number had jumped to 254. Not only was Mowglis among the earlier camps, it was the first in the nation to be dedicated to young boys. At the time, no other camp in the United States limited itself to boys under fifteen years of age. Camp Mowglis' founder, Elizabeth Ford Holt, was convinced that boys between the ages of eight and fourteen years needed their own program that was appropriate to their development and physically separate from older boys. The benefits she envisioned were quickly recognized by others, and within ten years of Mowglis' founding, there were nearly a dozen other camps that had been established for young boys or had a department solely for them. Camp Mowglis is also distinguished for establishing a manifesto at its inception that was modeled on a popular piece of children's literature. The characters and lessons derived from Rudyard Kipling's *The Jungle Book* informed the camp's program, as well as its buildings, structures and sites, and to this day, the essential tenets of that program have remained unchanged at Mowglis. While elements of Kipling's work were adapted by other camps, as well as by the Boy Scouts, Elizabeth Holt is believed to be not only the first to do so, but the only one to implement the tenets on an all encompassing scale. While Kipling was not directly involved with forming Camp Mowglis, he was deeply interested in it and a correspondent with it throughout his life.

Camp Mowglis is also eligible under Criterion C for Architecture. In its location, setting, orientation, design, use of natural materials and feeling, the camp is a significant representative of the rustic, understated, low-impact development that historically defined much of northern New Hampshire's lakeside culture.

Under both criteria, Camp Mowglis retains an exceptionally high level of integrity of location, design, setting, materials, workmanship, feeling and association.

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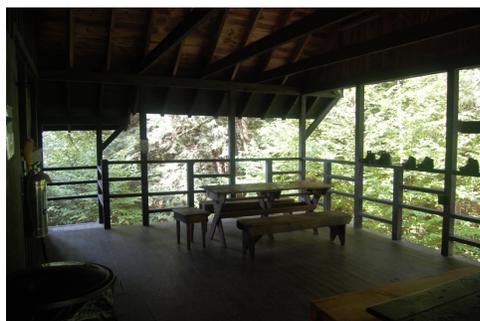
ARCHITECTURE

Camp Mowglis exemplifies the summer camp architecture that arose throughout northern New England in the late nineteenth and early twentieth centuries. The property is situated on lakefront and has been shaped by its natural setting. All of its buildings, structures and sites deliberately imposed a minimal impact upon the land and reflected a design aesthetic that was informal and rustic with an emphasis on the use of local, natural materials, primarily wood and stone. With the exception of two secondary buildings that were removed prior to 1968, all of the camp's resources that have evolved since its inception in 1903 are extant. Virtually all of the resources were in place by 1941. They include the entire range of types that characterize a summer youth camp—recreational and activity buildings; dormitories; office, support and storage buildings; and bath and boat houses.

The camp's buildings, whether contributing or non-contributing, maintain visual continuity through near-uniform massing (gable roofs and rectangular forms), materials (board-and-batten or novelty siding; asphalt roof shingles), architectural details (multi-pane sash, both casement and double-hung; gabled entry porticoes; solid wooden doors; rough-built wooden steps; deep roof overhangs) and color (white sash, shutters and occasionally window casings to contrast against brown siding). Interiors are simple and roughly finished with open-stud walls and exposed roof framing. The interiors of the two recreational halls (Gray Brothers, #15, and Kipling, #13) are more finished with vertical, wooden sheathing on the walls. Only the Jungle House (#1) has plaster walls, reflecting its pre-camp use as a farmhouse.

Some unusual design features reflect the distinctive program that has defined Camp Mowglis since its founding. All of the dormitories are furnished with two porches. One is used for writing, a life skill embraced and insisted upon by the camp since 1907.

Writing porches are located off the front or side of the dormitory and



usually function as the primary entrance into the building. Each is furnished with a picnic table and benches. The other type of porch, wash porches, are usually on the rear or less visible end of each dormitory. They are fitted out with counters, railings, hooks and a single metal sink. All of the dormitories have deep roof overhangs for maximum



rain and sun protection and broad window openings tucked up against the eave. (Windows lack glass and, until the 1980s, screens.) Drop-down or swing-up shutters are used to secure the buildings off-season.

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A few notable architectural features appeared on buildings constructed in the 1910s. Attributed to Stanley Bruce Elwell, a Boston architect with strong ties to Camp Mowglis, they include door hoods or entry porticoes with radiating stickwork (Lodge #5, Red Cross House #17, Hathi #35), folding shutters with cut-outs (Garage #2, Lodge, Red Cross House) and curved rafter tails with circular cutouts (Lodge, Athletic House #18). The building most visible to the traveling public, the Jungle House, is architecturally very distinctive from the rest of the camp. It evolved from a mid-nineteenth-century farmhouse, that by the mid-1920s and again at the hand of Elwell, sported multiple, rambling additions and a variety of exterior Tudor Revival features that lend a picturesque effect.



Radiating stickwork at the entrance was a hallmark of architect Stanley Bruce Elwell. Folding shutters with cut-outs also appear on a number of buildings.



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The grounds that comprise the camp have intentionally been left minimally disturbed. Buildings are set within modest clearings and rest on concrete, stone footings or just ledge. Topography has dictated placement and orientation, and buildings are well screened with natural vegetation. All of the internal roads are narrow and unpaved, with boulders occasionally marking an edge and stone gateposts defining entry onto the more private part of the grounds. Local stone, both quarried granite and field boulders, was the material of choice for several camp structures, including the Chapel (#27), Campfire Rock (#11) and Roadside Wall (#49).

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ENTERTAINMENT/RECREATION

Unless otherwise noted, all historic photos are from the Camp Mowglis archives

The Origins of Camp Mowglis

It is not known when Elizabeth Ford Holt (1851-1925), the founder of Camp Mowglis, made her first visit to Newfound Lake, nor what spurred her interest in summer youth camps, a movement much in its infancy in the 1890s. Perhaps it was through her son, who had been a counselor on nearby Squam Lake in 1889 at Camp Algonquin, the country's third summer camp.

At some point she became friendly with Aaron Wellington (d. ca. 1930), a wealthy New York financier and avid fisherman. Wellington first came to Newfound Lake in 1888 to check out its reputation for extraordinary salmon. Pleased with what he found, he brought his family the following summer and acquired land for a summer house. Wellington followed his initial purchase with several more around the lake that included the future site of Camps Redcroft and Onaway, as well as a lengthy sandy beach and two small islands in the southwest part of the lake that are now Wellington State Park.⁵⁹

Aaron Wellington was friends with John and Lavinia Wilson, also from New York. At his invitation, they traveled to Newfound Lake during the summer of 1892 and were similarly taken by it. They too acquired land in Hebron for a summer house—land on which their son Edward soon founded Camp Pasquaney for boys in 1895. (The previous summer, Edward Wilson had been a counselor at Camp Asquam, the nation's second youth summer camp and also on Squam Lake.) Wellington's second cousin, Mabel Woodbridge Hollister, later founded Camp Onaway for girls.⁶⁰

Preceding Onaway, however, was Camp Redcroft, founded by Elizabeth Holt in 1900 and the first camp in the United States exclusively for girls.⁶¹ She located it on land leased from Aaron Wellington and just up the road from Camp Pasquaney. For twelve seasons, until it closed in 1911, Camp Redcroft provided a program for approximately twenty girls that mixed theater, dancing and arts and crafts with athletic activities, including swimming, fencing, tennis, boating, hiking and overnight camping trips. Weekly outdoor chapel services and walks to Hebron and Plymouth rounded out the nine-week program. Holt was in the forefront of a major movement. Within two years of Redcroft's establishment, three other camps for girls opened, including two

⁵⁹ Elwell's History in *The Howl*, 1959: 36; Greven, 2011: 23-24. Wellington's estate gave the beach to the State of New Hampshire in 1931. In 1909, his daughter Elizabeth gave one of the islands, Belle Isle, to Camp Mowglis, which used it for overnight camping trips for younger boys. In 1942, Alcott Elwell, then owner of Mowglis, transferred it to the State of New Hampshire at the same time that Camp Pasquaney gave the other island to the state.

⁶⁰ Mabel Woodbridge spent a fair amount of time at Camp Pasquaney in its early days.

⁶¹ Girls could attend Camp Arey in New York, founded in 1890, but it was primarily a boys camp that allowed girls for only a month. The other existing camp that took girls was Sebago-Wohelo Camps, but only as part of a family group. Redcroft was the first camp devoted solely to girls.

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on nearby Lake Winnepesaukee. A decade later, there were forty-eight girls camps in New Hampshire and Maine alone.⁶²

In 1902 Holt obtained access to another former farm a short distance north of Camp Redcroft where, a year later, she started Camp Mowglis for younger boys.⁶³ For the next six years, she ran both camps, enlisting her two children and, starting in 1907, her daughter-in-law to help out.

Holt announced her new camp with a booklet published early in 1903. She promoted it as "A Preparatory Camp for Pasquaney," explaining that with a waiting list, Pasquaney was not interested in admitting younger boys, as its program was designed for older boys. Holt stated that at other camps where younger boys were admitted, they were considered "a handicap for the older ones and an added care and responsibility for the counselors." Therefore, she was forming a separate camp that would be a preparatory for Pasquaney and known as The Mowglis. Mowglis' mission would mirror that of Pasquaney's—a healthful, natural outdoor life that would develop muscle, straighten the figure and allow optimal physical development during the critical early years of a boy's life. The booklet referenced *The Jungle Book* and likened Mowglis' activities to those of "the little man-cub of the story; "they would awaken 'keen interest in animal life, an interest which has a higher aim than hunting it to kill."⁶⁴

This early publication also points out the desirability of having a woman as part of the management team at a camp for younger boys. Thus, Elizabeth Ford Holt, "principal" of Redcroft, would also serve as principal of Mowglis and spend part of each day there. Other staff would include a "camp hostess," who would reside in the Jungle House and preside at meals, and a camp nurse. Senior counselor Frederick Jackson (Harvard, 1893) would be assisted by other college men, and Edward Wilson (director of Pasquaney) would serve as "advisory counselor" and "all important matters in regard to management will be referred to him." While the notion that Mowglis would serve as a feeder into Pasquaney was short-lived—there is no mention of it or its director in a Mowglis booklet issued just two years later—the other principles and ideals Holt expressed, remained in place.

In order to run two camps simultaneously, Holt leaned heavily on her two children. In Mowglis' second year of operation, she brought in her son Ford as assistant director. He remained in that

⁶² Elwell, 1925: 25, 27; Greven, 2011: 27; *Redcroft Reveille*, 1907, 1908. Most of what is known of Camp Redcroft comes from its annual publication *The Redcroft Reveille*, although its first issue was not until 1907, its eighth season. With the exception of 1910, the *Reveille* appeared annually through its last season, 1911.

⁶³ While it has long been thought that Holt purchased the farm herself in 1902, recent research by the author reveals it was sold that year by Lue M. Barnard to William S. Youngman of Boston (Grafton County Book 457, Page 64 (March 12, 1902)). It was not until 1912 that Holt took title to the land. (See Wm. S. Youngman to Mrs. Elizabeth Ford Holt, Book 509, Page 506 (February 1, 1912)). As described in both deeds, the property was the former Edmund Barnard premises and included land on both sides of the Mayhew Turnpike. The number of acres is not mentioned. Further research is needed to ascertain the nature of the relationship between Elizabeth Holt and William and Helen Youngman, as well as the source of Holt's funds to open her camps.

⁶⁴ "The Mowglis," 1903. The only known copy of this booklet is glued into the earliest bound copies of *The Mowglis Howl* in the collection of the New Hampshire Historical Society, Concord, NH.

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position through 1907, when failing health forced him to step down.⁶⁵ After his marriage in 1906, Ford's new wife, the former Charlotte Cazenove Nelson, assumed a leadership role at Redcroft. In 1907, she was one of three members of the Camp Council; the others were Elizabeth Holt and Holt's daughter Catherine. In 1909, however, Charlotte remained in Virginia to care for her ill husband. Catherine Farrar Holt (1881-1909) had started at Redcroft as a camper in 1900, quickly progressing to counselor and associate director. She died on August 23, 1909, the last day of camp, after a two-month illness. Less than five months later, Ford Holt died. His widow returned to run Redcroft in 1911, its last year of operation. Undoubtedly, personal tragedies played a major role in Holt giving up Redcroft and in Redcroft's ultimate closure.⁶⁶



Elizabeth Holt in front of the Jungle House (#1), 1905.

The former Edmund Barnard Farm provided the nucleus for Mowglis.⁶⁷ When Holt took the property over in 1902, the 200-acre property had only a farmhouse and sap house. The land consisted of rolling fields to the lake; forests of pine, hemlock and maple; and a quarter-mile of shoreline on Newfound Lake. Holt immediately set about renovating the farmhouse into the Jungle House (#1). Equipped with a telephone and telegraph, it held her office, dining and kitchen areas and the camp library. By the time camp opened for its first season around July 1, 1903, she had added a rough dormitory with a porch known as The Cave, the start of today's Ford Hall (#14).⁶⁸

⁶⁵ Ford's health started to decline as early as 1905, but the cause is unknown, and no death certificate has been located for him. (*Harvard Class of 1899 4th Report*, 1914: 385-86.)

⁶⁶ The indicator that Charlotte Holt was Redcroft's director in 1911 is the caption "Our leader dear" next to her camp photograph in the *Reveille*. The photo is labeled only "Mrs. Holt." Given the relative youthfulness of the image, and more definitively because it identifies her "of Warrentown, VA," Charlotte and Ford's home, the photo is clearly of Charlotte Holt and not her mother-in-law. However, the issue's editor Ford Hall (#14), photographed 1915. editorial is signed, "EH," indicating Elizabeth Holt was still engaged. After Redcroft folded, the camp had a new building named Catherine Hall. After Redcroft folded, Mabel Woodbridge Hollister, who opened Camp Onaway in 1912.

⁶⁷ The Barnard family ranked among Hebron's first settlers. Reuben Barnard (of Amesbury, MA) and his wife Huldah (of Seabrook, NH) moved to Hebron in the 1810s. Their son Edmund farmed and ran a creamery on the site of the future Camp Mowglis. (Collins, 2009: 48)

⁶⁸ "The Mowglis," 1905.

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From the outset, Camp Mowglis adopted a program and philosophy that continues nearly unchanged to present day. While in many ways similar to that of Pasquaney and other early youth camps, Mowglis' program had some unique features. Its entire program was based on the tenets promulgated in a popular children's book, *The Jungle Book*. In addition, it was the first camp in the nation to focus on boys not over fourteen years of age. Holt felt strongly that it was during those years that the "greatest permanent good could be done, where freedom to develop was perfectly natural—and many of the dangers of older life would not be present to contend with."⁶⁹ The leading paragraph of an early promotional piece stated the camp's philosophy:

The Mowglis is a specialty Camp exclusively devoted to the welfare and interest of boys between the ages of eight and fourteen years. The Camp was established three summers ago with the belief that more could be done for young boys in a Camp planned entirely for them than in one where boys of all ages are received.... The aim of The Mowglis is to supply nature's material for the best physical development during the early years of a boy's life, when he is laying the foundation for a strong constitution under favorable conditions...and to instill into each boy, at the age when he is the most strongly susceptible to good influence, principles of honor, generosity and courtesy, so essential to the welfare of camp life.⁷⁰

By separating young boys from older, Holt believed they would not strive to emulate them, and they would be freed from bullying tendencies. Furthermore, they would be safer and more able to learn proper form in athletic endeavors than when taught at an older age.

Holt also sought to separate boys from the pressures of "modernized urban diversions." She took to heart studies that demonstrated while a child's mind will adapt to the increasing speed of modern life, its body and nervous system do not, leading to confusion and loss of bearing. In calling her new camp Mowglis, she urged campers to learn the ways of nature, just as Mowgli learned the ways of the jungle. Unlike most other early summer camps, Mowglis did not integrate tutoring into its program—in fact discouraged it—relying instead upon the outdoors and what nature had to offer. (It did, however, offer an optional weekday study hour overseen by counselors.)⁷¹

Mowglis and the Kipling Connection

The camp movement had strong ties to romantic literature of the nineteenth century which "stressed a deep connection to nature and rejection of modern life, and the idealized image of the 'noble savage.'"⁷² Writers such as James Fennimore Cooper and Henry Wadsworth Longfellow influenced generations of readers captivated by tales of camping, canoeing, hiking and rustic outdoor living. Ernest Thompson Seton was particularly drawn to their depiction of the

⁶⁹ Elwell, 1916: 26.

