

Oneida Community JOURNAL

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The ONEIDA COMMUNITY MANSION HOUSE

A National Historic Landmark

The ONEIDA COMMUNITY MANSION HOUSE (OCMH) was chartered by the New York State Board of Regents as a non-profit museum in 1987. It is the only site to preserve and interpret the history of the Oneida Community, one of the most radical and successful of the 19th century social experiments. OCMH publishes the *Oneida Community Journal* to inform the public of the cultural and educational activities at the Mansion House and to present articles about social and historical topics of interest within the context of its mission.

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COVER

The Mansion House, about 1900 (courtesy Dr. Richard Reeve)

O. C. JOURNAL

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LETTER FROM THE EXECUTIVE DIRECTOR

Patricia A. Hoffman

As the summer wanes and preparing next year's budget occupies our time, I am reminded of what a busy year it has been. A significant growth spurt in guest services, additions to the collections and museum visitation challenge the Board of Trustees to review the entire operations and strategically plan for the future. For example, we have to consider the need for additional collections storage space, the wear and tear on floor coverings, furnishings, plumbing, and laundry facilities; and the increased demand for parking. How will these increases in usage impact the building's infrastructure? What additional resources are needed, both human and financial?

For some time the Board has been reviewing several business models that could be implemented to ensure OCMH's future sustainability. Recently, the trustees unanimously agreed that the combination of the Mansion House and its history, the demonstrated need in the region, and the prospect of teaching historic preservation skills to professionals as well as novices presented a perfect opportunity for our organization.

Central New York is rich with historic properties, both privately-owned and those benefitting the public. For example, in Madison County, NY alone, seventy-nine properties are on the National Register of Historic Places. Clinton, home of Hamilton College; Hamilton, home to Colgate University; and Oneida where the Madison County Historical Society is located, are all designated historic districts and within 20 miles of the Mansion House. Like our site, they boast of 19th century buildings with bricks and mortar, lathe and plaster, slate roofs, sash windows, and stone foundations to name a few. The need for people trained in the preservation and restoration of historic buildings grows daily while the number of skilled craftsmen declines.

The newly created Historic Preservation Initiative will provide a series of short, precisely-focused seminars presented by outside

experts for professionals interested in different aspects of historic preservation. The Mansion House and its surrounding landscape abound with excellent teaching tools, allowing seminar participants to experience key facets of historic preservation.

The initiative will largely target professionals (although members of the general public also are seen as an important audience on certain topics). Some of the professionals clearly will be historic preservationists themselves, but a larger number of people likely will be those more tangentially related to (but deeply interested in) the preservation field: engineers of all types, architects, craftsmen, contractors working on public and private building projects, state and local planners, historical society members, maintenance personnel, and others.

We plan to offer "Historic Preservation 101" in the fall; devoted to an examination of the evolving field of historic preservation itself, federal and state laws covering preservation issues, sources of public and private money supporting preservation work, planning agencies and professional associations engaged in regional preservation, and so on. Future seminars may focus on specific building-related topics such as roof maintenance and repair, lathe and plaster work, masonry and brick pointing, historic carpentry, foundation drainage and repair, plumbing work, interior and exterior painting and restoration, wallpaper and carpet issues, lighting, and wood-grain painting. Equally important would be seminars on the creation and maintenance of historic landscapes.

The goals of the initiative are to (1) bring experts and adult learners together to impart skills appropriate to the preservation of historic structures and sites, (2) to provide employment to an underemployed workforce in Central New York, and (3) to attract both experts and tourists to this and related historic sites and businesses that provide accommodation, food, and education relating to New York State's history and structures.

We are excited about this new initiative and direction for Oneida Community Mansion House and look forward to working with preservation professionals in the realization of its goals.



PHOTOS

*Top to bottom:
Christian Goodwillie and Leigh Gialenella
computerizing records of Oneida Community
books (see "The Library Project").*



*Delaney Tudman and her friend Alina
cooked up an amazing number of strawberry
pies for the Strawberry Jam in June.
Anne Marie Cimineri-Costello is
waiting for the next order of
shortcake!*

*Jim (left) and Vicki Allen and friend
Ken Allen entertained Strawberry
Jam visitors.*





Steve Blair and crew (Bartlett Tree Experts) pampered and pruned the champion tulip tree in the Quadrangle in late March.



