

# **Grace Daley House**

**165 Main Street  
Historical District #1 House #30  
March 2017**



**At Risk Historical House Documentation**

**Prepared for the  
Kingston Heritage Commission**

# Grace Daley House

## At Risk House Report

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## **At Risk House Report**

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## **Grace Daley House**

### **Introduction - Why it is "At Risk"**

The Grace Daley house is due for demolition during 2017.

This came about after the town bought the property in 1972. After attempts to find a good use for the property, it was used for a while as town offices. That was not a good use, as the building did not meet ADA codes for disability access. The selectmen next entered into an agreement with the Kingston Community House to allow them use of the house as a location for their services to the town, specifically their office and thrift shop. The Community House started as a daily calling tree to verify elderly were safe. Its next step was to host luncheons in the Town Hall. Over the years the Thrift Shop supplied clothing to those in need.

However, the maintenance of the building was not kept up. The roof eventually needed repairs, the foundation needed help, and the plumbing was barely adequate.

In 2013, a warrant article was submitted that asked for \$150,000 to effect repairs. It did not pass. A second warrant article was posted to say that if the money was not allowed, should the town demolish the building. That article passed.

At that point, a number of residents began a series of efforts to save the house. Those efforts included various articles in the local papers, and hosting a talk that focused on the Big House, Little House, Back House and Barn. Since the Grace Daley House was an excellent example of that form of local New England architecture, that talk used it as an example.

At that point, the Heritage Commission was a new entity in town, having just been formed. The Heritage Commission asked the Selectmen for a stay in demolition, while they pursued options to attempt to save the building.

Over the next two years, various efforts were pursued. They looked at selling the house to be moved off site. Because there were no lots close by, the moving costs became too expensive. The house was considered by a non-profit group that intended to use it as a half-way house for deserving families and as an office. Their source of funding for repairs did not come through. None of these ideas and plans was successful. In 2017, the Heritage Commission wrote a letter to the Selectmen letting them know they had run out of options to save the building, and demolition could continue.

The Heritage Commission has undertaken an effort when a property is at risk of being demolished, or significantly changing, of documenting that property for posterity.

This report is being written to document the Grace Daley House.

## History of the House

In the early period of Kingston, from its founding in 1694 to 1776 churches were the administrative head of towns in New Hampshire. The first meetinghouse was used as a church on Sundays and for meetings of the town during the week. During the early years, there were turbulent times when Kingston was abandoned due to Indian raids. In 1705, the General Court allowed Kingston residents to return, providing they designate a 40 acre parcel for their Pastor. The first pastor, Rev Choate was accordingly settled in a spot in the south of town, next to the Robie's house. This may be near the current location of the Kingston House. In 1732 a new meetinghouse was built on a section of the Plains, opposite to where the Fire Station on Rockrimmon Road now sits. Early maps show a triangular shape in the middle of the Plains. By 1856, it was shown on the maps as a S.H. (School House), and was located right on the plains.

In the years that followed there were several factors at play that affected the church and its congregation. The church in Kingston had moved from the beliefs of the Church of England, and was struggling to find its identity. In addition, there was a growing movement to split other parishes away from Kingston, reducing the number of parishioners, and the subsequent revenue. East Kingston was formed in 1739 as the second church of Kingston during this period. Finally, there was growing political dissent with the English monarchy and its agents. The Mast tree riot, in what would eventually be Fremont, of 1734 was very close to home. In 1756, the town of Sandown incorporated the third church of Kingston. In 1760, the fourth parish of Kingston was formed in the then town of Hawke. (Currently Danville and what was Tuckertown)

Throughout this period, the town was run by the Congregational Pastor at the meetinghouse on the Plains. Attendance at meetings was deemed essential, and churchgoers found absent would be publicly cited, and called to account for their transgressions. Taxes were assessed, and collected by the church, using officers chosen at town meetings.

However, in 1776 politics would affect that relationship. Perhaps only in small changes at first, but eventually the doctrine of separation of church and state would be the way of the town.