⁷⁰ "The Mowglis," 1905.

⁷¹ 1920 pamphlet. Most youth summer camps hired school teachers or trained tutors to augment education provided during the school year.

⁷² *Summer Camps*, 2017: 17.

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American Indian and developed the highly popular Woodcraft Indian movement, elements of which found their way into many American camps.⁷³

One especially influential author was Rudyard Kipling. In 1894 he published *The Jungle Book*, drawing upon his childhood in Bombay, India. It was a hugely popular piece of literature that catapulted Kipling to fame. Elizabeth Holt was sufficiently captivated by its characters, life lessons and connection with nature that she wrote to Kipling, who by then was living in England, to seek permission to use the name “Mowglis” for the new camp she was planning to open. Kipling granted it.⁷⁴ Apparently Holt and Kipling early on agreed that though his man-cub character's name lacked the final ‘s,’ the name of the new camp, which would have many man-cubs, should be plural and thus conclude with an ‘s,’ but the ‘s’ should be silent.⁷⁵

Letters from Kipling in the Camp Mowglis archives document his lifelong interest in the camp. He wrote a note to Holt in December, 1911, thanking her for sending him *The Mowglis Howl*. He added it gave a “very delightful picture [of the] boys’ doings and as the years go on and the result of the work begins to show in the men who were the boys. You ought to be very cheered and happy.” Kipling apparently received regular issues of *The Howl* over the years. Barely a week after Holt’s death in 1925 and without yet knowledge of it, he wrote that the latest issue was “a chaunt of triumph,” causing him “to more than ever admire the spirit that made so magnificent and helpful a work grow out of such a tiny little seed of a name.”

To Alcott Elwell, in a letter sent by his secretary in April, 1927, he affirmed the correct pronunciation of Mowglis: “the ‘Mow’ in ‘Mowgli’ should be pronounced like ‘cow’.” A month later and in connection with Mowglis’ twenty-fifth anniversary, he wrote that like “a very distant God-parent, I take upon myself the right to be very proud now that it is touching the quarter-century.” He offered similar remarks on the camp’s third-century mark, writing “that any thing I’ve done helped to crystallize the idea which of course must always have been in your heads.”⁷⁶ Kipling continued to pen occasional notes right up until a few months before he died. Following the loss of Gray Brothers to fire in 1938—and only months before she herself died—his widow

⁷³ *Summer Camps*: 17, 42. Seton associated himself with the Boy Scouts after that movement arrived in the United States.

⁷⁴ Although Kipling's reply to Holt, written in 1902 or 1903, is not known to survive, it is referenced in Alcott Elwell’s thesis, published in 1916 (p. 24). At the time Kipling wrote *The Jungle Book*, he was living near Brattleboro, Vermont, just over the New Hampshire state line. He and his family moved to England in 1896, which remained his permanent home until his death in 1936. Elizabeth Holt was not the only person to integrate Kipling’s work into a formal program, but she may have been the first. It was several years later that Robert Baden-Powell used *The Jungle Book* as an organizing mechanism for his new scouting program, dividing Boy Scouts into dens and packs and starting the youngest boys out as Cub Scouts. Powell asked Kipling to write a song for the Boy Scouts, and his novels were recommended reading in the *Boy Scout Handbook*. (*Summer Camps*: 18) More than ten years after Holt founded Mowglis, a camp on Squam Lake opened with a name, Asquam-in-the-Jungle, that also referenced *The Jungle Book*. (Sargent, 1925: 282)

⁷⁵ This decision was evidently made before Mowglis opened its doors, as Holt used the plural name in her 1903 booklet announcing the new camp.

⁷⁶ Letter from Kipling to Col. & Mrs. Elwell, January 8, 1934. (Mowglis archives)

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sent a portrait of Mr. Kipling to replace the one destroyed by fire. "It has not the interest that the original one had but I hope it will, at least, serve as a reminder."⁷⁷

Mowglis' deep ties to *The Jungle Book* extended beyond philosophy and correspondence. Holt referred to the camp property as "The Jungle." As new buildings were added, almost without exception they were named after characters and places in *The Jungle Book*. The two streams that coursed through the grounds were named Waingunga and Baloo.⁷⁸ Waingunga was also the name given to a large rock in the lake that marked swimming and boating routes, and Baloo named a cove; both names also appeared on buildings. The youngest boys entered as cubs to learn critical life lessons (Law of the Jungle), just as Mowgli did with the other wolf cubs, before joining the Pack, a more rough-and-tumble society with structure, rules, consequences and support that exists to create men of character. Mowglis graduates "follow new trails," as Kipling wrote of Mowgli's final parting from the Jungle. The camp's Council Handbook called the three primary rules enforced by counselors "the Laws of the Jungle." Evening campfire often concluded with readings from *The Jungle Book*. And Mowglis' annual publication, first issued in 1907, was called *The Mowglis Howl*. In 1908 the Mowgli story became a camp play, restaged every few years.⁷⁹ A poem written by Holt about the camp's principles became the camp's first song.

There's a trail that thou must follow,
O! thou man-cub of tomorrow!
Strong of limb and clean of heart,
Let thy hunting help the weaker.
Toward the path that's straight and narrow,
On the trail that shows no favor,
Brothers all—we hunt together!⁸⁰

Today, every entering camper at Mowglis receives a copy of *The Jungle Book* prior to arrival, and its tenets continue to form the backbone of the camp's program.

The Early Youth Camp Movement

American summer camps, a distinctly American outdoor movement that continues to nurture and educate youngsters today, have their root in the mountains and lakes of New Hampshire. Since the 1820s, the state's natural beauty had been attracting visitors, and after the railroad reached the White Mountains in the 1850s, tourism took off. Boarding houses and hotels of all sizes soon

⁷⁷ The surviving letters from Rudyard Kipling are in Camp Mowglis' archives. None of Holt's correspondence to Kipling is known to survive as, according to the Kipling Society, he destroyed all of his correspondence before his death. (Correspondence between James Hart and Kipling Society, 2017) Only a copy of one letter from Alcott Elwell to Kipling survives.

⁷⁸ In more recent times, the brooks have been renamed Chapel and Toomai respectively.

⁷⁹ Camp Redcroft attended the first Mowglis Play. (*The Redcroft Reveille*, 1908)

⁸⁰ Elwell's History in *The Howl*, 1958: 31. Many years later, Harvey Russell, a member of the staff in the late 1930s and college classmate of William B. Hart, wrote a number of camp songs, including "The Jungle Song," that are still sung today. (*The Howl*, 1993: 2, 5)

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received visitors from urban centers. The rise of summer camps coincided with the "back to the country" movement, and the two fueled each other.

The first organized, resident summer youth camp in the country opened in 1881 on an island in Squam Lake, New Hampshire, just south of the White Mountains. It was founded by Dartmouth student Ernest Balch. For nine summers, several dozen boys ranging in age from eight to fifteen spent up to ten weeks engaged in diverse outdoor activities far from the comforts and oversight of home. The program included an annual "tramp" or "cruise" into the White Mountains—a trip undertaken entirely on foot with an ox-drawn covered wagon to carry supplies. The week-long excursions built character and strength, while drawing attention to the nascent camping culture.⁸¹

Though Camp Chocorua was short-lived, its influence cannot be overestimated as it launched the youth camp movement that spread across New England and beyond. Before it folded, it spawned two other boys camps on Squam: Camp Asquam in 1887 and Camp Algonquin in 1888. Each directly influenced Mowglis. Edward Wilson, who founded Pasquaney, had been a counselor at Asquam, and Ford Holt was a counselor at Algonquin.⁸² Many of the traditions started at Chocorua carried on at future camps.

Nationally, there were eleven camps in 1895, five of which were in New Hampshire, including the three on Squam, and Camp Pasquaney on Newfound Lake, today the oldest private camp in the nation in continuous existence.⁸³ In 1900 there were 15-20 private boys camps, serving approximately 1,000 children, and Redcroft, the sole girls camp. Three years later, Camp Mowglis opened. Another decade later, the number of children's camps had jumped to 254, including 100 for girls. Of those, Maine had the most, followed by New Hampshire and New York.⁸⁴ One researcher estimated 10,000 boys would attend camp in 1917. By 1925, organized children's camps had spread across the United States and into Canada, England and France; in America alone, there were well over 1,000 camps with 100,000 children. By then, Boy Scout, Girl Scout and YMCA camps had swelled the field.⁸⁵

For a week starting in late June, there was a stream of children bound for northern New England's summer camps. Mowglis and other camps worked with the railroad companies to arrange transport for what amounted to some 10,000 boys and girls traveling east and northward. Many began their journey in Chicago, Omaha, Washington DC and other distant points, traveling in sleeper cars in an ever-widening procession as the trains approached Boston. At Boston's North Station, campers transferred to trains operated by the Boston & Maine and the Maine Central railroads. All of the rail companies used a combination of dedicated trains and

⁸¹ Hengen, 2016.

⁸² *Boston Globe*, July 16, 1899. A third camp on Squam, Groton School Camp, was founded by former Chocorua campers. It is understood to have been the first camp in the country to bring underprivileged boys into an outdoor setting previously available only to the wealthy. The camp relocated to the larger Mayhew Island in Newfound Lake in 1920; it exists today as the Mayhew Program and focuses on at-risk boys from New Hampshire.

⁸³ Camp Dudley on Lake Champlain was founded ten years earlier, but was later taken over by the YMCA and renamed. (Elwell, 1925: 22)

⁸⁴ Elwell, 1916; Sargent, 1925: 34, 52. The number of camps constantly fluctuated as many had short life spans, but the overall pace of openings continued to increase.

⁸⁵ Elwell, 1916, 1925: vi.

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designated cars; working at capacity levels for a week, it was a logistical feat. For instance, on Thursday, June 28, 1934, an express train left North Station at 9am, carrying boys and girls bound for Mowglis and camps Pemigewasset (Wentworth, New Hampshire) and Quinbeck (Ely, Vermont). A separate train leaving simultaneously brought girls to Camp Winnemont (Tamworth, New Hampshire) and boys to Camp Wyanoke (Wolfeboro). A half hour later, yet another train departed, carrying children to two camps near Portland, Maine, while Camp DeWitt's train left for Wolfeboro at 12:30pm. The peak of the rush did not occur until the weekend.⁸⁶

The physical plants of these early camps had strong similarities. Many were established on former farms and used farmhouses as their headquarters, housing the office, kitchen, dining room and living quarters for the director.⁸⁷ Other buildings typically included a recreation hall, carpentry shop, cook's house and ice house. Buildings were rustic, with open-stud interior walls and exposed roof rafters; posts and railings were made of logs. While some camps employed tents to house campers, permanent "bungalow" dormitories soon became common.⁸⁸ Other common buildings were a boat house and infirmary.⁸⁹ Most camps were equipped with a library and a bell to inform campers of meal times. From Camp Chocorua came the trend to incorporate an open-air chapel into camp life. All of the camps operating in 1895, as did most that followed, had a rustic forest chapel to promote the spiritual development of their charges.⁹⁰

The first camps catered to boys from East Coast urban areas, mostly from well-off families. Camp was a convenient place to park a child for the summer, while parents traveled or stayed at a nearby resort hotel for the season. Winthrop Talbot purposely situated Camp Asquam close by the Asquam House. When founding Camp Pasquaney in 1895, Edward Wilson stated a primary goal was to provide children of the upper classes an alternative to an easy vacation at their parents' country estate or hotel.⁹¹ Mowglis offered to accommodate traveling parents who could not return by the end of the camp season. While at home the boys had servants, at camp they were expected to pitch in, making their beds, sweeping up, helping in the kitchen and with other daily tasks, all part of the instruction on how to survive in the outdoors. Camp Chocorua's boys cut wood and did all the cooking and cleaning up, but most camps that followed employed a cook and basic kitchen help. However, building integrity, confidence and overall self-sufficiency remained a key component of all camp programs, and boys were often found making improvements to the camp property, such as clearing brush, removing stumps and rocks and

⁸⁶ *The Boston Globe*, June 27, 1934. One fortunate camper headed to Mowglis in 1930 avoided the crowded trains altogether. Traveling from Newark with his parents, he landed at the camp's waterfront in their eight-passenger amphibian plane, causing quite a stir. (*The Howl*, 1930)

⁸⁷ Camps Mowglis and Redcroft evolved from farmhouses, as did Camp Asquam.

⁸⁸ Elwell, 1916. Alcott Elwell determined 55% of the boys camps used tents and 45% had constructed dormitories. Flush or chemical toilets were considered necessities by 1925. (Elwell, 1925: 60)

⁸⁹ As early as 1916, Camp Pasquaney's physical plant was more extensive than most, including a theater, natural history museum and three large, rambling dormitories connected by large piazzas and sleeping porches. (Elwell, 1916)

⁹⁰ Maynard, 1999: 12. Camp Chocorua's chapel still exists in the form of Chocorua Island Chapel, where Sunday services are held throughout the summer. (Hengen, 2016)

⁹¹ Greven, 2011: 26.

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creating trails.⁹² Mowglis' motto was, "Don't grunt, do your stunt."⁹³ The character-building Long Walk, often called the Long Trip, was adopted by many camps.

Counselors were similarly drawn from the East Coast, representing its elite colleges, such as Harvard, Yale, Amherst, Dartmouth, Trinity and Haverford. Camp publications listed the college attended by each counselor as a means to legitimize and elevate the camp's prestige, and they prominently displayed the educational background of the director. *The Mowglis Howl* included counselors' colleges, which in the early years was almost exclusively Harvard. (Elizabeth Holt wrote the Mowglis Graduate Hymn to the tune of "Fair Harvard.") When Mowglis split the camp into two crew teams, they were the Red and Blue teams, the same colors as Harvard and Yale.

The Holt Era 1903-1924

Ten campers attended Mowglis' first season. Most arrived by train and were met at either the Bristol or Plymouth depot. Little is known of the session except that campers played baseball against Camp Pasquaney (and won) and regularly sang songs, and the camp held its first Sports Day and graduation ceremony.⁹⁴

The second season, Ford Holt, a graduate of Harvard College, joined his mother on the staff as assistant director. (Since Elizabeth Holt was still splitting her time between her two camps, Ford likely managed day-to-day operations at Mowglis.) Prior to the start of the season, Elizabeth Holt had built a barn behind the farmhouse (today's Lodge, #3), converted and enlarged the sap house into a second dormitory, Den (#23), suggesting attendance had increased, and added a piazza onto the Jungle House for an open-air dining room from which diners could look across the open field to the lake and Sugarloaf Mountain and the summit of Cardigan on the other side. In the field, a tennis court (#40a) was under construction. The following winter, Holt added a boat house that was dragged across the ice from Masquebec below Onaway Point, the beginning of Waingunga (#29).

Three new junior counselors joined the staff for the third season of 1905: Alcott Farrar Elwell, his twin brother Stanley Bruce Elwell and Louis Grandgent. The twins had been campers at Pasquaney in 1902; their mother, Mrs. Edwin Elwell, was a friend of Elizabeth Holt's and a future benefactor of Mowglis.⁹⁵ The Elwell twins remained closely involved with Mowglis for the remainder of their lives. Three other counselors, as well as Ford Holt and his mother, rounded out the staff. All of the men were currently or to be affiliated with Ivy League schools, mirroring the trend within youth camp circles to draw from such institutions.⁹⁶ All but three of

⁹² At both Chocorua and Mowglis, the campers cleared the site for their future outdoor chapel.

⁹³ *The Howl*, 1908.

⁹⁴ Baseball games against other camps continued throughout the early years. In 1907, Mowglis challenged two camps on Squam Lake, as well as the local Hebron team. Initially, Sports Day included the annual crew race; the latter became its own event in 1911.

⁹⁵ Mrs. Elwell donated the camp's two crew boats in 1911. In later years, Louis Grandgent became Stanley Bruce Elwell's partner in an architectural practice.

⁹⁶ Grandgent was about to enter Harvard College (class of 1909), where counselor Charles Olds, Jr., was already a student. Both Elwells became members of Harvard's class of 1910. Another counselor was at Harvard Law School. The sixth counselor attended Amherst College.