Joe DiGiorgio (Canal Town Museum) bantered with Giles and Kate Wayland-Smith at the spring Adult Enrichment Series, Focus on Photography: 19th-Century Collections Around Town.



Lang Hatcher and Executive Director Patricia Hoffman at the reception for OCMH volunteers earlier this year.



Kelly Rose's photography station has been at the heart of the children's program for over a decade.



5th-graders from McAllister Elementary recently got the age-appropriate low-down on the Oneida Community from guide Linda Evans.



REHOUSING THE JCK COLLECTION

(revised from a text of 1998)

by Pody Vanderwall

In March, Pody (Rhoda Rich Vanderwall) and daughter, Robin, donated to the OCMH an enormous collection of papers, drawings, photographs, and artifacts. The majority of it pertains to Pody's great grandmother, Oneida Community member and textile artist Jessie Catherine Kinsley (JCK). JCK's meditative braided tapestries stand alone on the landscape of early twentieth-century art and are the subject of a permanent Mansion House exhibit. Most of the works displayed were donated by Pody and her mother, Jane Kinsley Rich, who (prior to giving) had them professionally conserved and mounted.

This recent gift constitutes an archive for studying JCK's art. It provides, as well, a 150-year perspective on the Oneida Community and the Oneida company, the Mansion House and its neighborhood. Beyond that, the collection reflects a family's historical consciousness over the generations. Perhaps most remarkably, it testifies to strenuous measures taken to preserve and share that past. The materials came to the Mansion House in museum-ready condition, fully inventoried and protectively packaged. Pody was asked to share her thoughts about what lay behind the donation.

Today [March 1988] I reflect on the years of Mother's loving attention to the Jessie Catherine Kinsley papers and "artifacts." They are our tangible connections not only to Grandma Jessie but to those before her all the way back to a document of 1740 belonging to Isaac Clark, Jessie's great-great-grandfather.

Jessie's mother, Catherine Baker, kept early family treasures even though, in Community days, space was dear and personal possessions few. Jessie kept her own memorabilia and acquired her mother's, took care of documenting O. C. photographs as a back-up record, and also carried on her lifetime habit of letter-writing and recording her own life. JCK was a good, thoughtful writer. She wrote



JCK (clutching art supplies?) at the Mansion House (about 1935; gift of Rhoda Rich Vanderwall and Robin Vanderwall).

with quiet passion and emotion about interesting aspects of her unusual life and times.

When Jessie died (1937), her daughter, Edith Kinsley, acquired the papers, photos and artifacts and lovingly assumed responsibility also of her mother's monumental work as an artist—the drawings, cartoons, notebooks, photos, scrapbooks and the braidings.

When her Aunt Edith died (1968), my mother Jane Kinsley Rich acquired the same collection and took care of it with

the same loving devotion.

Edith also left Jane an amount of money. Soon Jane used it to buy a small house not far from the Mansion House. It had a small apartment upstairs with an outside staircase. Mother put her JCK collection into two big metal cases with handles. They were always kept just inside the upstairs door with a sign on each one: "IN CASE OF FIRE, REMOVE THESE FIRST" so that one only had to reach inside the door, grab a case by the handle and haul it out to safety. That small room became Jane's workroom.

Starting with JCK's memoir of her first 21 years as a Community child, Jane slowly built a manuscript for *A Lasting Spring*. Sitting hour by hour in that upstairs room on Chapel Street, Jane brought together JCK's story from the letters, journals and all the other parts of her grandmother's papers. And Syracuse University Press accepted it! Nelson Blake wrote chapter introductions as co-editor and it was published in 1983.

About five years later Jane sold the house and moved to the Mansion House. The house had been a good investment and Jane set aside the money from the sale with the express purpose of using it to benefit the braidings, art and papers of her grandmother. She said that,



JCK (center) with daughter Edith and son Albert (about 1895; gift of Rhoda Rich Vanderwall and Robin Vanderwall).

after all, the house had been made possible by Aunt Edith. Now, she, Jane, had the means to safeguard the record of JCK's life. Edith had done her part and now it was Jane's turn.