The doctrines espoused by the pastors of the church had defined the church beliefs and manners of the townspeople. However, by 1786, a group of citizens in Kingston, met at the meetinghouse and marched on Exeter to force economic reform. The church was under attack from many sides, not the least the new government. In 1791 the United States "Bill of Rights" was passed, that had the effect of allowing no one to be required to pay the support of teachers of other denominations. And at this time, other denominations were on the rise. At one point, a town resident would need to show a certificate of membership to another church to avoid being taxed by the Congregational church. In 1784 the Methodist Episcopal faith was incorporated. In 1805 the Universalist church was recognized. In 1884 the Free Will Baptists were recognized. All three of these religions were to play a large part in Kingston's history.

In 1792, Jacob Hooke, and Jonathan Sanborn were elected deacons of the church. Jacob's daughter Elizabeth, and John were to married, and had a son Jacob Hook Sanborn. They were a part of the loyal members of the parish, and would work in its behalf.



In 1808, the Reverend John Brodhead was a Methodist minister who worked a circuit that included Portsmouth, Newmarket and Durham. In 1817 he entered politics as a state senator. He was invited to teach in Kingston in 1823, and this invitation was helped by Levi Bartlett. Levi induced the residents of Kingston to furnish a building for a Kingston Academy which was to be non-denominational.

In 1825, the Congregational Society decided to leave the town meeting house (now 90 years old) and build a new church. As a part of this new expansion, a new parsonage would also be necessary.

In 1826, Jacob Hook Sanborn donated land to the Congregational Society for the purposes of building a new church (in its current location). He also donated a second, separate parcel for the building of a parish house, adjacent to the, newly built, Kingston Academy. (At that time, The Kingston Academy was located at the present location of the Town Hall) During the period from 1826 to 1834 both buildings would be built. The parsonage may have been two smaller existing houses that were joined, to make a reasonable parsonage. The buildings included a small addition (back house) over the well, that joined house to barn. This back house was probably originally used as a summer kitchen.

The original pastor to become tenant in the new parsonage was Rev D.D. Tappan in the summer of 1834.

A list of the pastors who stayed at the Daley house over the next 80 years is as follows:

**List of Pastors who stayed at the Daley House when it was a Parsonage.**

D. D. Tappan  
O. A. Taylor  
Andrew Goven  
James Hobart

Josiah L. Chase

George William Weeks Thompson

Samuel Mason  
James Fletcher

John Smith  
Charles Willey

John H. Mellish

Solomon Bixby

Jacob Chapman  
John S. Bachelder

Gilbert B. Balch

Thomas W. Minnis  
Robert Humphrey  
Joseph Hammond  
D. W. Morgan

William F. Warren

Joseph W. Strout

**When they stayed**

Summer of 1834

Summer of 1835

1835 to 1838

1838 to 1838

October 17, 1839 fell ill,  
died November 15,  
1839 at the age of  
thirty-one

April 29, 1840

to August 29, 1843

July 18, 1843 to July  
1846

1847 to 1848

July 25, 1848

to September 18, 1850

1851 to 1852

February 14, 1855

to July 1867

February 1, 1868

to December 20, 1874

June 7, 1872 to July  
2, 1879

1879 to 1881

August 4, 1881

to February 4, 1884

September 2,

1884 to August 10,  
1886

1886 to 1887

1887 to 1889

1889 to 1893

June 3, 1894 to May 2,  
1897

October 12, 1899

to January 1, 1909

In June of 1914, another house at 181 Main Street was willed to the Congregational Society, creating two parsonages. The Society decided to sell the original parsonage, and on July 29<sup>th</sup>, 1914 it was sold to James Daley. James, with his wife Catherine, and his daughter Grace moved into the house. Shortly after moving in, James built a new store in front of the house for a small restaurant.

The exact date the building was erected is unclear. On a map dated 1897 there is no mention of a building, but in a photo from 1919 it is very obvious. The obvious time for the building's erection would be right after James bought it.

In 1919, Grace graduates from Sanborn Seminary, and goes on to Bates College in Maine. During the 1920's and 30's James and Catherine ran the restaurant from the store front. During that period in time, James was a part-time constable for the town. One of his duties was to provide the meals to the "Guests" in the Tramp house.

In 1923, Grace graduates from Bates college, and takes a job as a teacher in Attleboro, Mass. in 1927, where she continues to teach until 1961.