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the twenty-three campers came from the Boston area and several were siblings. A third dorm, Kipling Hall (#13), accommodated the growing numbers.⁹⁷



Mowglis' earliest buildings included Kipling Hall (left, photographed 1905 shortly after construction), Den (below left, photographed in 1910 after its first expansion) and Ford Hall (below right, photographed in 1910).



Activities that summer continued those of the previous two years—swimming, boating, hiking, camping and evening campfires. Newly added were carpentry lessons, field trips led by a Natural History specialist to identify and collect specimens, and field and water sport competitions, including activities invented by the boys, such as a raft race on boats made by the campers and propelled by improvised paddle wheels. It was not unusual for parents to come by and watch the fun. Visitors were welcome on Saturday afternoons and for chapel service, but if parents wanted to visit their boys at other times, they could do so only at the Jungle House. The camp acquired its first launch, a nineteen-foot dory with a 3.5 horsepower engine—in high winds the boat was propelled backwards, even at full throttle—that was the first gasoline-powered boat on the lake. (Alcott Elwell earned a pilot license to allow him to operate it on the lake.) Ford Holt started a camera club. The tennis court was ready, and the sport quickly became one of the most popular. Mowglis had its first all-camp walk, a fifteen-mile, day-long trek to Plymouth where the boys had haircuts and ice cream sodas. The entire athletic program was designed to be “well within the limit of the boys’ physical strength and endurance.” Three meals daily were served, and following lunch, all campers retired to their dorm for a thirty-minute rest period, during which they lay “on their backs with muscles relaxed and eyes closed.”⁹⁸

⁹⁷ Kipling remained a dormitory until 1909 when it became the camp's assembly hall.

⁹⁸ "The Mowglis," 1905 and 1920; Elwell's History in *The Howl*, 1958: 32.

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The long walk evolved into “The Long Trip,” a multi-night affair and the start of an important annual tradition. The entire camp tramped to Waterville Valley—more than fifty miles round trip—for hiking and camping. A horse-drawn wagon accompanied the group to carry supplies and bedding—and provide respite to those who were tired. (Staff were expected to walk the whole distance. A few years later, when the camp repeated the hike, all took the train between Plymouth and Campton.) In future years, hiking remained at the core of the Mowglis program; it was considered a test of a boy’s spirit as he met new hardships and challenges and that would teach him to keep his head in a crisis.⁹⁹

From the outset, boys and counselors wore uniforms consisting of gray flannel pants, gray camp jersey and sweater, and leather belt, all available from James W. Brine in Cambridge. Boys were expected to bring their own blankets and linens, toilet articles, pajamas, shoes and boots, bathing suit, baseball bat and glove, tennis racquet, fishing rod and tackle, and carpenter tools. The camp’s annual cost of \$150 was average. Campers came from well-to-do families, and there is no evidence scholarships were available.¹⁰⁰

Over the camp's second decade, it gradually grew to approximately fifty boys and a staff of ten, excluding the directors.¹⁰¹ While the staff continued to be students at elite East Coast schools, campers were more geographically spread out. In 1914, barely a third came from the Boston area and a large number hailed from Omaha, Chicago, Cleveland, Indianapolis and Washington, DC.¹⁰²

Failing health caused Ford Holt to step down as assistant director after the 1907 season. Elizabeth Holt elevated Alcott Elwell to assistant director in 1912, associate director in 1919 and co-director in 1920.¹⁰³ His brother, Stanley Bruce Elwell, served the camp in various capacities: counselor, crew coach, trip master, business manager and, after he received an architectural degree from Cornell University, architect for a number of the buildings. From 1929-1936 he was one of three corporate directors of Mowglis.

As the camp brought on additional boys, it continued to improve its grounds and add buildings, though it made do with only the three dorms and some tents until ca. 1915 when Toomai (#19) was built.¹⁰⁴ Between 1907 and 1910, Mowglis leveled an area for an athletic field with running track (#41, today’s parking area in front of Gray Brothers Hall), created a baseball field near the turnpike (Upper Ballfield, #44), built another boat house (Hope-to-be-House, #30) and converted a horse shed into a dwelling (Mang, #4). Holt moved her office out of the Jungle House and into

⁹⁹ *The Howl*, 1926. Mowglis' hiking tradition has long been to put the youngest boys in front, thus allowing them to set the pace.

¹⁰⁰ "The Mowglis," 1905.

¹⁰¹ The average size for a boys camp in 1920 was fifty-five. (Elwell, 1925: 27)

¹⁰² *The Howl*, 1914. While the academic institution might bring prestige to a camp, Alcott Elwell early on recognized the primacy of a counselor’s character. His 1916 thesis laid out the qualifications for a counselor: intelligent, high character, loyal and fair to all.

¹⁰³ Though all of Elwell's biographical materials state he became assistant director in 1914, *The Howl* lists him as such starting in 1912.

¹⁰⁴ The names of the tents shifted to those of dorms as they were constructed. Toomai started as a tent, as did Baloo, Panther and Akela. Only Den started out as a building.

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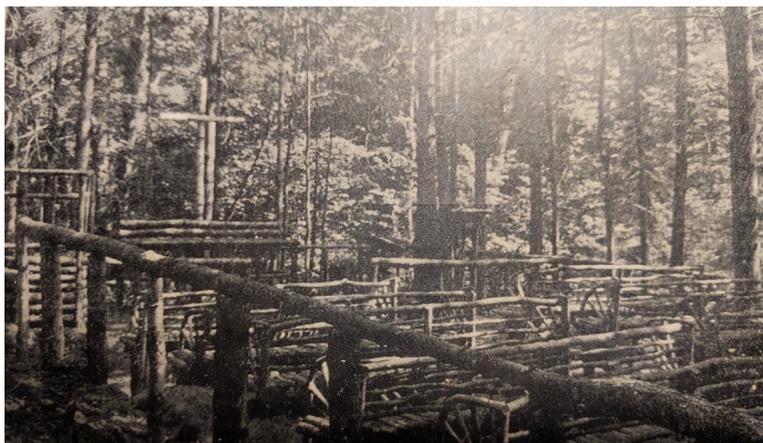
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a new building (Headquarters, #16) nearer the dorms. A workshop that quickly became the “most popular building in camp” appeared briefly on the shorefront, where the boys enjoyed planing, sawing and whittling little sailboats for the camp fleet.¹⁰⁵

The year 1907 saw three highly significant additions to the camp, all of which survive. The first issue of *The Mowglis Howl*, an annual publication considered ‘the footprint of the Pack’ that has continued nearly uninterrupted to present day was produced.¹⁰⁶ Its purpose was trifold. Since each boy was expected to contribute to it over the course of the summer, it gave him practice in writing, a skill vital to communication and hence leadership. It also served as a camp memory bank as each edition documented what the boys did and achieved over the summer, “giving voice to what else might be forgotten.” Finally, its arrival in Mowglis homes after the season ended kept the “comradeship and the doings of the Pack” fresh while serving as a subtle marketing piece. The camp even erected a rustic writing pavilion for penning letters and pieces for *The Howl* before the advent of dormitory writing porches.¹⁰⁷

The second significant change was Campfire Rock (#11). Though campfires had been a regular evening activity since at least 1904, the site was not formally developed into today’s Campfire Rock until 1907, when the spot was delineated with boulders and fitted out with long wooden benches ranged in a circle, one for each camper.



Left: Mowglis Chapel, photographed 1906, a year following initial construction.

Right: Mowglis Chapel, photographed 1924 and showing wooden structures added in 1917, as well as altar constructed in 1920 in memory of Catherine Farrar Holt.

¹⁰⁵ *The Howl*, 1907.

¹⁰⁶ The only period when *The Howl* ceased publication was 1943-56. Not coincidentally, *The Redcroft Reveille* also started in 1907.

¹⁰⁷ *The Howl*, 1907, 1909, 1927. Baloo, built in 1918, may have been the first dormitory with an integral and purpose-built writing porch. (The Den had a large porch as early as 1910, but it is unclear whether it was designated an official writing porch.) *The Howl's* tagline remains essentially the same to this day. In 1928, camper John Hill wrote that each boy should try to write as many footprints as possible to make “a good Mowglis trail.” Mowglis was not alone in incorporating writing into its program; other camps published newspapers, held poetry contests or had the boys maintain logs. (*Summer Camps*, 2017: 20)

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The third key addition was the open-air chapel (#27). The camp had an outdoor chapel from the outset, but its location near Ford Hall was deemed unfavorable. It was relocated to its current site in 1907, a spot cleared by the boys the previous summer. Weekly services have occurred here for over 110 years. Mowglis is thought to be the first camp to hold a candlelight service, in 1916.

New activities continued to be offered each season. Nature study and instruction “in the secrets of the animal and insect world at our door [and] in the common plants of the Jungle” were an integral part of each camper’s experience that could be furthered through membership in the Mowglis Audubon Bird Club, started in 1915 and open to any camper who could identify three birds (excepting crows).¹⁰⁸ Elizabeth Holt loved the theater, so staging plays and pageants in Kipling Hall was a regular event. She typically served as both writer and costume designer/sewer, while the boys made the scenery. The first outdoor play, staged in 1908, acted out the story of Mowgli and entailed creeping through the forest in fading twilight. A fancy dress ball, dubbed “the social event of the season” and first held in 1909, quickly became a tradition, as did Cup Night, held on the penultimate night of the season. Mowglis added a second tennis court (#40b) ca. 1913. The Long Trip soon evolved into a week-long event for the older boys, with the White Mountains the usual destination. In 1913 campers walked the entire distance to Mt. Chocorua, save crossing Squam Lake on a boat. The first hiking trip to Mt. Washington occurred in 1914; the boys traveled there in two open Overland cars recently acquired by the camp. These trips often concluded with a “big feed” at the summer house of a parent or camp friend. (The trip to Mt. Washington ultimately became the hiking pinnacle, open to those who earned the honor.)¹⁰⁹

In 1911 the camp received two custom-made crew boats, a gift from Molina Elwell (mother of Alcott and Stanley) and started its annual competition separate from Sports Day. The camp added wings and ramps to Waingunga to accommodate the twenty-five-foot, cedar and mahogany boats. The unique boats were more stable than a traditional shell and easier to learn in.¹¹⁰ Crew immediately became a defining aspect of Mowglis’ program, valued as a cooperative sport that relies on the synergy of the group, rather than the individual. The entire camp was divided into red and blue teams, and the final races, held in early August, became the crowning athletic event. “The buildings and grounds were covered with Red and Blue banners, streamers, bows and every device for showing the crew colors that the boys could think of. There was no lack in ingenuity. The Jungle looked like one big circus.”¹¹¹

The first reference to a war canoe race was also in 1911; like the crew races, they became an annual tradition. Holt purchased Lone Wolf Island off Baloo Cove for the camp in 1911. The spot soon had a two-story cabin used for a few years as the camp infirmary. Starting in 1919, the Graduates met there every Friday evening to discuss and present to staff suggestions offered by campers on ways camp might be improved. The first Graduates’ Dinner occurred in 1912,

¹⁰⁸ *The Howl*, 1913.

¹⁰⁹ Mrs. Harold Sears on Murray Hill in Hill, New Hampshire and the mother of two older campers hosted the hikers in 1911.

¹¹⁰ The two current crew boats are reproductions of those given in 1911, which remained in use for ninety years. The original boats are now on display in Gray Brothers Hall.

¹¹¹ A camper describing the 1924 Crew Race Day. (*The Howl*, 1924) The event later evolved into Crew Week.

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honoring the three who had moved through the camp program and, armed with the lessons of the Jungle, were ready to head out into the world.

Alcott and Stanley Elwell both left Mowglis temporarily to serve in World War One, During that time, Mowglis introduced military training and a formal officer corps, explaining in the 1917 issue of *The Howl* they “give an outlet for our war-born patriotic fervor [while teaching] exactness, promptness and obedience, together with physical improvement of erectness and carriage – complete discipline of mind and body, necessary for every man.” Alcott wrote back that the skills he was learning in the infantry were similar to those learned at camp. At Mowglis, campers contributed to the war effort by staging a circus to benefit the American Red Cross and to which the girls at Onaway were invited. Exhibits included a madman in a cage chewing on a raw bone, a speckled bat and hairless dogs.¹¹²

During the war years, the camp erected a Weather Bureau House (#12) to teach campers to observe, record, understand and forecast the weather. A permanent dormitory (Toomai, #19) was built to replace two tents, and a Crafts Shop (#6) was constructed. Early items produced in the shop included guns, warships, swords and daggers, as well as more traditional camp fare:



hammocks, kites, stilts and paddle wheels for the model boats. Behind the Jungle House, Elizabeth Holt created a war vegetable garden (#38).

With the war’s conclusion, Camp Mowglis quickly resumed its course, welcoming seventy-eight campers and a staff exceeding twenty in 1920. Four years later, the camp had its first waiting list.¹¹³ The camp erected the Honor House (today's Hathi, #35, pictured here in 1919) to commemorate Mowglis war veterans.¹¹⁴

Stanley Bruce Elwell drew upon his army experience to design Mowglis’ first rifle range in 1920, modeling it after the range at Camp Devens where he was stationed. The sport was immediately popular at camp, and the range expanded ten years later. Other new sports included horseback riding, introduced in 1924, and archery in 1926, on a range placed north of the rifle range.¹¹⁵ A small building to house athletic equipment (Athletic House, #18) went up on the edge of the recreational field.

¹¹² Elwell's History in *The Howl*, 1960: 36.

¹¹³ *The Howl*, 1920; Elwell's History in *The Howl*, 1961: 48.

¹¹⁴ Within a few years, the Honor House was moved a short distance away to make room for the first Gray Brothers Hall. It was moved a second time in the mid-1950s to its present location, where it was remodeled into a staff cottage, Hathi.

¹¹⁵ The camp apparently had access to horses at a stable off-premises. The 1939 issue of *The Howl* describes a short car ride to a dirt road that led to the stables. In its early years, the riding program taught boys to march in formation, using principles employed at the United States Military Academy and in the U.S. Cavalry. (*The Howl*, 1926) In the 1934 issue of *The Howl*, there is mention of boys riding regional trails and enjoying an annual three-day trip on horses.

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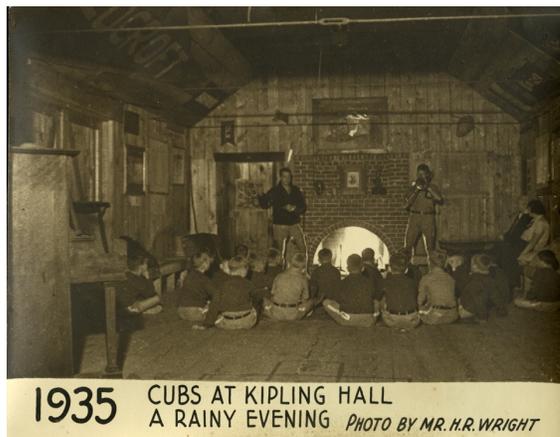
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Mowglis' long, formal association with trail maintenance on Mount Cardigan began in 1921. At the request of the New Hampshire Forestry Department, the camp took over the Groton-Orange Trail. Like other routes on the mountain, the trail was close to obliteration from wartime clearcutting. Mowglis' Graduates spent three strenuous days clearing, cutting and moving rocks, as well as fixing a spring where, the following year, they helped built Crag Hut of logs and opened up a vista for views of Lafayette and Washington. In recognition of their contribution, the trail was officially renamed the Mowglis Trail by the United States Geological Survey. In 1923 the Forestry Department asked the camp to clear Clark Path to the summit of Cardigan. The camp was further honored with the title "Pioneer Camp," bestowed by the United States Forestry Association as the first camp in the country to "materially aid the government in its fight to protect the forests from fire."¹¹⁶ Trail work was not limited to Cardigan; for years, the camp created and maintained trails on Plymouth Mountain. Closer to home, it built a trail directly across the road from the Jungle House; the White-Footed Mouse Trail derived its name from a family of mice that a member of the camp staff fed daily.

In 1920 Mowglis established the Cub Department for boys aged 8-10. For nearly a decade, the youngest boys had already been separated from the rest of the pack for sporting events and some other activities, but this formalized Holt's (and Elwell's) conviction that the youngest boys needed their own spaces and individualized training, as well as dedicated staff to look after them and teach responsibility. The Cubs took over Ford and Kipling halls, the former for living quarters and the latter as an activity center, and received its own campfire (#43) and outdoor play area (#42).