Not long after that the story swings into another gear. Jane, my daughter Robin, and I took in hand the matter of the deterioration and fading of the braidings. We wished to bring the remarkable art of JCK out of our own living rooms for the pleasure of wider audiences. Succeeding generations had borne off some of the braidings to new homes and we felt that we had the means to protect our braidings, keep them together, and that they would form a small nucleus that could be shown together. Keeping them together was more important to us than having them be dispersed, one by one, to a new generation. This part of the story can be followed in the *Oneida Community Journal* (for example, December 1995, June 1997, September 1998). The JCK Gallery in the Mansion House came into being.

The second part of our plan was to do the right thing with the written part of the collection and the photographs. Another daughter, Trine Vanderwall, got the ball rolling by recording all the material on index cards--our first inventory. It was a big job. In 1997, we took the advice of Bruce Moseley, then-Director of OCMH, and hired Polly Darnell, archivist at the Shelbourne Museum, Vermont, to advise us.

Her first recommendation was that we hire a paper conservator to assess everything and give us advice so that we would use proper

conservation techniques as we rehoused the materials. We did that, and Ellen Tillepaugh, a paper conservator in private practice, came and after her examination, provided us with a work plan that included tips, sources and a list of material for rehousing the papers.

Polly Darnell then worked out the structure the inventory and finding-aid would take. Following her advice, Jane, Robin, and I spent several months in our dining room doing the work.

It all came together when Polly assessed our work in early 1998. She reorganized some housing, described and numbered the series and boxes/pamphlet cases/albums into one cohesive whole. It is housed on one large shelving unit. Her revised finding-aid permits anyone to use the collection--even those who don't have a clue as to what it includes! We hope to situate the collection where it will be useful to those who want to understand this fascinating 19th-century woman. Jane made it possible--money and determination.

There is another big step. Now we have to decide what is the reasonable thing to do with the collection. We recognize our roots at the Mansion House where we have put our faith

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Donation of JCK braidings to the OCMH (photo by Paul Noyes, Oneida Community Journal, September 1997): Bruce Moseley (Executive Director), Pody Vanderwall, Jane Rich, Robin Vanderwall with young Laura Strobel, Lang Hatcher (President).

by placing our braidings. Yet we have to take into consideration many things besides that including accessibility, safety, and the Mansion House's own limitations. And, we must keep in mind that Syracuse University holds the papers of the Community. To complicate matters, the collection is mixed--written work with illustrations, drawings, paintings and artifacts. Decisions, decisions. In the end, Grandma Jessie's treasures will be appreciated by new audiences. Jane has spent much of her life protecting those creations and now we'll pass it all on to a wider and, I'm sure, just as appreciative audience.

"I quote Van Gogh," Grandma Jessie once wrote. "The cart which one is pulling along must be useful to people who are unknown to us." This is another opportunity to do so!

Postscript, 2014: Jane died in 2010. My children (Sue, Robin, Dirk, and Trine), looking over nine generations to Isaac Clark, were enthusiastic about the decision to give the materials to OCMH.



The JCK collection in the Vanderwall home just before its final archival tune-up (courtesy Pody Vanderwall).

ELLIOT HINDS (1873-1918)



Hinds was a "stirpicult," a product of the Community's daring eugenics experiment designed to produce spiritually elevated people who would benefit humankind.



His mother was Mary Prindle (gift of Rhoda Rich Vanderwall and Robin Vanderwall).



His father was William Hinds.

Pierrepont Noyes (*A Goodly Heritage*, 85-86):

[During our boyhood days, Elliot] had a wild bronco in which he placed great confidence and which he entered in a running race at the annual Oneida fair. When his father objected, Elliot was defiant. It was steel meet steel, and all the answer Mr. Hinds could get from his son was, "I'm going to, though."

Father Hinds tried to compromise. "I don't like your getting mixed up with the racing business, but if you're bound to do it I certainly don't want you to ride the horse."

Elliot was no compromiser. He simply repeated, "I'm going to, though."

On the morning of the race, while Elliot was grooming the bronco, his father appeared at the barn. Realizing that he could not shake his son's determination to race, he said (Elliot told me the story), "You know I don't like to have you go into this race, but if you are going to do it anyway"--he produced from under his coat a pair of spurs--"perhaps these will help you." Elliot and the bronco, with Father's spurs, won the race before the next contender was barely around the corner.

It was the same colorful and reckless Elliot who, as an aviator on the French front in the First World War, insisted on "ferrying" an unfamiliar plane from Columba de Bel to Toul, when the rest of the company transported theirs by truck. He was killed.



Hinds, about 1890.