In 1936 Catherine dies, leaving James to run the business. About this time he probably enlisted the help of the Cornish family to help run the restaurant. Grace returns home in the summers, to help with the restaurant.

In 1939, James dies, leaving no will. His daughter Grace inherits the property. At this point, the Cornishes seem to be running the restaurant. This arrangement seems to continue from 1939 to sometime in the 1960's. Grace would teach during the school year, and come home to Kingston during the summer to help at the restaurant. The restaurant added a gas pump, and also sold ice cream during this time.

At some point in this history, (probably in the 1960's and 70's) Mike Priore ran this restaurant, as the "Do Drop In", in addition to being a selectman.

During this time, the house is empty most of the year, and is only used as a summer house for Grace. The heating system and the plumbing are not upgraded with new technology.

In September 1970, Grace dies in Boston. Her will was drawn years before, and left her possessions to the Cornishes and to Oskar Neukom, all of whom had predeceased her. As a result, her estate passed on to her cousin, Eva Scott, who lived in Florida. Eva had no interest in the property, and she offered it for sale at an auction.



## **The Town's Use of the Property**

The town of Kingston, being abutters with the new town hall, bought it for \$17,300. In 1972, the town spent \$7,300 for heat, wiring, and plumbing updates.

Between 1972 and 1978, the town used the building as offices and storage. However, it was found to be less than desirable as town offices with the new ADA rules that required Handicapped access to all public buildings.

In 1979, the town demolished the "Do Drop In" building.

In 1980 the town allowed the local non-profit "Kingston Community House" to use the building as offices and eventually as a Thrift Store. According to the town's history, this was done on the basis that the group assumed maintenance of the building.

Over the next 40 years, the Community House continued to provide services to the town, but had little funding to repair the building. As a result, little was done to maintain the building. The roof needed repairs, and the foundation was crumbling. The plumbing was barely able to support the part time use.

In 2013, a series of warrant articles were put on the town ballot that included asking for \$150,000 for repairs, and asking the voters if the first was defeated if they would be in favor of demolishing the building. The town voted not to spend the money, and to demolish the building. At the same time, the town created a new Heritage commission. After the vote, a small group of townspeople banded together to try to save the Grace Daley House. In 2014, the Heritage Commission asked the Selectmen to hold off on demolition for 2 years to see if the building could be saved.

The groups looked at trying to find someone who would buy the building and move it off its foundation to a new home. It was found that although the costs of picking up the building and moving it were not prohibitive, the locations available would require relocation of so many electrical wires and cables on the roads, that the costs would be prohibitive

Leasing the house in its current position was also tried. In 2016, Kingston was approached by a group "Isaiah 58", with plans to use it as offices and a half-way house for people in difficult situations. They spent considerable time in meetings, and reviews of the problems in the building. After developing a proposal, they were unable to get funding from their benefactors, since the building would be leased, not bought.

Early in 2017, the Heritage Commission wrote a letter to the Selectmen, explaining that their efforts had not been successful, and the demolition should likely proceed.

During the 1970's, the Town had allowed the Museum to store a collection of horse draw carriages in the Grace Daley Barn. During the period after the demolition order, the Museum asked if they could also keep the "Back" house. The Selectmen agreed, and the Museum committee repaired the foundation on the back side of the building, repaired the siding, and put a new rook on that building.

At the time of writing this report, demolition of the "Big" house and "Little" house will probably occur in the fall of 2017.

As a result, the Grace Daley House is "At Risk" and this report is being written to document and capture last minute pictorial evidence of its construction and features.



## About the Daley Family

James had grown up in New England, having been born in Maine about 1866, he spent some of his childhood at the Plummer Farm School of Reform for Boys in Salem, MA., a school that continues to this day for young people in trouble.

He married Catherine after she had emigrated from Canada in 1893 while they lived in Lynn Mass.

By 1901, they were living in Kingston, when their daughter Grace was born.

James and Catherine Daley bought the First Congregational Parish house in 1914, when it came up for sale.

After buying the Parish house in 1914, and sometime before 1919, they built a store front on the street, which they set up as a coffee shop called the "Do Drop In" with a gas station.