Baloo, photographed 1918, shortly after construction.
Courtesy Meg Tweedy Drazek

¹¹⁶ *The Howl*, 1922, 1923; Elwell's History in *The Howl*, 1961: 46-47. Mowglis continued to maintain Crag (sometimes written as 'Craig') Shelter well into the 1990s.

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Between 1918 and 1924, the final summers Elizabeth Holt was at Mowglis, four additional buildings were erected: Baloo (#20), the camp's largest dormitory; Red Cross House (#17), funded by a parent and used for weighing and measuring the boys; and Kaa (#31), a canoe house built to plans prepared by Alcott Elwell. The most important building of this era was Gray Brothers Hall, the predecessor to the existing building (#15). Construction funds came from a group of parents inspired by what Mowglis and Elizabeth Holt had done for their sons. Completed in 1922, it replaced the long-outgrown Kipling Hall and became the prime assembly spot for Saturday evening events and rainy day activities. The building was the first at camp with electricity, and its stage was fitted out with colored lights, electric dimmer and reversible scenery.



The first Gray Brothers Hall, built in 1921.

During these final years of Holt's leadership, Alcott Elwell started putting his own mark on the Mowglis program. Both personal reasons and his desire to be deeply engaged at Mowglis every summer delayed his undergraduate education. In 1920, the same year he became co-director at camp¹¹⁷—by then Holt was entering her seventies and probably slowing down—he entered Harvard's School of Education where he earned masters and doctoral degrees. His PhD thesis, like his undergraduate thesis, was on summer camps—their operation, philosophy and value. He was the first doctoral student in the country to study the educational elements inherent in the camp movement.¹¹⁸ Mowglis proved the perfect testing ground for his ideas.

The first major initiative credited to Elwell was Industries, first mentioned at Mowglis in the 1922 issue of *The Howl*. Industries meant activities that were not academic but did entail instruction and study and, with sufficient proficiency, could lead to a prized ribbon. While ribbons were a tangible outcome of learned skill, what was more valuable was the process. Industries quickly became one of the backbones of Mowglis' program. Rather than focusing on a narrow range of industries, campers were encouraged to try new ones, and the long camp season offered ample time to develop skills and experience. Early industries included birds, weather, camping and cooking, water wisdom, lifesaving, riflery, tennis, crafts, bugling, photography,

¹¹⁷ *The Howl*, 1910-1925. Though Elwell is generally thought to have become director in 1925, *The Howl* lists him and Holt as co-directors starting in 1920.

¹¹⁸ *Harvard Class of 1910 Report*, 1925.

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first aid and woodcraft. For ten days, a camper engaged in the industry for an hour daily. Nature study, in which boys learned to love and respect nature, was a particularly prized industry; it stressed keen observation, rather than collecting plants or killing insects, thus underscoring the essence of Kipling's message: "We be of one blood, little brother!"¹¹⁹

Elwell's second initiative occurred two years later. In the 1924 issue of *The Howl*, he wrote an opening statement that declared, Mowglis would henceforth be referred to as "A School of the Open" to distinguish it from a routine "summer camp."¹²⁰ Elwell's words presaged the doctoral thesis he published the following year. He defined A School of the Open as a camp that instilled proficiency in, rather than just exposure to, a range of activities. Such a camp aimed to simplify existence in an age of modernized urban diversions.¹²¹ He cited studies that demonstrated that while the child's mind changed from these influences, its body and nervous system did not and adapting to the increased speed of living could lead to confusion and loss of bearing. Thus, it was becoming ever critical that children be shown the eternal laws that guided stars and men forward and they be taught "the values of cheerfulness, obedience, self-control, reliability and cooperation."¹²²

On February 11, 1925, Camp Mowglis lost its founder and leader, Elizabeth Ford Holt. The loss was deep, but her shoes ably filled by Alcott Farrar Elwell, who became the sole director and owner of the camp.

The Elwell Era 1925-1952

The initial focus of Alcott Elwell's tenure as camp director was honoring Elizabeth Holt. The last full day of the season became Mrs. Holt's Day. Campers resurrected and rebuilt a trail on Mt. Cardigan, renaming it the Elizabeth Holt Trail, Mowglis Memorial. (Today it is known as the Holt Trail.) The picturesque cascades it passed were named "Elizabeth Falls."¹²³

The camp acquired two war canoes in 1925 to replace the original (1911) canoe and augment the program in Holt's memory. Built by the Kennebec Boat and Canoe Company, the canoes were thirty-two feet long, with rudders and cost \$175 each. Painted gray with green or yellow stripes,

¹¹⁹ Elwell, 1925: 187-191. Over the years, camper time devoted to Industries has increased and options expanded to include axemanship, archery, swimming, sailing, canoeing, windsurfing, ham radio, music and more.

¹²⁰ This is the first known instance at Mowglis of the use of the phrase "A School of the Open," a term that remains associated with the camp to this day.

¹²¹ Elwell saw a direct parallel between the scouting movement and his School of the Open, as both turned the minds of youth to the outdoors. Perhaps on one of his trips to England, Alcott Elwell came to know Robert Baden-Powell, the founder of the Boy Scouts and whose program of earning merit badges was similar to earning ribbons at Mowglis. (The camp archives include a Christmas card from Baden-Powell sent to the Elwells in 1933.)

¹²² For an excellent article on Elwell's doctoral thesis and his definition of A School of the Open, see "The Summer Camp—A New Factor in Education," by Tomo Nishino in *The Call*, 2016, pp. 34-5.

¹²³ *The Howl*, 1925. With the Mowglis Trail and Clark Path, the camp now had three trails on Cardigan to maintain, as well as one on Plymouth Mt. and a trail that linked Alexandria and Hebron. After Elwell's death, Cardigan's Oregon Mountain Trail, which ran from north of the Crag Shelter all the way to Newfound Lake and was also built by Mowglis, was renamed the Elwell Trail. ("Mowglis Trails," 1951, 1975; *The Call*, 2014: 6) Though Elizabeth Falls is referenced in the 1925 issue of *The Howl*, it does not appear on the Mowglis trail map of 1951 nor on current AMC trail maps.

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the war canoes were used regularly for races between dormitories, athletic teams and staff. Younger boys used them for overnight trips on the lake's islands, and they were occasionally transported for use on other lakes.¹²⁴

The biggest project to memorialize Holt advanced after her memorial service, held in late August, 1925, in the Mowglis chapel. A group of alumni convened to discuss how best to commemorate her work at Mowglis in a visible manner. The decision was to transform the chapel from a site with rustic, wooden structures into a site with permanent structures in stone. A building committee formed and reached out to every Mowglis alumnus for funds. In its letter, the committee quoted a letter sent from Kipling. "I have realized to some extent, through the past years how sincerely devoted to her work, Mrs. Holt was and with what devotion she followed it and made it live for others."¹²⁵ With \$3,500 in hand and working with architect Stanley Bruce Elwell, the camp reconstructed the chapel with steps ascending the hillside, a tall entry gate and encompassing low walls, all in granite from nearby Tenney Hill. Mowglis' own trees provided the lumber for the benches. A pre-existing stone altar that memorialized Holt's daughter and a bell of melted coins were incorporated into the new design. The camp held its first service in the reconstructed chapel, renamed the Elizabeth Ford Holt Chapel-of-the-Woods (#27), in 1928.

Affectionately known around camp as Colonel Elwell or just The Colonel, Elwell slowly instilled additional structure to Holt's founding framework. He introduced more industries and expanded instruction to teach self-sufficiency and encourage boys to earn ribbons. He continued the practice of dividing the Pack into six or seven teams for athletic sports through elected leaders, a tactic that taught good judgment and ensured evenly matched teams.¹²⁶ He organized overnight trips by dorm to stimulate bonding through shared, small group adventure. The oldest campers headed to the higher summits of the White Mountains, while the younger boys explored local lakes and peaks. In 1931, the camp purchased a Ford truck, a one-and-a-half-ton vehicle with an extra-long wheel base and a custom body to use for camping and other trips. A frequent destination for small group overnights was the Mowglis shelter at Kimball Falls, owned by Elwell and approximately seven miles from camp.¹²⁷

Music had always a mainstay of camp, expressed through songs for every occasion.¹²⁸ Elwell expanded music offerings to include a camp orchestra. Boys brought their own instruments and provided music for the plays, the fancy dress ball and chapel services. In 1930, there were eighteen boys playing instruments as various as the violin, mandolin, banjo, clarinet, saxophone, trumpet, trombone, bass horn, drums and piano. Two years later, Elwell hired William Baird Hart, a student at Yale attending on an organ scholarship, to assume charge of music and

¹²⁴ *The Call*, 2011: 14. The green stripes on one boat were originally red, changed early on to distinguish the war canoe from the red crew boat. The canoes were fully restored in 2011 and continue in regular use, often creating quite a sensation on the lake.

¹²⁵ Elwell Diaries.

¹²⁶ *The Howl*, 1922: 26.

¹²⁷ *The Howl*, 1958.

¹²⁸ Many of the camp songs were written by staff expressly for Mowglis. A published song book has existed since the camp's early years.

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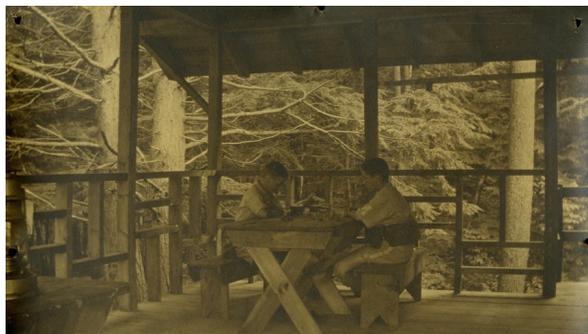
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theatricals. It was the start of a long tenure with the camp that culminated in Hart becoming director thirty years later.

The summer of 1928 saw Mowglis' largest roster to date with ninety-four boys, including sixteen in the Cub Department. The addition of Panther (#22) two years earlier absorbed the increase; it was the last dormitory to be constructed for many years. Among the new industries was metalworking, in which boys made hat ornaments, ashtrays and monograms. The craft shop offered dye work, sculpting in clay, bookbinding, linoleum block-printing, paper marbling and Indian weaving. Kayaks came out of the shop, as did one summer, totem poles, a covered wagon, horses and other accessories for use in that year's Fancy Dress Ball.¹²⁹ Throughout Elwell's time at Mowglis, campers periodically attended special events at Camp Onaway, occasions that often brought siblings together.¹³⁰



Above: Panther, showing interior (left) and writing porch (right).

Right: Prior to its construction, Panther was a tent with a rustic writing room out front that preceded writing porches built onto the dormitories.



Campers arriving in 1938 found an expanded rifle range, made possible through a gift from Gladys Elwell in memory of her husband, Stanley Bruce Elwell, who died in late 1936. The improvements included a gun room and office for the instructor, an extended practice building and a covered triangle-sighting alley.¹³¹

¹²⁹ *The Howl* 1929, 1931, 1937, 1938.

¹³⁰ The two camps maintain a close bond to this day.

¹³¹ *The Howl*, 1937: 10, 1938.

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Left to right: Toomai, Panther & Baloo, photographed 1939.

On August 10, 1938, Gray Brothers Hall burned to the ground. Peter Hackleman, a junior counselor who was sleeping in the building, woke up to the smell of smoke and saw flames licking through the floor boards. He shouted to his two roommates, the only other occupants of the building. Thinking he had roused them and they were following him through the blinding smoke, he raced outside to spread the alarm. Hackleman ran first to Elwell's sleeping quarters to wake him, then, following the camp's frequently practiced fire-drill procedures, ran from dormitory to dormitory to wake the counselors and tell them to lead their boys to safety. The counselors took the 103 boys to the Cub campfire, visually out of range of the unfolding tragedy. While the fire raged, they sang hymns and camp songs to divert the boys' attention.

When Elwell reached Gray Brothers, it was already enveloped in flames, and a wall of fire blocked the entrances to the building. The counselors' bedroom was in a far corner. The camp's "fire department" rushed up with equipment and started pumping water, but the roof soon collapsed, spewing "a blanket of blazing logs and boards." Camp staff hoped the two counselors had escaped and, disoriented, were wandering or had collapsed somewhere in the woods. A group immediately searched the grounds. With the assistance of the Plymouth and Bristol fire departments, the blaze was contained to Gray Brothers and extinguished, at which time, the two bodies were found, still in their beds. Richard Lovering Hooper of Manchester, Massachusetts, had come to Mowglis in 1931 as a Cub. He graduated from the Pack in 1937 and was in his first year as a member of the staff. Robert Clement Blake, Jr. of Ardmore, Pennsylvania, had been at camp since 1934, spending two years in the Pack and was in his third year on the staff. Despite the tragedy, Elwell decided the camp season would continue uninterrupted and, three days later, Crew Day occurred. Determined not to let the loss negatively impact Mowglis, he immediately set about replacing Gray Brothers Hall. In gestures of extraordinary strength and generosity, Mrs. Robert Blake donated funds for a new camp library, and the Hooper family gave a Winchester rifle in their respective son's memory.¹³²

¹³² *The Boston Globe*, August 10, 11 & 12, 1938. The cause of the fire was never known. Local firemen speculated recent thunderstorms could have damaged the building's electric wiring, or perhaps the three counselors were smoking. The 1938 issue of *The Howl* made no direct reference to this tragic loss, but did dedicate a page to the names and dates of the two boys, accompanied by a poem. On a separate page, Alcott Elwell and William Hart wrote their appreciation for the trust, support and loyalty expressed by parents and friends in the fire's wake and for contributions to the Building Fund. They made special mention, without relating the circumstances, of Mrs. Blake's gift of \$1,000 for the new library and paid tribute to "her courage and generosity." (*The Howl*, 1938: 31) Though Elwell seemingly held the emotional weight of the fire inwardly, its enormity was underscored by its mention in his personal log, a piece otherwise dedicated to marriages, deaths, and key career achievements.

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The camp hired Concord architect Harold Owen to prepare plans for the new building, which made use of 500,000 board feet of lumber felled by the September, 1938 hurricane, most of it on camp property. By the next camp season, a new Gray Brothers Hall (#15) greeted campers and staff.¹³³



The rebuilt Gray Brothers Hall, photographed in 1945.

Courtesy Meg Tweedy Drazek

In addition to the rebuilt hall, the summer of 1939 brought renewed spirit in the person of Walter Richard West, Sr. (1912-1996), a member of the Cheyenne tribe and then a student at the University of Oklahoma. (West's Cheyenne name was Wah-pah-nah-yah.) Exposure to Native American traditions was an integral part of many youth camps; just the previous summer, Mowglis' Fancy Dress Ball had a Native American theme. Camps had a tendency to romanticize Indian culture, but through West, Mowglis could offer an authentic exposure to Native American dance and storytelling.¹³⁴

West spent four summers at Mowglis teaching archery and Indian Lore. Larger than life with his magnificent headdress, he quickly became a favorite at camp, entertaining all with Native American dances and stories related around the campfire. "He was a handsome guy, athletic, beautiful body.....I remember he would come to give campfire talks. He would come in full

¹³³ Monies for the replacement building came from current and former campers. Associate Director William Hart served as treasurer of the building fund.