Thanksgiving day at the Mansion House, 1891. From left: Clifton Inslee, Elliot Hinds, Geoffrey Barron, Pierrepont Noyes, Richard Wayland-Smith, Herbert ?, Gerard Wayland-Smith, John Humphrey Noyes II, Stephen Leonard, George Noyes, Ben ?



Hinds at college.



Cornell University, 1894: Paul Herrick, Elliot Hinds, Stephen Leonard, Burton Dunn.



Hinds, with children William and Evelyn, about 1913.



Mary Oswald married Hinds at Niagara Falls in 1903.



Hinds, about 1917.

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Corinna Ackley Noyes (*The Days of My Youth*, 146):

Elliot Hinds, my fellow clerk [in the company store about 1887], and I were kept comfortably busy but certainly never over-worked, and Elliot was always prime entertainment. He was the grandson of Aunt Elizabeth Hawley and just as erratic in his thinking and actions as she, but always kind and generous and full of an unexpected humor. Many years later, when he became commanding officer of an escadrille of flyers in the First World War, the men's pay having been delayed and they needing shoes badly, he cabled his business partner to send them shoes from home, charging them to his account. That was an example of his kindness and one didn't wonder that his company loved him and mourned his death when he was killed in a plane accident only days before he was to be retired on account of age.



Capt. Hinds (left) in France, February 1918 (gift of Cheri Hinds Sewall).

To the Memory of Captain Hinds

You met your death on Glory's Field,
 Who knows a better place to die?
 As green sod drank your heart's last yield,
 Your dimming eyes smiled to the sky.
 And when last night the word was brought
 Of how your soul had passed along,
 A stillness by the news was wrought,
 Hushed was the barracks mirth and song.
 We do not know from whence you came,
 We only know you came, then went,
 And left behind an envied name,
 As on the turf your blood was spent.
 I've heard it said that death is sweet,
 And in your case I know that's true;
 I'd gladly die could I but meet
 Our Lord with record clean, like you
 For in your short time in our fold,
 We read your soul, found sterling worth,
 Forgiveness, kindness, heart of gold
 Within your frame, now cold 'neath earth.
 You kindled in the breasts of men
 Respect and love, and fanned to flame
 Desire to use best efforts when
 A task was coupled with your name.
 You proved the lash cannot produce
 Results that only kindness can;
 The creed you taught and put in use
 Was man's equality to man.
 And when the colds blur from all sight
 The husk that held your brave, warm heart,
 Unseen in stillness of the night,
 I know that many a tear would start.
 Did we not know you want no tears,
 You'd say "Tears do not mix with war;
 Avenge my death, make coming years
 Peaceful ones forever more."
 Your life's blood ebbed on Glory's Field,
 Who knows a better place to die?
 Ah! there I know the soil will yield
 Sweet flowers that smile up to the sky.
 By Private Arthur G. Marlin, expressing the sentiment
 of all enlisted men of the 12th Aero Squadron
 A. E. F., June 26, 1918

Tribute by a member of Hinds' photo-reconnaissance squadron (gift of Cheri Hinds Sewall).

Jessie Catherine Kinsley (*A Lasting Spring*, 155-56):

July 21st, 1918 -- Today in the Big Hall we had a memorial service for Elliot Hinds. Impressive and simple it was. To me there seemed to be a relief from some of the dreadfulness of death's ceremonials in the fact that he did not lie sadly below in the reception room with flowers, but was far away in France. There was the lowering of the flag to half mast. A requiem was sung, followed by a chapter read by George [Noyes]. Then came the old Community custom of talking about the dead. Many talked of old times, youthful days and traits of Elliot's. But everyone who spoke mentioned his light-hearted adult life, his skill, justice and unselfish friendliness.



Pierrepont Noyes at Hinds' grave in France, 1919.



Re-interment at the Oneida Community cemetery, 1921.



Col. Theodore Skinner (left) at the reburial.



A MANSION HOUSE LOVE STORY

By Patricia A. Hoffman

During a recent stay at the Mansion House, Cedric and Jeri (Hurlbut) Bannister enthusiastically shared their memories of living here in the early 1960s. The Ireland-born Cedric had been hired by Frank Perry to work in the Design Department at Oneida Ltd. and moved from Canada into the Mansion House in 1962. After taking over Marie Perry's job at the Sherrill and Vernon School District elementary school teaching instrumental music, Jeri moved into the dorms in 1963.