James was a Constable for the town of Kingston. In these roles, he was able to provide meals for the residents of the Tramp House. He, and many others in town, would come across vagrants, and invite them to the Tramp house for a bed and a free meal. It seems to have been a very amicable arrangement.

James and Catherine lived in the house for over 20 years until Catherine died in 1936.

During this period of time, they hired the Cornish family to run the restaurant. Glen Cornish and James Daley were close friends.

James continued to live in the house for a few years after Catherine passed, but died himself in 1939, at the age of 73.

Grace grew up in Kingston, having moved to the Parish house in 1914, with her family, when she was 14. She attended the Sanborn Seminary. She graduated in 1919, and went on to Bates College. While attending Bates College, she lived in Frye Street Union house (29 Frye Street Lewiston, Maine) girls dormitory, which still stands and continues to operate as student housing. Upon graduation from Bates, she was employed by the Town of Attleboro, Mass as a teacher of English from 1927 to 1961. Grace returned to Kingston in the summers to visit her parents.

Upon the death of her father, Grace left the store to the Cornishes to run and manage, continuing to come back in the summer. Grace seems to have traveled a bit, liking ocean voyages. Don Kemp remembers her fondly, as his dad dated Grace when he was a young man. (#1)

Grace taught English at Attleboro High School. During that period, Attleboro was a larger town than Kingston, having about 12,000 residents. Grace was quoted in the 1959 yearbook as her favorite phrase being, "now let me repeat..". In 1960, her phrase was, "...you're not in Phi Beta Kappa yet...". She seems to have had a reputation as a competent, "in charge" teacher.

She retired in 1961, and moved to Boston. Don Kemp has no memory of her ever driving a car. So city life would have had its appeal to her.

Grace died, while she was living in Boston in 1970. Grace's will leaves any property and belongings not already bequeathed in the will to Oscar Neukom. This person had predeceased Grace. Everything was then given to Grace's next of kin, who was Eva H. Scott, first cousin of Grace, living in Florida. She had no desire to own the house. Eva put the sale of the property in the hands of Boston attorney, Salvatore P. Russo. Mr. Russo sold it to the Town of Kingston. The Grace Daley House had not been lived in for some time and the property was in a state of disrepair, in 1971 at the time of the sale. Purchase price was \$17,300.



## Architecture of the House

The Grace Daley House is a classic pattern of connected buildings, characterized by Thomas C. Kubke as a "Big House, Little House, Back House, Barn". He came to Kingston on July 19<sup>th</sup>, 2014 and gave a talk about his book, and the premises behind this unique style of housing. He used Grace Daley as a model. This style connected house is found only in central New England. It is characterized as a series of connected buildings that served New England farmers during the 19<sup>th</sup> century. It is seldom found before, or after that period of time. It is also seldom found outside of the central portions of New England.

Built in 1833, this house was assembled from two smaller houses, and a barn. A connecting "Back" house then tied them all together. The sequence of construction is somewhat unknown. The "Big" House is built over a crawl space, with the "Little" house having the only full basement. The "Back" house was built over the ground with a dug well within its footings, and the barn was also built just above the ground.

The connections of the "Big" House and "Little" house in the attic seem to show that the "Big House" was built first, as there are sections of the external crown molding for the "Big" House exposed in the attic stairway. However it is possible that the "Little" house may have existed as a one story house when they were first built, and the roof may have been raised later, requiring blending the second floor roof lines, and leaving the molding exposed on the transition. The fact the "Little House" has the only full basement, with a stone foundation, would suggest it was the original house. However, it could have been built later. The sill on the southern wall, facing the Town Hall, has no apparent joint between the houses, inferring the house was built in one piece. If that is so, then it was probably a two floor "Big" house with a single floor "Little" house at time of construction.

However, the two house theory is further supported by the fact that the "Little" house has a cooking/heating fireplace, typical of buildings before 1830. The molding and paneling are typical of late 18<sup>th</sup> century construction. But the "Big" house has only small chimneys typical of an era when heating was done by wood parlor stoves. (Typically mid to late 19<sup>th</sup> century)

Most of the door hardware in the house is Norfolk style latches, which were typical in the 1830's. The doors are a mixture of four and six panels, with mostly four panel doors in the less formal living spaces. The floors are wide pine, and the walls are plaster over lathe with wide baseboard molding, typical of late Georgian style.