¹³⁴ West came to Mowglis through a friend, Edmund C. Shaw, who was on the Mowglis staff in the early 1930s. (*The Howl*, 1996) The artist received bachelor's and master's degrees in fine arts from the University of Oklahoma, where he studied mural techniques. He went on to become a highly regarded and noted Cheyenne painter, sculptor and educator, chairing the art department at Bacone College from 1947 until 1970. He spent another seven years in the same position at Haskell Indian Junior College. Among his early commissions was a WPA-PWA mural for the U.S. Post Office in Okemah, Oklahoma in 1941. He also painted a mural for the National Post Office in Washington, D.C. (*Summer Camps*, 2017: 46; <http://www.okhistory.org/publications/enc/entry.php?entry=WE015>, accessed September 30, 2018)

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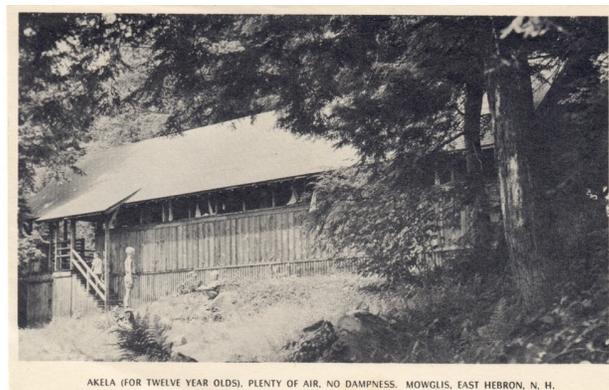
Indian regalia. This wasn't something that was dummied up in a costume shop, this was his dress that he grew up in. Full length feathers going from the war bonnet all the way down his back, and he would play a tom-tom and do Indian dances....Talk about a life experience. That I actually saw a full-blooded American Indian and watched him do his thing."¹³⁵

West's striking artwork appeared in *The Howl* and on the stage curtain and flanking murals of the rebuilt Gray Brothers Hall, where he depicted scenes from *The Jungle Book*. He also painted a series of Cheyenne tribal scenes, one of his favorite subject matters, that hung on the walls of the camp library.¹³⁶



Gray Brothers Hall interior, showing Richard West's stage curtain. Photographed 1956

With the completion of a fifth and final dormitory, Akela (#21), in 1941, members of the Pack could progress through the Mowglis program in tandem with progressing through the dorms, from Toomai to Baloo to Akela to Panther to Den. Along the way, they learned skills through Industries and earned ribbons as they achieved proficiency, ultimately fulfilling the requirements to graduate from Mowglis.¹³⁷



¹³⁵ Frank Punderson, camper at Mowglis 1941-42 and 1945-47, quoted in *Summer Camps*, pp. 45-46.

¹³⁶ All of West's Mowglis artwork survives, though some is now in archival storage with reproductions hanging in their original locations. West left Mowglis to join the armed forces, becoming a commissioned officer in the U.S. Navy and continuing in the Naval Reserve until 1962. Both of his sons later attended camp. His eldest son and namesake went on to become the founding director of the Smithsonian's National Museum of the American Indian, which opened in 2004. (*The Call*, 2004: 5) His other son, James Lee West, was on the Mowglis staff in the mid-1960s, where he taught Indian lore and dances. (*The Howl*, 1965: 31)

¹³⁷ The boys still annually progress through the dorms as they move through the program. Since 1921, Pack counselors have switched dorms each week to ensure all staff become intimately acquainted with the campers.

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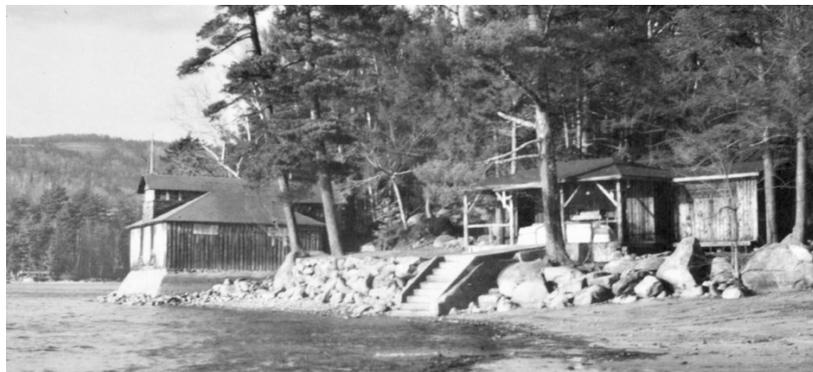
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After the 1942 season, Elwell closed Mowglis for the duration of the war and rejoined the Army. When he reopened Mowglis for the summer of 1945, he wrote that he was ready once again to devote his "whole time and energy.....preparing and running Mowglis."¹³⁸

By the time Elwell stepped down as director in late 1953, twenty-five percent of Mowglis' campers were second generation, and the camp's program was on firm footing. Its finances, however, were not.¹³⁹



The Mowglis waterfront in 1949 , showing Waingunga (left) and Hope-to-be-House.

Interlude Years, 1954-1962

In late 1953, Alcott Elwell sold Mowglis to Darwin P. Kingsley, III, a graduate of Yale, former counselor and, for a period, assistant director to Elwell. At the time of his acquisition, Kingsley was residing in Framingham, Massachusetts and teaching English at The Fay School in Southborough.¹⁴⁰ During his four years at Mowglis, he set Baloo Cove aside as the waterfront for the Cub Department and moved Honor House (today's Hathi) to its present location, where it became staff housing. However, with mounting debt, the camp's situation was increasingly precarious.¹⁴¹

In January, 1958, Kingsley sold Mowglis to John C. Adams of Wellesley. The sale included thirty-six buildings on 120 acres.¹⁴² Adams was a native of Vermont and served in the Air Force during World War Two and in Korea. He had been an executive with the Boy Scouts of America

¹³⁸ *Harvard Class Report*, 1950: 79. A few years after camp reopened, Mowglis was captured in a popular children's book, *Penny Goes to Camp*, written by Carolyn Haywood in 1948. Though the camp is not identified by name, it is unquestionably Mowglis, recognized in the book's prose and illustrations. (*The Call*, 2017: 38-9)

¹³⁹ *Harvard Class Report*, 1950:79. During Elwell's later years as director, Mowglis' expenses not infrequently exceeded revenues. Helen Elwell, his second wife and a woman with financial resources, often wrote a check to close the gap. (*The Call*, 2007: 22)

¹⁴⁰ *Boston Globe*, April 4, 1952; *The Call*, 2007: 22.

¹⁴¹ Counselor Joe Beckford later recollected that during the summer of 1958, Kingsley announced the camp was losing money, might have to close, and counselors might not get paid. (*The Call*, 2012: 14)

¹⁴² *The Boston Globe*, May 11, 1958. At some point, the camp's property was reduced from 200 acres to 120.

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and, prior to arriving at Mowglis, associated with a large summer youth camp. He yearned to run a camp of his own.¹⁴³

Articles in *The Howl* suggest camp life continued much as before, but beneath the surface, the future remained uncertain. Enrollment was declining and debts increasing. Adams launched the Yearling program, designed for boys who had graduated but wanted to further their backcountry survival and leadership skills—the boys spent much of the summer off-site on trips of various lengths and difficulty—and expanded the camp’s athletic programs.¹⁴⁴ When a serious skiing accident in 1961 left Adams unable to travel during the critical recruiting season, enrollment and revenues plummeted. With Elwell serving as Director Emeritus, Adams limped through that summer, but decided he had to sell the property. In all likelihood, this would mean the end to Camp Mowglis.

The Holt-Elwell Memorial Foundation Era, 1963-present

Alcott Elwell died on March 9, 1962. His service at Arlington National Cemetery brought a number of longtime Mowglis friends together, among them William Baird Hart. Years earlier, Elwell had offered Hart half ownership in the camp if he would stay on as associate director. Instead, Hart started a career with the FBI and later managed his family's retail store. Shortly after Elwell’s memorial service, Joseph Beckford, assistant director under John Adams, approached Hart to seek his assistance in keeping Mowglis open. Hart contacted two other longtime friends of Mowglis, William MacDonald, a counselor in the late 1940s and currently with First National Bank of Boston, and James Tyson Stokes, a lawyer who attended and worked at camp from 1917 through 1928, including two years as Elwell's assistant. The men met with Adams to see what might be worked out.

Though Adams was facing large debts—and could realize substantial money selling the camp property to a developer—he genuinely wanted Mowglis to survive.¹⁴⁵ He agreed to wait while the others formed a non-profit foundation that could acquire the property and keep the camp running. With Stokes as president and MacDonald as treasurer, a board of nine, including Hart, was assembled. Adams stepped in as short-term director to run the camp in 1962, with the understanding that if things went well, Hart would replace him. Complex financial negotiations and a massive fundraising campaign that reached out to Mowglis alumni followed. Helen C. Elwell, Alcott’s widow, generously loaned a substantial sum (that she later forgave), to retire the mortgage. By late 1962, the financial situation had vastly improved, and the Holt-Elwell Memorial Foundation was the new owner and manager of Camp Mowglis. William Hart became director in early 1963.¹⁴⁶

¹⁴³ *The Howl*, 1958; Bengtson, 2015. *The Howl* does not specify at which camp Adams worked. Joseph Beckford described Adams' plan to bring Boy Scout principles to Mowglis' program, starting with a plaque on the chapel arch inscribed with the Boy Scout Law; he was quickly dissuaded. (*The Call*, 2012: 15)

¹⁴⁴ *The Howl*, 1962. In its first year, the Yearling program had three boys, one of whom was the eldest son and namesake of William B. Hart, Elwell's associate director.

¹⁴⁵ John Adams realized some cash by selling Lone Wolf Island, but his debts approached \$100,000, including \$25,000 owed the previous director. (Bengtson, 2015; Bengtson interview, 2018)

¹⁴⁶ The Foundation's articles of incorporation stipulated that the camp would be operated "in accordance with the ideals and standards established and maintained by Elizabeth Ford Holt, the Founder of Mowglis, and by Alcott

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From the perspective of counselors and campers, little changed, despite the momentous shift in ownership and governance structure. The physical plant was the same, and the camp still adhered to its well established program. Industries, frequent camping trips, trail clearing, sports competitions, soaks in the lake and writing for *The Howl* remained the backbone of structured activities. Also constant were the deeply seated traditions of weekly chapel, post-dinner color ceremony, evening campfires, crew week and its associated pageantry, and the final days of camp that brought the Graduates Dinner, Candleboats, Mrs. Holt's Day, Inner Circle and candlelight chapel service. As a non-profit organization, Mowglis was able to gradually widen its camper base by providing scholarships to worthy boys. By the early 1980s, the number of overall campers approached one-hundred, including several from foreign countries.¹⁴⁷ Hart remained director of Mowglis for twenty years, bringing exceptional business acumen and leadership skills to the position—attributes that put the camp firmly back on its feet.

In 1983, K. Robert Bengtson, who had a master's degree from the Hart School of Music, was an organ builder and had been at Mowglis continuously since 1968 as camper and staff member, took charge.¹⁴⁸ Still in his twenties, Bengtson brought not only his love of Mowglis, but considerable skills to the position during a period of rising costs and increasing government regulations. Under his initial decade at the helm, a much needed ballfield, the Lower Ballfield, was created, ropes course installed and electricity and window screens introduced to the dormitories.¹⁴⁹ In tandem with Camps Pasquaney and Onaway, the summer session was reduced from eight to seven weeks. By the end of his tenure, Bengtson had built a staff largely composed of former campers, and the number of campers had grown to ninety-seven, the largest group in over a decade.¹⁵⁰

Bengtson stepped down in 1994 to return to his pipe organ career and was replaced by Peter Wilson Dietz, who served as director for three years, followed by Charles Platt, IV for four years. However, a range of challenges, coupled with a weak alumni network, led to an enrollment of only three boys for the summer of 2001. Bengtson agreed to return as director in an attempt to get things operational again, but he and the board concurred it would take time. Thus, Mowglis was closed that summer.

Farrar Elwell, her successor," leaving no question that the incorporators intended the ideals and distinctive program set forth by the first two directors would carry on into the future. Helen Elwell assumed Hart's seat on the board and served for many years.

¹⁴⁷ In the late 1970s, a Boston educational consultant referred two boys from Mexico to Mowglis, starting a domino effect that yielded twenty-five Mexican camper and staff members at camp over a period of same years and continues to bring Mexican youth to Mowglis. (*The Call*, 2007: 26)

¹⁴⁸ The Bengtson family was from Ansonia, Conn., where it knew the Hart family through church. When William Hart hired Jean Ellen Bengtson as camp nurse in 1968, she brought all three sons with her; the older two, Robert and Richard, joined the Pack, and youngest son Craig entered the Cub program. All three graduated and were staff members for many years; Richard also served as assistant director, Craig was on the Foundation board, and his wife, Nicole, was camp chef.

¹⁴⁹ In 2015, the ropes course, originally in the woods near the Upper Ballfield, was relocated and rebuilt on Cub Point.

¹⁵⁰ *The Howl*, 1992: 3. The camp added tent platforms to accommodate the large numbers.

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Shortly into Bengtson's second stint as director, the camp kicked off the camp's first endowment campaign as it celebrated the start of Mowglis' second century. To strengthen the alumni network, it launched a second annual publication, *The Mowglis Call*, targeted at former campers. Camp enrollment began to increase, from forty-nine in 2003 to eighty, including a reenergized Cub department, in 2007. Of greater import, the camper return rate had reached ninety-five percent.

Bengtson resurrected and soon expanded the long-defunct Yearling Program. He also initiated a comprehensive woodworking industry. Building upon several substantial gifts of equipment and tools, the camp built a woodworking shop (#5) in 2014; it had been nearly one-hundred years since the camp had a building dedicated to this popular industry. Bengtson also led the drive to acquire an additional forty acres of forest land on the east side of NH Route 3A. Not only did the parcel lend access to the camp's landlocked and abutting sixty-four-acre parcel, but its acquisition assured the land directly across from the Jungle House would not be developed. The White-Footed Mouse Trail which ascended Plymouth Mountain and was laid out by campers years earlier, passed through this new parcel, and the Jungle House's original well was situated on the lot.¹⁵¹ Bengtson remained at the helm through the summer of 2009.

Samuel Punderson succeeded Bengtson in a transition that was facilitated by newly appointed assistant director Tommy Greenwell, a long-time camper and staffer.¹⁵² In his first summer, Punderson introduced shorter sessions for Cubs to address the reluctance of some parents to send their young sons to camp for seven weeks. Over his four years, he also introduced technology to camp operations and marketing. Through a generous gift, Kent Cottage (#33) became the camp's first purpose-built staff housing; completed in 2011, it was also suitable for a married staff member with a young family.

In 2014, Nicholas Robbins, who had run Camp Cody on Ossipee Lake for the previous ten years, became director. During his first summer, enrollment surged to ninety-one. Camp enrollment continued to grow, reaching 103 in 2015. To continue its outreach, Mowglis created a full-time development and alumni relations position that was filled by James Hart, grandson of William Baird Hart.

Today, Mowglis' program and campus remain essential as they were in Alcott Elwell's era. With a tagline "Unplugged and Authentic," the camp continues to bring the story of *The Jungle Book* to life each summer, employing its characters and principles to teach some hundred campers the life lessons so aptly expressed by Kipling more than a century ago.

¹⁵¹ Mowglis relocated the Yearling base camp to this new parcel, and Yearlings reopened parts of the old trail. The acreage was purchased from the Youngman family, longtime neighbors of the camp. An earlier generation of the family had leased the Barnard Farm to Elizabeth Holt when she first started Mowglis and ultimately sold it to her. Members of the family later acquired Lone Wolf Island from John Adams.

¹⁵² Since stepping down as director, Bengtson has remained deeply involved with Mowglis on many levels.

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Profiles of Primary People at Camp Mowglis: 1903-1982

Elizabeth Ford Holt (1851-1925): Camp Mowglis Founder & Director 1903-1924

Elizabeth Ford Holt was born in Boston on March 11, 1851 to Oliver B. Ford (b. 1825) of Boston and Mary Catherine Farrar (1829-75) of Wiscasset, Maine. Christened Sarah Elizabeth Ford, she went by “Lizzie” as a child and during her marriage. On December 1, 1874, she married Oscar Holt (1845-1901). A native of Bath, New Hampshire, Holt was residing in Boston, where he was a dry goods dealer.¹⁵³ The couple lived in Cambridge and raised two children, Frank Ford Holt (1876-1910) and Catherine Farrar Holt (1881-1909). Social notices in the *Boston Globe* suggest the family moved in upper middle-class circles.

When Elizabeth Holt started Camp Redcroft in 1900, her husband was ill with pulmonary tuberculosis and convalescing at a guest house in Littleton, New Hampshire. He died there in 1901, three days after his fifty-sixth birthday and more than a year suffering with the disease.¹⁵⁴ Before the end of the decade, she had lost the rest of her family. Her daughter died of tuberculosis in August, 1909, and a mere five months later, her son died of unknown causes after a long period of failing health (see Ford Holt profile).