"All the single people dined at a long table along the wall next to the kitchen door. We were all friends at that table and that's where my friendship with Cedric began," Jeri said.

"Ced played an instrument, the coronet, so we had something in common right from the start. He invited me to hear him play one evening and I thought it would be something like 'Twinkle Twinkle Little Star,'" Jeri laughed. "When I got to his apartment he proceeded to play from memory 'Carnival of Venice'" [often regarded as one of the most difficult trumpet pieces ever written due to range and technical demands], she added.

The couple were married in 1967 at the Gethsemane Episcopal Church in Sherrill.

"When we lived in the Mansion House, there were still people here who were children of the original community," Cedric remembered. One descendant told them how difficult it was to be parentally separated from their children who, in the Oneida Community, were being raised communally. "They walked through the Children's Wing as often as possible to be able to see them," he said.

"Some people found it difficult to make a living after the breakup. One lady made children's clothes and did alterations and was asked to shorten a man's pants. When the job was finished she put a notice on the bulletin board that said, 'Would the man who left his pants in my room two weeks ago please come

get them?'" Cedric joked.

They both noted that individual teapots could be taken up to residents' rooms and, over time, only three or four were left in the kitchen. After replacements were purchased, the new teapots disappeared and all the old ones were returned.

"Remember the man who was asked, 'Don't you want any coffee?' and he said, 'No, coffee keeps me awake.'" Cedric chuckled. "It was seven o'clock in the morning!"

Their prolific memories include practicing music in the paint cellar, skating in the winter on the north lawn, and the charity auctions in the Big Hall, site of one of their first dates.

They've been back to the Mansion House only two or three times since they were residents and love to see that the Tulip and Black Walnut trees as well as the flower gardens are still here. "The lawns are so beautiful," Jeri exclaims as she turns to Cedric. "Remember the year the Tulip tree blossoms had snow on them?"



Cedric and Jeri Bannister relish the exhibit paying tribute to Frank Perry, Cedric's former boss and the creator of more than 100 silverware patterns at Oneida Ltd.



THE FIRST MANSION HOUSE

by Tony Wonderley

During the 1840s, John H. Noyes was telling his disciples that a true believer becomes one with Christ, dying and rising from death with Christ into a resurrected state. Such an individual is sanctified, theologically perfect. Noyes and his two dozen followers in Putney, Vermont, pictured themselves as a Bible study group. The Perfectionists also served as the printing crew for publishing these views and sending them out into the world in the form of a periodical called *The Spiritual Magazine*.

In the spring of 1846 they instituted a radically new lifestyle involving communism of property (all things shared) and communism of love (all adult men and women regarded as heterosexual spouses to one another in group marriage). This, they believed, was how people lived in heaven. The Putneyites wanted to imitate heaven in order to prepare this earth for immanent juncture of the two worlds. After a year, they concluded that this manner of living had brought about the desired result. In June 1847, they proclaimed, "The Kingdom of God Has Come."

Perfectionists elsewhere followed these developments with interest. Those of the old Burned-over District of central New York called two conventions in September 1847 to consider the kingdom of heaven newly arrived in Putney. At the first, in Lairdsville, the New Yorkers approved the Putney press and agreed to cooperate with Noyes' group. The elected moderator of this meeting was Jonathan Burt, owner of a tract on Oneida Creek. At the second, in Genoa, New Yorkers resolved to establish a kingdom of God for themselves by forming, in emulation of Putney, a "heavenly association" somewhere in central New York. One of those pledging his life, fortune, and sacred honor to the undertaking was Burt. One of the places considered for the new enterprise was his property.

Serious about redeeming his pledge, Burt set about establishing his land as a heavenly association. In late 1847, he was joined on the south bank of the creek by several families of Perfectionists from nearby East Hamilton: the

Hatches, the Nashes, and the Ackleys. This union was the beginning of what for years would be called the Oneida Association and, subsequently, the Oneida Community. The initial Perfectionist settlement comprised a motley assortment of structures including a saw mill, Burt's home, and a cabin left over from recent Oneida Indian occupation.