Originally the house would have had no indoor plumbing, except for a hand pump in the "Back House" from the well in the crawl space. Drainage would have gone into the dry well in the back yard. There was an "Outhouse" in the barn. The wiring in the building spans many generations, including some wire and tube still obvious in the barn. The heating system, and indoor plumbing were all added recently, and were updated in the 1970's.

The front of the "Big" house is a simple symmetric Georgian style, with five windows up and four windows and a door down. The windows have all been replaced sometime in the 19<sup>th</sup> or 20<sup>th</sup> century, as they are all four large panes. The one exception is a single window behind the chimney on the east side facing the Bakie building which retains the original 9/6 small pane construction.



The "Back" house was built on stone bases just off the ground. Plates were about 6 x 8 with Posts about 6x6. There are wall studs between the posts, and horizontal exterior sheathing, covered with clapboards. The well uncovered was a roughly 30" wide circular stone dug well, of unknown (probably shallow) depth as the water table is only a few feet below grade in this part of town.

The barn is a typical "English" style barn built using Post and Beam, four girt construction, with the door central on the eave side of the building. The roof has the earlier style primary rafters with horizontal purlins and vertical roof sheathing planks.

This style barn was typically being built before the 1830's.

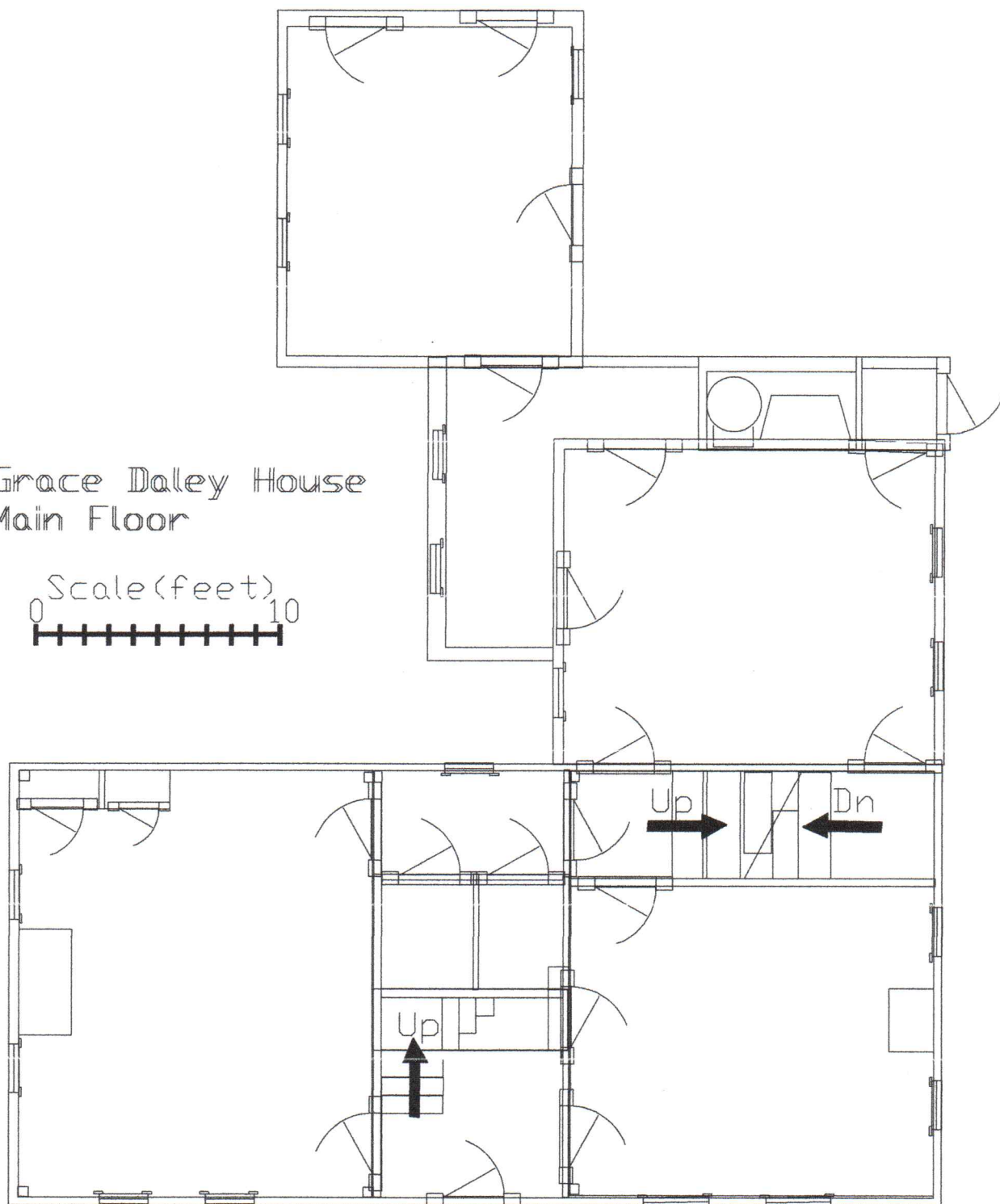
After 1830, the roof would have been built using secondary rafters, and horizontal sheathing, suggesting the barn was from an earlier build. It was probably used as a city barn, for horses, wagons and perhaps a milk animal (goat or cow).