Redcroft and Mowglis became Holt’s life work, each a major achievement in its own right. When she founded Redcroft, some twenty-five camps existed for boys, but none for girls. A pioneer in the field of camping, Holt did not seem intimidated by the all-male field. In 1903, she was one of only two women who joined one-hundred men at a camp conference organized by Winthrop Talbot in Boston. (Talbot was founder and director of Camp Asquam on Squam Lake.) By then, Holt was readying Mowglis for its first season. She addressed her camp colleagues, “It seemed to me that health was the greatest blessing our girls can enjoy and if athletic sports are good for boys, I did not see why they should not be for girls. Certainly we have a great many pale girls in our schools, and have a great many break down from nervous prostration and exhaustion.” Despite her presentation, the report that ensued from the conference was titled “How to Help Boys.”¹⁵⁵

Beginning with Redcroft and continuing at Mowglis, Holt’s focus was on experiential activities drawn from the outdoors and nature. As most camps of that era did, Mowglis offered supplemental academic tutoring in the form of optional study hours with counselors, but Holt did not encourage campers to be formally schooled at camp. In an interview a decade after opening Mowglis, Holt explained it was “primitive surroundings and not luxuries that make for sturdiness of body and character with thought for the ‘other boy’ – a fundamental necessity of the community life.”¹⁵⁶

¹⁵³ Oscar Holt’s parents were Daniel and Mary Holt, both natives and lifelong residents of northern New Hampshire where Daniel was a merchant. (New Hampshire Vital Records) Elizabeth Ford appears as “Lizzie” in the record of Boston marriages for 1974.

¹⁵⁴ Oscar Holt death certificate. There is no mention of his burial site.

¹⁵⁵ Parris, 2008: 48.

¹⁵⁶ Elwell, 1916: 45.

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After her husband's death, Holt continued to maintain a residence in Cambridge at least through 1905 and later in Brookline, Massachusetts, but spent many of the off-season months in her beloved Jungle House. By 1907, she listed the Jungle House in camp publications as her official address. The loss of both of her children at relatively young ages and within a five-month period must have been indescribably difficult and more than likely a determining reason to give up Redcroft as she not only lost her family, but her camp co-managers. Years later, she renamed Mowglis' oldest dormitory after her son and commissioned a stone altar in the Mowglis chapel in memory of her daughter. In addition, a building named Catherine Hall went up at Redcroft.

Elizabeth Ford Holt died on February 11, 1925 in Brookline, New Hampshire at the age of seventy-three. She is buried in Blossom Hill Cemetery in Concord, New Hampshire, next to her daughter. The plaque on her gravestone, which is a boulder imported from Mowglis, reads, "A pioneer in the education of children through the summer camp school, Redcroft – Mowglis."¹⁵⁷

Ford Holt (1878-1910): Camp Mowglis Assistant Director 1904-07

The older of Elizabeth Ford Holt's two children, Frank Ford Holt arrived at Camp Mowglis in 1904, its second year of operation. For four summers he was assistant director while his mother juggled running two camps simultaneously. Ford brought his "love for camp life and his enthusiasm for mountain climbing" to the boys and started the camera club.¹⁵⁸

As a boy, Ford Holt attended Roxbury Latin School in Boston, where he was a star high jumper and team captain. He continued to jump for Harvard, also playing golf and hockey.¹⁵⁹ Ford completed Harvard in three years (but remaining a member of the class of 1899) and entered law school in 1898. The following summer, he was a counselor at Camp Algonquin on Squam Lake, the third boys camp to be established in the United States.¹⁶⁰ After receiving his law degree in 1901, he practiced law, initially at a firm in New York City and later in the law department of the Erie Railroad Company. In 1905 and "owing to failing health," he left the law and went abroad as a tutor for two boys. In 1906 he joined the faculty of Dr. MacKenzie's School in Dobbs Ferry, where he taught English "until his health broke down in October, 1908."¹⁶¹ His health precluded his return to Mowglis in 1908 or 1909. He died on January 24, 1910, in Richmond, Virginia.¹⁶²

In the spring of 1901, Ford's engagement announcement to Edith May Holland of Baltimore appeared in the *Boston Globe*, but the couple did not marry. In September, 1906, he married Charlotte Cazenove Nelson from Warrenton, Virginia, who worked at Redcroft alongside

¹⁵⁷ Neither her stone nor her death certificate mention her deceased husband. According to Robert Bengtson, Blossom Hill Cemetery did not typically allow a boulder to mark a grave; that one appears on Holt's grave was due to Alcott Elwell's forceful persuasion.

¹⁵⁸ Elwell's History in *The Howl*, 1959: 35.

¹⁵⁹ *Boston Globe*, February 23, 1896.

¹⁶⁰ *Boston Globe*, July 16, 1899.

¹⁶¹ *Harvard Class of 1899, 1st Report* (1902); *4th Report* (1914: 385-86).

¹⁶² Ford Holt's death certificate was not available through Ancestry.com, so the cause of death is not known.

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Elizabeth and Catherine Holt in 1907 and 1908. Ford's only child, Elizabeth, was born in 1909.¹⁶³

Alcott Farrar Elwell (1886-1962): Camp Mowglis Director 1920-1953

Alcott Farrar Elwell was one of twin sons born to Frank and Molina Elwell on October 3, 1886. The boys' childhood was split between family houses in Cambridge, Plymouth (Massachusetts) and New York City. It was a comfortable life filled with grandmothers and an aunt.¹⁶⁴ Alcott was named for author Louisa May Alcott, who was his godmother and close family friend on his father's side.¹⁶⁵ (She died two years after Alcott was born.) His middle name came from both sides of his family.¹⁶⁶

Alcott Elwell's father, Frank Edwin Elwell (1858-1922), was born in Concord, Mass. He was a noted sculptor who studied with Abigail May Alcott (Louisa's sister), Daniel Chester French (Abigail also encouraged French to become an artist), at the Museum of Fine Arts (Boston), the Ecole des Beaux Arts and privately. As he gained success, he traveled overseas frequently; his statue erected in Edam, Holland in 1886 was the first monument ever erected in Europe by an American-born sculptor. His works are in collections at the Metropolitan Museum and the Capitol Building. Elwell's sculpture of Charles Dickens and Little Nell in Philadelphia won two gold medals at the Columbian Exposition of 1893. Pan-American hired him for a sculpture exhibited at its World's Fair in 1901. Elwell played a key role in establishing the first organization to care for New York's publicly owned monuments and spent two years as curator of ancient and modern statuary at the Metropolitan Museum of Art. In 1882 he married Molina Mary Hildreth (1847-1932) of Cambridge. Their twin sons and only children, Alcott and Stanley, were born four years later.

The Elwell family spent 1895-96 in Europe, where the twins attended school in Cassel, Germany. Back in Cambridge, they attended Peabody Grammar School, Cambridge Latin School and Stone School (Boston). In 1902, they spent the summer as campers at Camp Pasquaney, the camp's eighth season.

Though it is not known how Alcott Elwell first met Elizabeth Holt—perhaps during his first summer at Pasquaney—they formed a close relationship akin to that of mother-son. (The camp doctor in the early 1920s wrote years later that had Catherine Holt lived, Elwell might well have been Elizabeth Holt's son-in-law. Elwell noted Catherine's death in his diary with her initials and

¹⁶³ After Ford Holt's death, his widow returned to run Redcroft in 1910 and its final summer of 1911.

¹⁶⁴ When nineteen years old, Alcott bought a 1905 Rambler automobile for \$300, an acquisition well out of the reach of most adults. (Elwell Diaries)

¹⁶⁵ "Elwell Diaries." Frank Elwell, Alcott's father, appeared in several of Louisa May Alcott's books as Ralph Evans. Long after her death, Frank Elwell sculpted a plaster bust of Louisa May Alcott that was cast in bronze more than seventy years later by Alcott Elwell's widow and exhibited at the National Portrait Gallery in a centennial commemoration of *Little Women*. (*Concord (MA) Journal*, November 28, 1968)

¹⁶⁶ Alcott Elwell's mother was a descendant of Jacob Farrar. His paternal great-grandfather was Minuteman Ephraim Farrar and his paternal grandmother was Clara Farrar. Coincidentally—or perhaps not—Farrar was also the maiden name of Elizabeth Holt's mother and passed down as the middle name of Holt's only daughter.

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the date.¹⁶⁷) Elwell's diary states he spent Christmas of 1904 at "The Jungle." It was his first mention of Mowglis (and indirectly of Elizabeth Holt). That next summer he was employed at Mowglis, together with his twin and a mutual friend, Louis Grandgent, all junior counselors. Elwell's diary indicates he also spent part of that fall in East Hebron. He returned to camp the summer of 1906, after spending part of the winter and spring in East Hebron with Ford Holt. Elwell often stayed with Holt at her beloved Jungle House; in 1917 he listed his own address as The Jungle. In 1920 while attending Harvard's School of Education, Elwell lived with Holt during the winter in Cambridge.¹⁶⁸ The twins' mother became a close friend of Elizabeth Holt's and, by 1911, Mowglis benefactor, donating the two custom-made crew boats. Camp records indicate Molina Elwell lived with Holt at some point, perhaps after the former's divorce.¹⁶⁹

In 1912 Holt appointed Elwell to be her assistant director. In 1919, he became associate director, and in 1920, co-director with Holt. Following her death in early 1925, he continued on as director for another twenty-eight years.¹⁷⁰

Alcott (and Stanley) entered Harvard with the class of 1910. Stanley graduated on time, but Alcott took an additional six years to complete his degree. Attending Harvard in spurts (in his words "an installment affair"), he did not fail to return to camp every summer that he could. In fact, after that first summer of 1905, Alcott Elwell spent every summer hence at Mowglis for the rest of his life, missing only half of 1907 (when he returned home to help Stanley recuperate from a serious accident), 1908 (when he was employed with the United States Geological Survey in Wyoming as a cook) and the four years he served in the wars (1917, 1918, 1943 and 1944).¹⁷¹

Once he was assistant director, he often spent part of the off-season traveling on behalf of Mowglis, undoubtedly contributing to his lengthy time as an undergraduate.¹⁷² He finally received his undergraduate degree in 1916 with a thesis titled, "The American Private Summer Camp for Boys and Its Place in a Real Education." It was the first thesis and academic research ever completed on the subject.

Elwell's paper analyzed private boys summer camps. He gathered statistics on those in existence, including their typical physical features, and interviewed a handful of directors to ascertain the ethical outlook of their camps. In conclusion, he emphasized the importance of keeping camp simple to encourage self-reliance and learn to live in the outdoors. "From the physical side alone, children need time to grow under a less nervous environment than the strain of city existence. They need the experience of quiet and to see, to hear, to taste, and to touch things untarnished by

¹⁶⁷ Memoir of John Schreiber, camp doctor in 1922, reprinted in *The Call*, 2006: 20-22.

¹⁶⁸ *Harvard Class of 1910 Report*, 1917.

¹⁶⁹ In 1910 Molina Elwell filed a separation suit in New York City. She and Frank Elwell divorced the following year, and he remarried Anne Warren Bergman. (Elwell Diaries)

¹⁷⁰ *Harvard Class of 1910 Report*, 1917: 109; *The Howl*, 1910-1920; Elwell Diaries.

¹⁷¹ Elwell Diaries. Since Elwell closed Mowglis in 1943 and 1944, he technically did not miss those camp seasons.

¹⁷² Elwell's various leaves while enrolled at Harvard included working at an automobile company in New York City "due to financial reverses"; serving as traveling companion and nurse for George A. Butz on a trip to Cassel, Germany; a trip to Mexico City; a stint as a bookkeeper; tutoring or running a school for boys in Cleveland (accounts differ); and earning a pilot license to operate a gasoline boat on Newfound Lake. (*Harvard Class Reports*; Elwell Diaries)

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the heaviness of the city.” He expressed concern that the standards for summer camps were not codified, making it all too easy to open up a camp and resulting in many that were poorly run. (Elwell's subsequent thesis noted that two academic training programs run by universities had been formed in the interim to address this failing.) He stressed the caliber of counselors as the single most critical factor in ensuring a satisfying and enjoyable camp experience.

Nine years later, Elwell published a second—and better known—thesis on summer camps, this time to satisfy requirements for a doctorate earned from Harvard's School of Education. “The Summer Camp – A New Factor in Education” continued much of his research and tenets from the earlier work, but was far broader, reflecting not only his own additional decade in the field, but also the rapid growth of the camping movement. He explored camps of all types and provided in-depth detail regarding qualifications for a director and counselors, including salary guidelines. He differentiated between a "School of the Open" (an organized camp with a distinctly educational mission) and a "summer camp" (created mostly for amusement), expressing disdain for the latter. He described ideal programs and the importance of tracking camper health and character. His summary purported to focus on the possibilities of summer camps, but was as much a discourse on a failed educational system.

Elwell used his research to reemphasize the value of a separate camp experience for younger boys, writing that prior to ten years of age, a child needs to find himself as an individual, while boys between ten and fifteen need group experiences. After fifteen, boys enter a period of rebellion from authority. Thus, separating younger boys out allowed them to develop more successfully, as proven at Mowglis.¹⁷³

Elwell also observed a connection between the "revival of nature consciousness" occurring in Concord, Massachusetts, under Emerson, Thoreau, and Alcott, and the awakening a half-century later to the importance of natural values—something cities could not provide, only nature. He attributed this realization to the growing interest in setting aside national reservations and state and municipal wilderness parks—and establishing summer camps.

In addition to his camp career, Elwell had a military career that shaped his personal development and work at Mowglis. Shortly after it was formed in 1916, he joined the Harvard Regiment for military training and was soon appointed instructor in Military Science & Tactics. During World War One, he served as Captain and then Major in the Infantry. At war's end, he continued in various military posts before discharge from active duty on July 29, 1919. He immediately headed for Mowglis, noting a few years later that his war years were "excellent training for camp and I am looking forward to my camp as wonderful training for the next fight not only for myself, but for the boys we need to build for today as well as tomorrow.” He noted that over eighty Mowglis campers and alums served nobly in service, implying their years at camp were influential. He brought back to camp the importance of cooperation over competition and the critical need to work together and congenially.¹⁷⁴ In 1922 and while working toward his doctorate, Elwell was promoted to Lieutenant Colonel in the Infantry Reserves.¹⁷⁵ Henceforth, he

¹⁷³ Elwell, 1925: 75-6.

¹⁷⁴ *Harvard Class of 1910 Report*, 1921: 108-110; Recollections of Bill MacDonald in *The Call*, 2012: 13.

¹⁷⁵ Elwell resigned from the Infantry in 1928.

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was known at Mowglis as Colonel Elwell. Elwell returned to active military service during World War Two. Assigned to the First Service Command Tactical School, Sturbridge, he taught until relieved from duty in February, 1944. He remained in the Reserves until 1948.¹⁷⁶

To Mowglis boys, Elwell was a commanding, larger-than-life, yet reassuring figure who stood six-feet tall, weighed 200 pounds and possessed sparkling blue eyes and a magnetic personality. He was a tough man who ran a tight ship, but set a great example, was imminently fair and a singular influence for many who were at camp during his time. A camper who later became an administrative assistant to Elwell wrote that the Colonel blended "the ethos of Harvard and of Puritan Boston....with his military training to create a leader of unusual self-discipline whose concern was always the welfare and safety of his troops."¹⁷⁷

On December 15, 1927, Elwell married Jessica Lewis James in Concord, New Hampshire. She joined him at Mowglis as co-director. (In his 1916 thesis, Elwell at least twice mentioned the benefit of having women at a boys camp.) In 1936, his twelfth year as director, Elwell absorbed two devastating personal losses. His twin brother died suddenly on their fiftieth birthday as they completed a celebratory hike on Stinson Mountain. On December 24th, his wife died.

Elwell remarried in September, 1938, to Helen Chaffee Elwell (1888-1976), in a small wedding held at camp. Born in Kansas, she was the daughter of a military man, Gen. Adna Chaffee, who commanded the U.S. forces in China during the Boxer Rebellion and was Commanding General in the Philippines.¹⁷⁸ She had been previously married and was financially well-off. Helen Elwell spent at least part of each summer at camp, but was never actively involved, although she was known to give her husband money to partially subsidize camp operations.¹⁷⁹ She much preferred city life, and during the winter, the couple resided on Commonwealth Avenue in Boston. Neither of Alcott Elwell's marriages produced any children.