Back in Putney, the notion that heaven had been called down into their midst struck many as blasphemous. Local nerves were jangled further by Perfectionist claims that death was overcome and Noyes could perform miraculous cures. Public outrage was stoked by the Perfectionists' apparently licentious behavior. Adultery, at least, was an indictable offense and, in late October 1847, Noyes was arrested on that charge. Warrants for the arrest of other Perfectionists were also issued with the result that several fled Vermont. By the end of 1847, the Putney Association, then numbering about thirty adults, was broken up.

Burt invited the Putney Perfectionists to Oneida. Their presence, in turn, attracted other small bands of Perfectionists from New York and New England. The gathering at Oneida Creek soon numbered nearly ninety people in need of shelter.

That shelter, Noyes wrote at the beginning of the year, should be "a community home in



The earliest Perfectionist settlement as painted (about 1915) from childhood memory by George Cragin. The view looks south across Oneida Creek from a raised vantage near today's intersection of Kenwood Avenue and Chapel Street. Prominent in the left foreground is the saw mill, then (to the right), the Burt house and the Indian log cabin.

which each is married to all, and where love is honored and cultivated, it will be as much more attractive than an ordinary home, even in the honey-moon, as the community out-numbers a pair." The idea was to build a unitary residence, a place in which men and women could mingle freely in every aspect of daily existence. The compact living arrangement would correct what Noyes called the "isolated apartments" of the outside world which encouraged egotism and exclusiveness (*First Annual Report of the Oneida Association*, 1849, 40).

Noyes selected the location on the farm of Deacon Francis across the creek, an 80-acre property purchased early in the spring. After staking out a rectangular outline at the base of a knoll, construction work commenced about March 1. The cornerstone was laid on August 8 (*Circular*, September 8, 1859 and February 27, 1862).

All pitched in. "The building of a home was the first enterprise that enlisted the whole Community; and it was one in which all were equally interested," one of them recalled. "All labored; the women no less than the men. Mrs. Cragin and Mrs. Noyes led off in zeal and enthusiasm; and it is related, that when the house was far enough advanced to allow of it, and even before the sideboards were on, planks were placed across the joists, and the women commenced lathing; and the greater portion of the job was done by them."



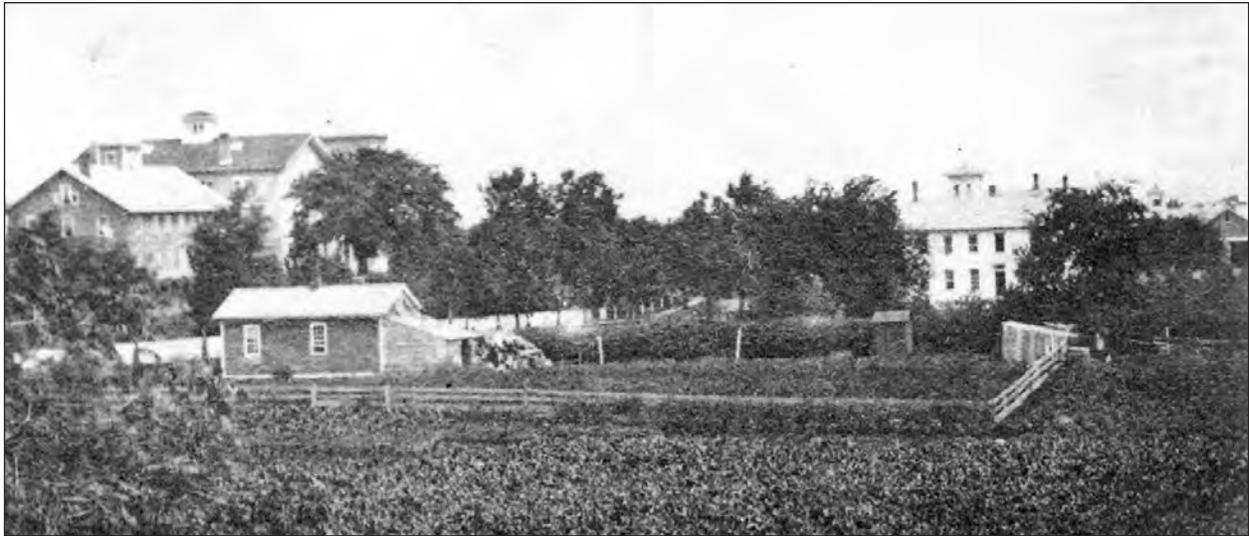
The Oneida Community drawn by Charlotte Miller about 1851. Centrally featured is the Mansion House of 1848 with subsequent additions (1849-1851) running off it to the viewer's left. The Francis farm house is on the right. The South Garden is in existence although apparently not in the star-shape created shortly after (gift of Rhoda Rich Vanderwall and Robin Vanderwall).