During the 1910-1920 era the front building, called the "Do Drop In" was built. It was torn down by 1970, and we have only photographs to judge it by. It had a full plumbing system, and it is believed there was a septic system under the front lawn of the Daley House. The source of water for the restaurant is unknown. There may have been a point well somewhere on the property.

The house lot is small, a bit over a quarter of an acre in size. The location of the well that supplies the town hall, drilled in the 1970's makes splitting the lot off, for any sale, problematic.

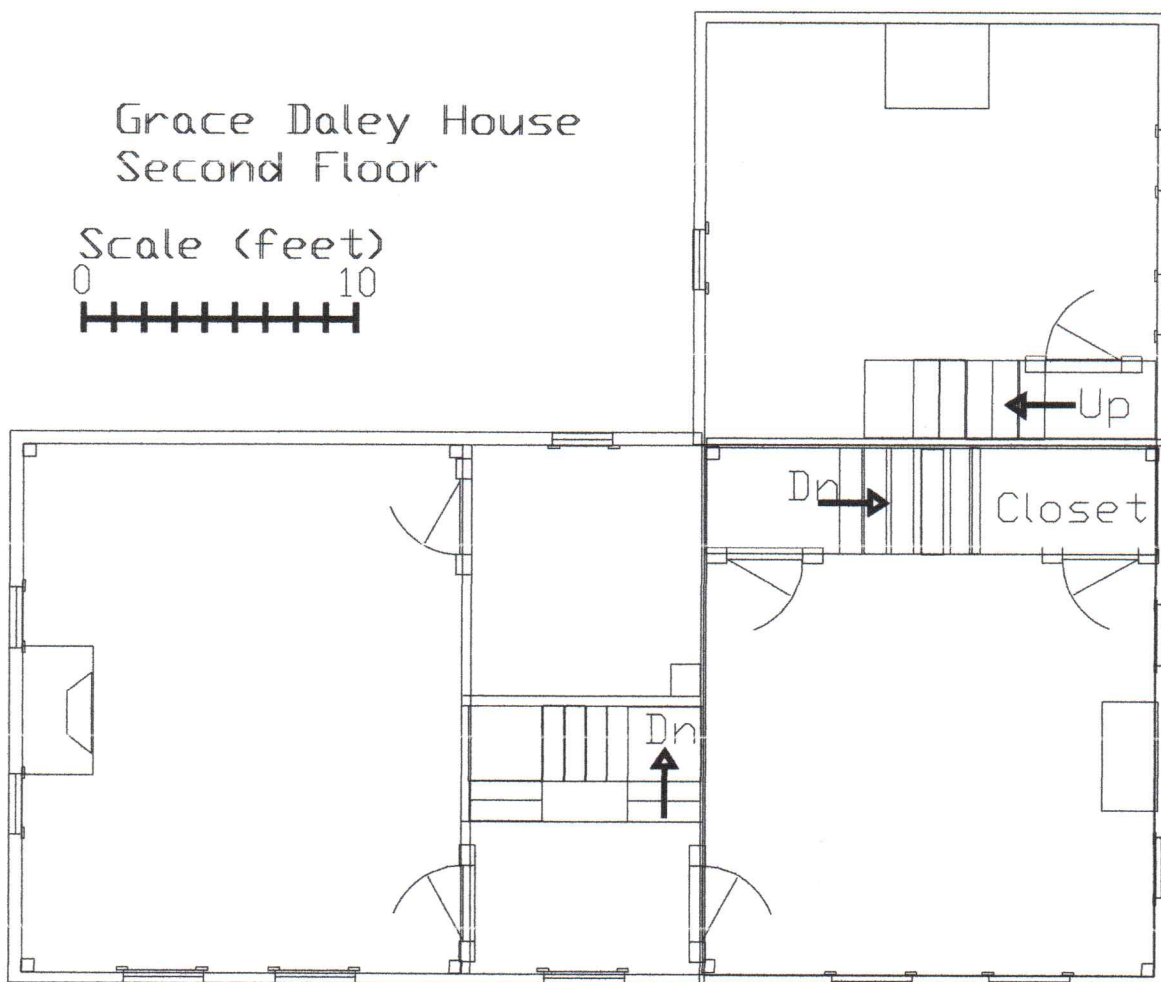

Grace Daley House  
Main Floor

Scale (feet)  
0 10



Grace Daley House  
Second Floor

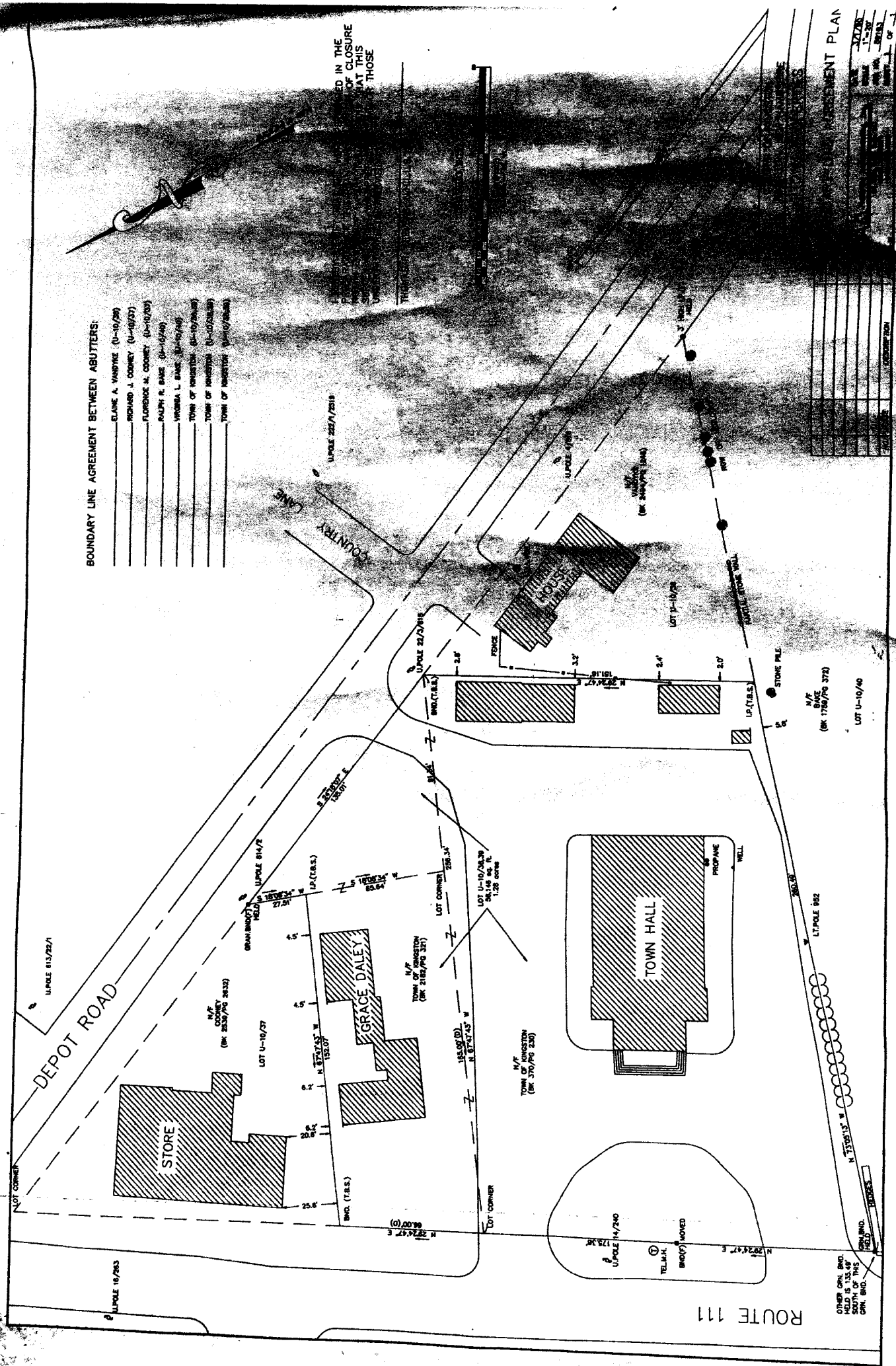
Scale (feet)  
0 10





ELAINÉ A. VANDYKE (U-10/290)  
 RICHARD J. COONEY (U-45/377)  
 FLORENCE M. COONEY (U-10/293)  
 RAJINI R. BANS (U-10/249)  
 WENDRA L. BANS (U-10/248)  
 TOWN OF WAREHOUS (U-10/294-295)  
 TOWN OF WAREHOUS (U-10/303-304)  