Elwell formally stepped down as director after the 1953 camp season, passing camp ownership and leadership to Darwin Kingsley. He continued to spend summers on the lake in a summer house known as North Place and abutting Mowglis to the north. He stayed actively engaged with Mowglis, teaching axmanship and serving as director emeritus until his death in 1962. Starting in the 1940s, he was active in Hebron town affairs as town and school board moderator, auditor, trustee of trust funds and health officer.¹⁸⁰ In addition, he chaired several committees at the Mother Church (Christian Science) in Boston.¹⁸¹ Elwell died on March 9, 1962. He is buried at Arlington National Cemetery.

¹⁷⁶ In his 40th Reunion Harvard Class Report (1950: 79), Elwell proudly reported that 600 Mowglis served in World War Two.

¹⁷⁷ T. Price Zimmerman, writing for *The Call* (2004, p. 6).

¹⁷⁸ *The Bristol Enterprise*, 9/15/1938.

¹⁷⁹ After her husband's death, Helen Elwell provided a major loan (later forgiven) to pay off debt to secure the camp's future. For many years, she served on the board of the Holt-Elwell Memorial Foundation.

¹⁸⁰ Elwell Diaries.

¹⁸¹ Elwell joined the Christian Science Church in 1932 and by the late 1940s, was chairing several committees. (Elwell Diaries) It is possible he met his second wife through church circles, as she was a second reader and practitioner in the church. For a period in the 1930s and '40s, a number of church families sent their sons to Mowglis, leading some to think Mowglis was a Christian Science camp. (Bengtson interview)

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Stanley Bruce Elwell (1886-1936): Camp Mowglis Counselor, Crew Coach, Tripmaster, Business Manager, Corporate Director & Architect, 1905-25

Stanley Bruce Elwell, Alcott Elwell's twin and only sibling, put his own mark on Mowglis. The twins were campers at Pasquaney in 1902 and arrived at Mowglis in 1905 as junior counselors, along with Louis Grandgent, who later became Stanley's architectural partner. Stanley Elwell served on the Mowglis staff in 1905-06, 1909-12 (in 1911 he was the first crew coach), 1915, 1916 (as business manager) and 1921 (as tripmaster). From 1929-1936, he was listed as one of three corporate directors. Throughout his life, he loved to hike, camp, play tennis and shoot rifles.

After graduating from Harvard College in 1910, Elwell attended Cornell, where he received a B.S. in Architecture.¹⁸² He planned to continue his studies at the Ecole des Beaux Arts in Paris, but World War One precluded that option. Instead, he practiced architecture in Salem, Mass., where Louis Grandgent, who was a year ahead of him at Harvard, had just opened a second office. In 1915, they formed a partnership and consolidated in the Boston office. During World War One, Elwell served in the National Guard and the infantry in England and France; near war's end, he was in charge of an ammunition train. Returning to the United States in 1919, he resumed his architectural practice. By 1921, he was shifting from domestic work to commercial projects, in partnership with Robert Murray Blackall until 1929. Among Elwell's Boston-area buildings are Briggs Hall at Radcliffe College (1923); alterations to the Congregational Church, Harvard, MA (1923); a large cooperative apartment house at 282 Beacon Street (1927), Boston; and an office building at 18 Newbury Street, Boston. The Depression brought a halt to most construction, but allowed Elwell to serve as a director of the Boston Architectural Club, on the executive board of the Cambridge YMCA and as Commander of the local post of the American Legion.¹⁸³

Elwell used his professional training to design several of the buildings and structures at Mowglis, including the first Gray Brothers Hall (1922) and a series of renovations and additions to the Jungle House (1918-1925). He oversaw converting a barn into the Lodge (1918), designed the stone gate and other elements of the chapel (1927) and, based on similar features, may have designed the Craft Shop (1915) and Hathi (1919). While his brother credits himself with designing the Red Cross House (1919), Stanley likely had input. Stanley introduced riflery to Mowglis, designing the camp's first rifle range in 1920 and modeling it after the range at Camp Devens, where he was stationed during World War One.¹⁸⁴

In 1917 Stanley Bruce Elwell married Gladys Gray Hildreth of Harvard, Mass. They lived in Cambridge, maintained a summer home in Harvard and adopted a son. (In his 25th reunion class

¹⁸² Stanley Elwell missed his sophomore year at Harvard due to illness; Alcott left Mowglis midway through the summer of 1907 to be at his side.

¹⁸³ *Harvard Class of 1910, 3rd Report* (1917, p. 110), *4th Report* (1921: 110-11), *20th Report* (1930: 44), *30th Report* (1940, p. 67); *Prabook*, accessed 4-19-18.

¹⁸⁴ Research suggests that Alcott Elwell often worked in concert with his twin in designing some of the buildings and additions.

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report for Harvard, Elwell expressed his regret was that their boy wasn't a twin; he did, however, attend Mowglis.¹⁸⁵) On October 3, 1936, Stanley and Alcott celebrated their fiftieth birthday with a hike up Stinson Mountain. They summited and had almost reached the foot when Stanley collapsed from a heart attack and died instantly.

William Baird Hart (1913-1997): Camp Mowglis Counselor 1932-34, Assistant Director 1935-38, Associate Director 1939-41, Director 1963-1982

William Baird Hart was born and lived much of his life in Ansonia, CT. His family operated several five and dime stores in the state. An accomplished pianist and organist, Hart attended Yale on an organ scholarship, graduating in 1934. He went on to receive a law degree from Yale, but elected to join the FBI where he worked on the Manhattan project. After his father's death, he returned to Ansonia to oversee the family retail business.

In 1932 and while still an undergraduate, Hart was hired by Alcott Elwell to be in charge of music and theatricals and play camp songs on the piano. In 1935 Hart became assistant to the director, still running the arts programs. Three years later and after the death of Elwell's first wife, who had been co-director, he moved into the associate director role, where he remained until 1941. Hart returned to Mowglis in early 1963 as the first director under the newly formed Holt-Elwell Memorial Foundation; it was a critical juncture for Mowglis as the camp had been in a period of decline the preceding decade. Over the next twenty years and through his exceptional leadership skills coupled with personal understanding of the Mowglis experience, Hart successfully put the camp back on its feet.¹⁸⁶

Hart married Christine Ballantyne, who worked alongside him as co-director. Each of their three sons attended or worked at Mowglis. Eldest son William Baird Hart, Jr. ran the Yearling program and served in several staff positions, as well as many years on the Foundation board, including a term as president. Philip Hart taught riflery, worked in the kitchen and spent a number of years as his father's assistant director. Youngest son James Franklin Hart moved through the camper ranks and later was superintendent and associate director under Peter Dietz. Hart's grandson, James Philip Hart, is currently Mowglis' director of development.

¹⁸⁵ Bruce Elwell's name appears in the list of cubs in the 1938 issue of *The Howl*.

¹⁸⁶ *The Howl*, 2004: 9.

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Maps & Plans

1921 "Mowglis Map of the Camp Buildings"

1930 "Mowglis Sends Good Hunting for 1930"

1940 "'Mowglis,' Land of Alcott F. and Helen C. Elwell." Surveyed by Wendell C. Keniston, Plymouth, NH.

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1951 "Mowglis Trails." Traced from Cardigan Quadrangle Report, 1947.
ca. 1964 "Mowglis, East Hebron, NH"

1975 "Mowglis Trails." Traced from Cardigan Quadrangle Report, 1947.

2017 "Camp Mowglis"

Interviews

K. Robert Bengtson (associated with Camp Mowglis since 1968 as camper, counselor, staff and director), December, 2018.

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10. Geographical Data

Acreege of Property 158.03A

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

1. Zone: 19	Easting: 276265	Northing: 4841915
2. Zone: 19	Easting: 276830	Northing: 4842000
3. Zone: 19	Easting: 277605	Northing: 4841780
4. Zone: 19	Easting : 278350	Northing: 4841340
5. Zone: 19	Easting : 278350	Northing: 4841080
6. Zone: 19	Easting : 276290	Northing: 4841600

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

The nominated property includes three parcels in their entirety: Lots 6 and 29 on Map 7 and Lot 6 on Map 3 as recorded on the Town of Hebron's tax maps dated 2015. All of the lots are located in Hebron, New Hampshire. Lot 29 (Map 7) is on the west side of Mayhew Turnpike (NH Route 3A), and the other two are on the east side.

Boundary Justification (Explain why the boundaries were selected.)

The boundary includes all of the lands, both developed and undeveloped, that are associated with Camp Mowglis. Lot 29 (Map 7) is the 53.7-acre parcel that has comprised the core of the camp since it was founded in 1903; it is labeled Tract No. 2 on a 1940 survey map of the camp.

The other two lots are wooded, undeveloped parcels on the opposite (east) side of the Mayhew Turnpike (NH Rt 3). Lot 6 (Map 3) is 64.33 acres that has been part of the camp since at least 1940; it is known as the "East Mountain Property," and labeled Tract No. 1 on the 1940 survey map. The other wooded lot, Lot 6 (Map 7), abuts Lot 6/Map 3 to the south; it is 40 acres and fronts on NH Route 3A. While it did not come into recent camp ownership until 2008, it has been used by Mowglis since its inception; the original well for the Jungle House is situated on it, and a camp trail created in the early twentieth century passes through

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it. (All or part of this parcel may have been part of the camp's land in the early twentieth century, as according to early accounts, the camp had 200 acres when it was established, including land on both sides of the turnpike.)

Lone Wolf Island is not part of the nominated property. Though Mowglis owned it for nearly sixty years, it was sold ca. 1960, more than fifty years ago, to a private party unaffiliated with the camp. In addition, the small building that served as the camp's first infirmary and later for staff meetings is no longer extant.

11. Form Prepared By

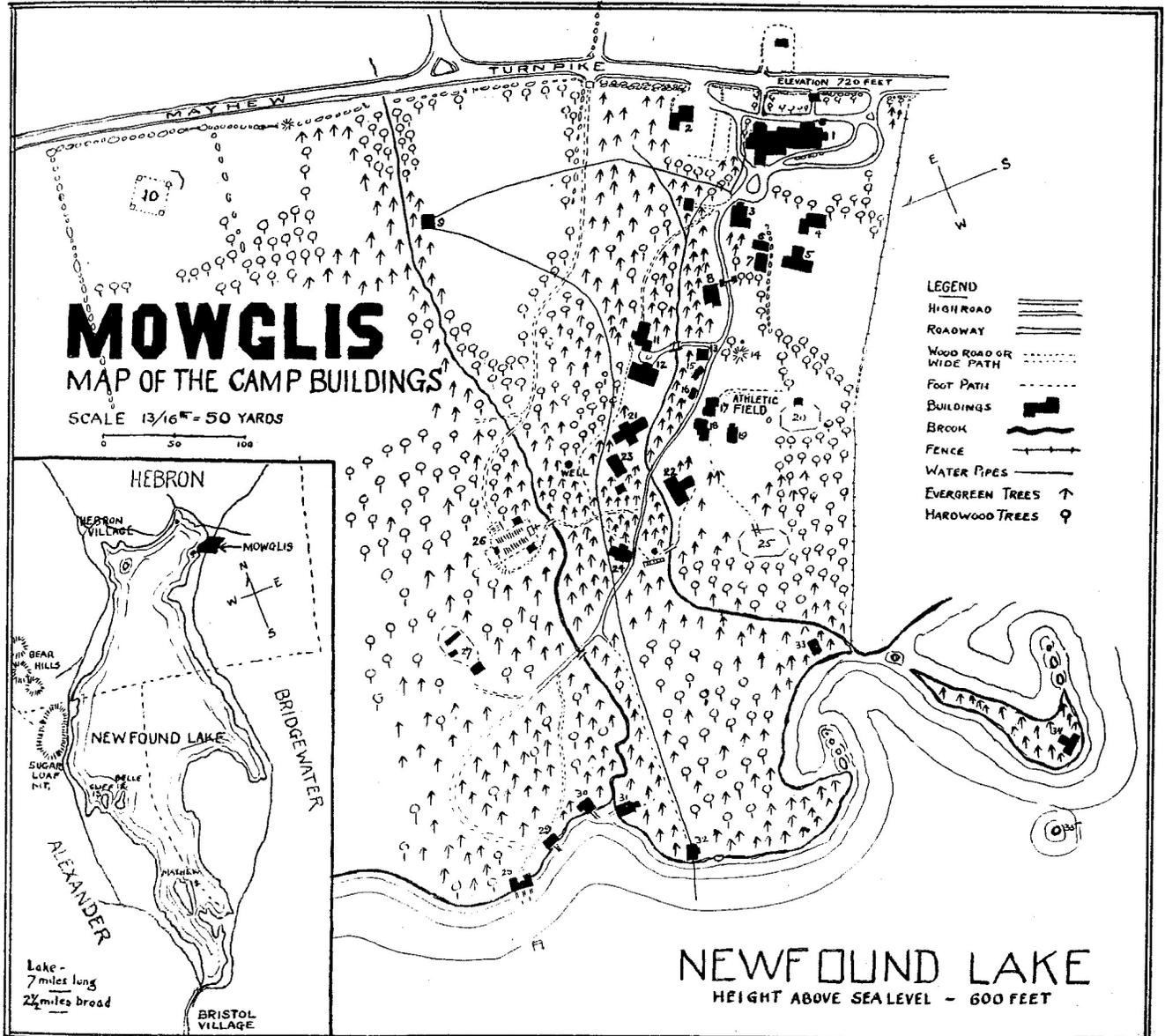
name/title: Elizabeth Durfee Hengen, Preservation Consultant
organization: for Camp Mowglis
street & number: 25 Ridge Road
city or town: Concord state: NH zip code: 03301
e-mail ehengen@gmail.com
telephone: 603-225-7977
date: February 21, 2019

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HISTORIC MAPS & PLANS

"Mowglis Map of the Camp Buildings," 1921
Camp Mowglis Archives

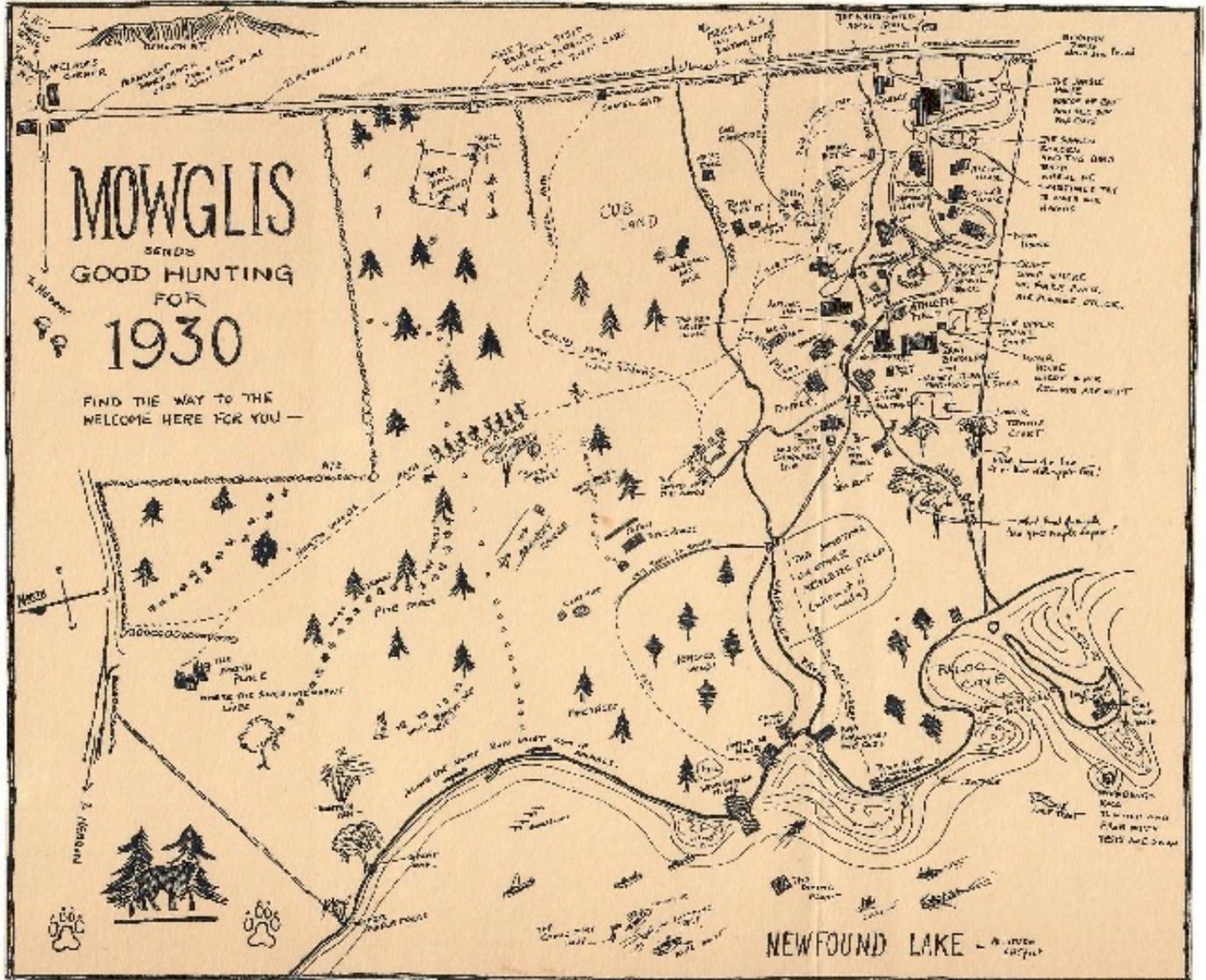


- | | | |
|----------------------------|-------------------------|-------------------------|
| 1 The Jungle House | 13 Weather Bureau House | 24 Den |
| 2 Garage | 14 Camp Fire | 25 Tennis Court |
| 3 The Lodge (Infirmary) | 15 Lantern House | 26 Chapel-of-the-Woods |
| 4 Ice Cream and Tool House | 16 Athletic House | 27 Rifle Range |
| 5 Cook's Cottage | 17 Red Cross Building | 28 Waingunga Boat House |
| 6 Ice House | 18 Headquarters | 29 Hope-to-be House |
| 7 Woodshed | 19 Honor House | 30 Canoe House |
| 8 Craft Shop | 20 Tennis Court | 31 Pontoon House |
| 9 Water Tank House | 21 Balloo | 32 Pumping Station |
| 10 Base Ball Field | 22 Toomai | 33 Launch Shed |
| 11 Ford Hall | 23 Panther | 34 Lone Wolf House |
| 12 Kipling Hall | | 35 Waingunga Rock |