"Attraction and zeal have made artisans of nearly the whole Association," they said at the time. The Perfectionists worked together "pleasantly and successfully," and all hands, "whenever free from other necessary occupation, were merrily busy on the house. Even the women joined the sport...Many valuable lessons in regard to gregarious and attractive industry were learned in this operation" (Harriet Worden, *Old Mansion House Memories*, 5; *Spiritual Magazine*, August 11, 1849; *First Annual Report*, 4).



The Oneida Community in 1863. The most prominent buildings are the 1848 Mansion House (left), the 1849 Children's House, and the 1862 Mansion House.

The building was habitable by late December. "It is sixty feet long, thirty-five feet wide, three stories high, and is surmounted by a cupola," the Bible communists reported. "The lower story or basement is divided by partitions across the whole width, into three apartments of equal size, viz., 35 feet by 20. The first of these apartments runs back into a rise of ground on which the house abuts, and is a cellar. The second or middle apartment is the kitchen. The third or front apartment is the dining room. The second story comprises a parlor over the dining-room, and of the same size, a reception-room, a school-room and a printing-office. The third story is devoted to sleeping apartments for married pairs and for females. The garret, extending over the whole house, and without partitions, is the dormitory of the unmarried men and boys. This edifice now gives comfortable quarters to about sixty persons, and might easily accommodate one hundred" (*First Annual Report*, 4-5).



The 1848 Mansion House (center left) as seen looking northwest from the creek, about 1869.

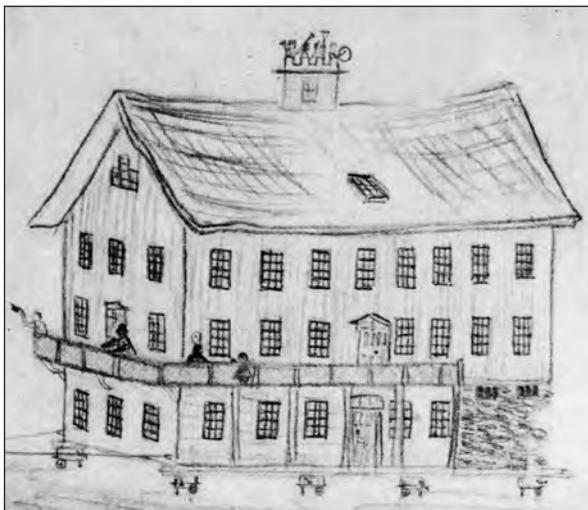
It commanded, they noted proudly, “a very extensive view of the surrounding country.” Although it was a plain rectangle, architect Erastus Hamilton softened its severe appearance with decorative touches including a second floor balcony which created, below, what they called a verandah or a piazza.

Why was it called the Mansion House? Early on, the Perfectionists said they “undertook to build a Mansion house”; they “decided to build a mansion.” Prior to standardizing “Mansion House” as a proper name, they continued to refer to the building as “the man-

sion” or “the mansion house” (*First Annual Report*, 4; *Second Annual Report*, 4; *Old Mansion House Memories*, 4). “Mansion house” was a recognizable term of the day to judge by the existence of the “Mansion House,” a prominent hotel in Buffalo during the 1840s. As late as the 1920s, dictionaries defined “mansion house” as “the house in which one resides; a dwelling-house; especially, a stately residence; mansion.”

Building the Mansion House was the commune’s first collective effort, an experience that inculcated a real sense of community. “We’ll all have one home, and one family relation” run the lyrics of the Oneida Community hymn probably inspired by the first Mansion House. By 1853, “dwelling together in Association” was listed as an article of their religious creed (*Circular*, Sept. 21, 1853). Further, it was a great socialistic success. By spatially concentrating cooperative household work, the architectural setting of the Mansion House lightened the toil of household drudgery.

Due, perhaps, to hasty construction or to neglect, the wooden Mansion House of 1848 seemed to deteriorate rapidly after its replacement, the brick Mansion House of 1862, appeared on the scene. Posing a safety hazard, it was razed in October 1870 and its cellar pit was backfilled (*Circular*, October 31 and November 14, 1870).