 TOWN OF WAREHOUS (U-10/305-306)  
 TOWN OF WAREHOUS (U-10/307-308)

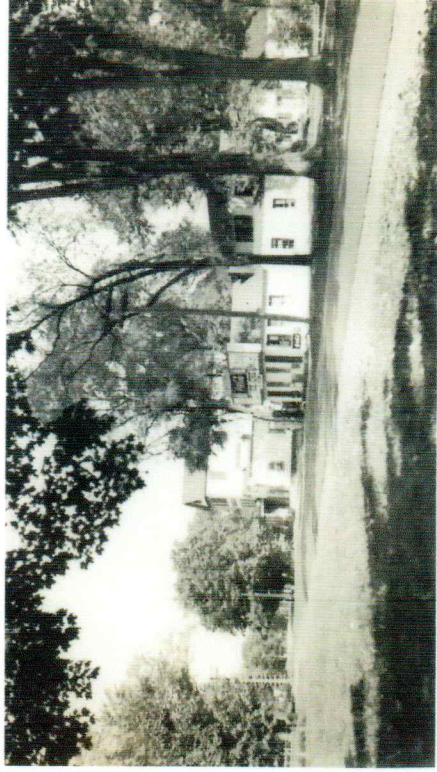
...ED IN THE  
...OF CLOSURE  
...AT THIS  
...THOSE



A House Front



Do Drop In and Bakie Store Main Street



DoDropInn1 r



DoDropInn3





Down Stairs Front Hallway



Kitchen Fireplace



Living Room



N Bedroom





Parlor



SE Bedroom



SW Bedroom 1

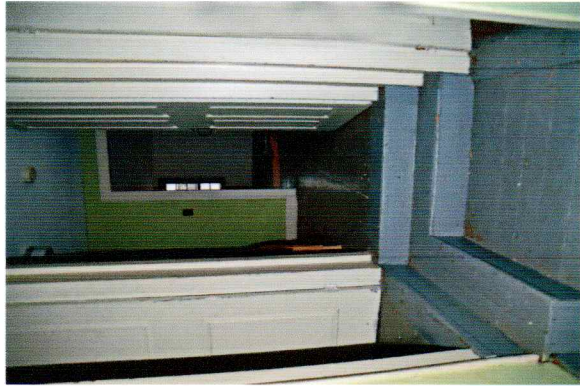


SW Bedroom 2





Upstairs Back Hall



Upstairs Front Hall



y Kitchen Basement



z Attic 1