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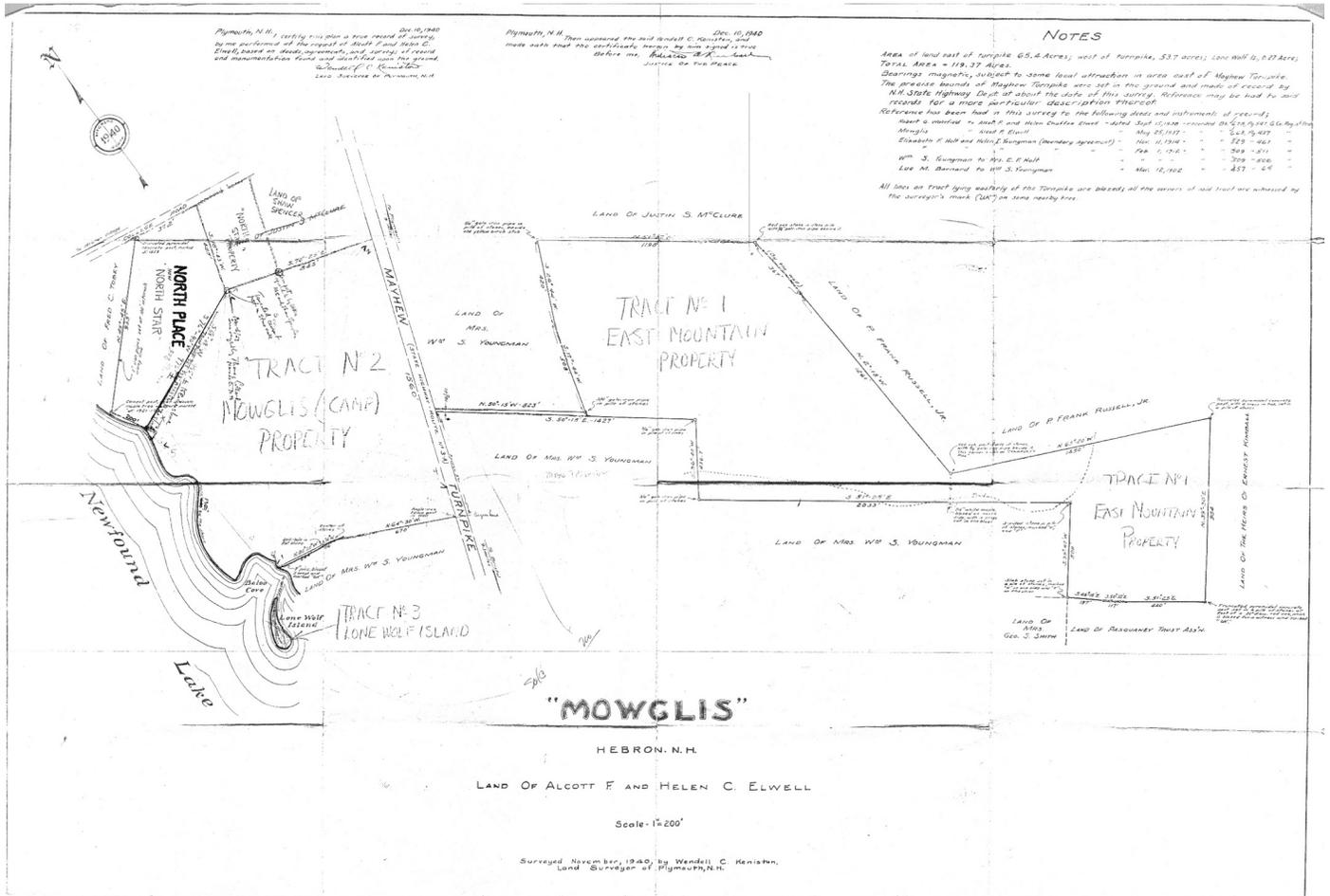
"Mowglis Sends Good Hunting for 1930" Camp Mowglis Archives



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'Mowglis,' Land of Alcott F. and Helen C. Elwell, 1940.
 Camp Mowglis Archives



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CONTEMPORARY MAPS

LOCATION MAP: USGS



CAMP MOWGLIS

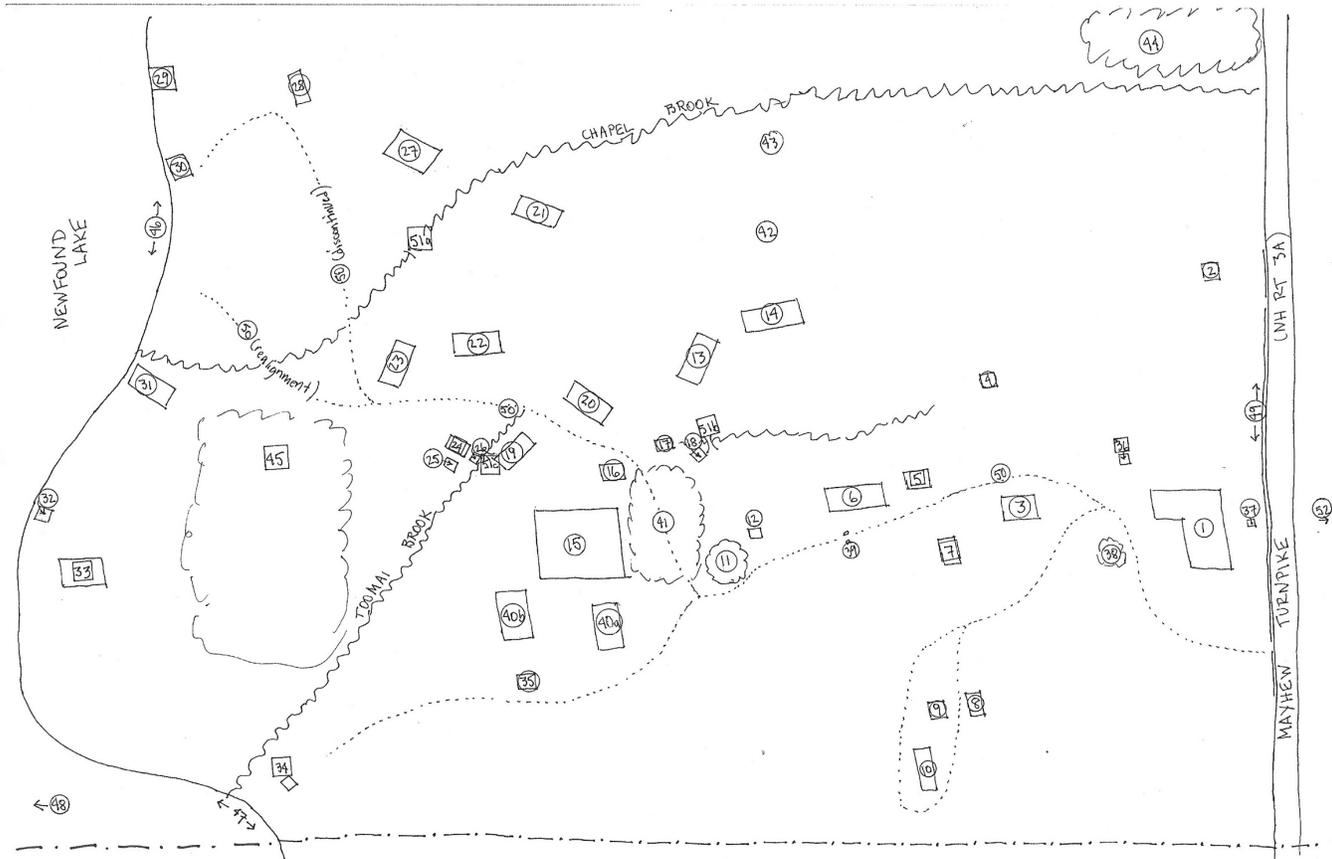
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CAMP MOWGLIS SKETCH MAP

(not to scale)



- resource number (contributing)
- resource number (non-contributing)
- camp road system
- ~~~~ brook
- · - · - property boundary

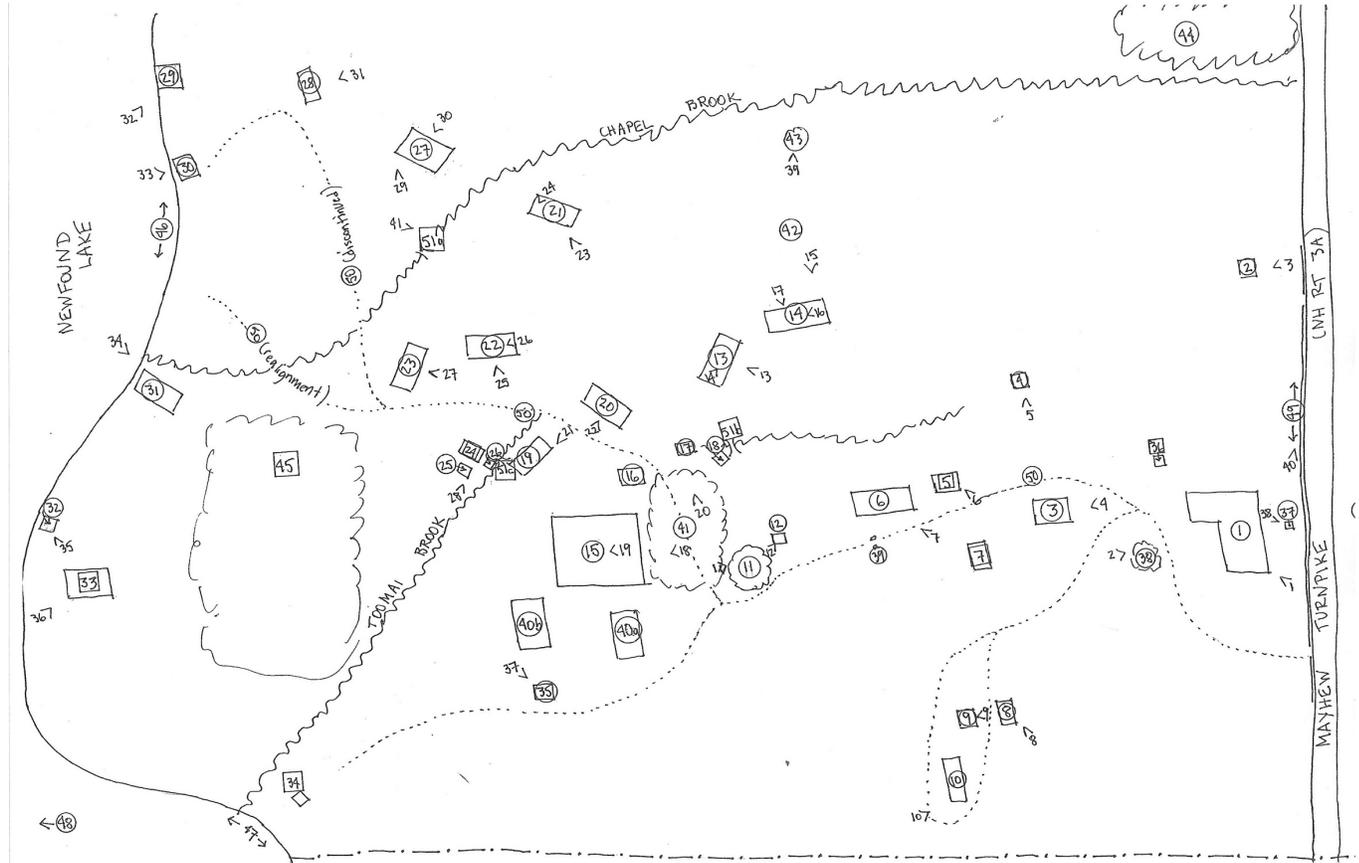
- | | | | |
|--------------------|--------------------|---------------------|----------------------------|
| 1 Jungle House | 14 Ford Hall | 27 Chapel | 40 Tennis courts |
| 2 Garage | 15 Gray Bros Hall | 28 Rifle Range | 41 Athletic Field |
| 3 Lodge | 16 Headquarters | 29 Waingunga | 42 Cubland Field |
| 4 Mang | 17 Red Cross House | 30 Hope-to-Be | 43 Cubland Campfire |
| 5 Woodworking Shop | 18 Athletic House | 31 Kaa | 44 Upper Ballfield |
| 6 Craft Shop | 19 Toomai | 32 Pump House | 45 Lower Ballfield |
| 7 Upper Mines | 20 Baloo | 33 Kent Cottage | 46 Boat & Swim Beach |
| 8 Cook's House | 21 Akela | 34 Baloo Bath House | 47 Baloo Cove & Swim Beach |
| 9 Ice House | 22 Panther | 35 Hathi | 48 Waingunga Rock |
| 10 Wood Shed | 23 Den | 36 Tobaqui | 49 Roadside Wall |
| 11 Campfire Rock | 24 Lower Mines | 37 Pavilion | 50 Camp Road |
| 12 Weather Bureau | 25 Overflow House | 38 Garden | 51 Bridges |
| 13 Kipling | 26 Sump Pump House | 39 Gate posts | 52 Well House |

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CAMP MOWGLIS PHOTO KEY

(not to scale)



↑
N

- resource number (contributing)
- resource number (non-contributing)
- > photo number

1 Jungle House	14 Ford Hall	27 Chapel	40 Tennis courts
2 Garage	15 Gray Bros Hall	28 Rifle Range	41 Athletic Field
3 Lodge	16 Headquarters	29 Waingunga	42 Cubland Field
4 Mang	17 Red Cross House	30 Hope-to-Be	43 Cubland Campfire
5 Woodworking Shop	18 Athletic House	31 Kaa	44 Upper Ballfield
6 Craft Shop	19 Toomai	32 Pump House	45 Lower Ballfield
7 Upper Mines	20 Baloo	33 Kent Cottage	46 Boat & Swim Beach
8 Cook's House	21 Akela	34 Baloo Bath House	47 Baloo Cove & Swim Beach
9 Ice House	22 Panther	35 Hathi	48 Waingunga Rock
10 Wood Shed	23 Den	36 Tobaqui	49 Roadside Wall
11 Campfire Rock	24 Lower Mines	37 Pavilion	50 Camp Road
12 Weather Bureau	25 Overflow House	38 Garden	51 Bridges
13 Kipling	26 Sump Pump House	39 Gate posts	52 Well House