Sketch of the 1848 Mansion House by Milford Newhouse (about 1870) which imagines the building being moved on rollers.



THE LIBRARY PROJECT

by Tony Wonderley and Kathy Garner

A thirst for intellectual growth emerged in the early days of the Oneida Community. About 1850, the Perfectionists began to say that education was “the central object and inspiration of this Community.” “This spirit of improvement that reigns here,” one of them enthused, “has taken possession of me, and incited me to obtain such an education as is destined to be the lot of all this happy people” (*Third Annual Report*, 1851:22, 25). These folk devote “a certain portion of each day to intellectual cultivation,” a visitor marveled. “Think of living always in such a school! Shall we not reap advantages which the world knows nothing of?” (*Circular*, September 10, 1853).

Since an obvious way to cultivate intellect is to read, Bible communists devoured the printed word. They read silently in private or in the company of fellow library patrons. They read aloud in the course of working in groups or meeting in the evening.

Visitors today sense the Community’s intellectual vitality as they gaze at shelf after shelf of Community-owned volumes. Indeed, to stand in the Perfectionists’ library is to suspect, as Christian Goodwillie of Hamilton College Special Collections puts it, that “much can be learned from what they were reading and how it influenced the religious, social, and industrial practices of the Oneida Community.”

Until recently, however, we could not say what remained of the Community’s book collection. Caches of publications were scattered around the building in at least five locations. Inventories of books done earlier were partial and in machine languages incompatible with one another and largely useless today. The



The Mansion House library depicted in a wood engraving from Leslie's Illustrated Newspaper, 1870.

first step toward understanding was taken by Kathy Garner who inventoried the entire collection of over 3,000 volumes.

As a result of two years of her volunteered time, we now know that somewhat over half of the Community’s library is still in the Mansion House.

We don’t know what is missing or where it may have gone. But what remains includes a surprising number of volumes (861) predating 1848. This suggests we have a large sample of the books members brought to Oneida and, very possibly, the core or original library compiled in the first Mansion House.

The nucleus of [the first library] was formed when the pioneers of the Community joined Mr. Noyes at Oneida. The books of the Putney Community were soon after added. These were books collected by a family whose father and sons had been to college, and whose daughters had been educated at the best seminaries--a family deeply interested in religious topics, and also well able as well as disposed to purchase all the books that represented the spirit of the times. (*Circular*, February 8, 1869)

The breadth and depth of the collection are impressive. Fully 22% of the extant collection comprises bound periodicals which kept the Perfectionists well posted on science, politics, public policy, literature, farming, health, art, building, engineering, cooperative progress, spiritualism, phrenology, and more.

Books show a similar broad range of subject matter including religion (13%), history (12%), biography (6%), and natural science (5%). The biggest category of extant Community books (about 20%) turns out to be literature. The authors best represented are Walter

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Bag bee, about 1863. Note the man (Chester W. Underwood?) reading aloud from a book at right center.

Scott (51 books), Emanuel Swedenborg (45), James Fenimore Cooper (31), Charles Dickens (26), Edward Bulwer-Lytton, John Ruskin (17), and William Makepeace Thackeray (14).

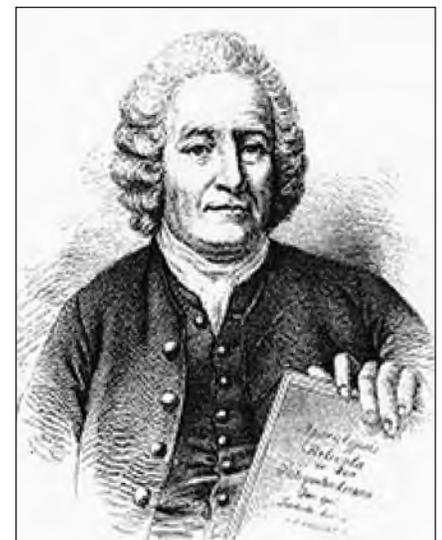
In the year 1855 the Community followed Mr. Noyes into a new career in labor and music. With this there was much light reading; this was perhaps a development of taste and sentiment. Books of fiction, poetry, travel and biography were bought to enliven the bag-bees and seven o'clock gatherings. This line of reading lasted about nine years...The signs of it are in the library now, where there is a tier of shelves extending from the floor to the ceiling and holding hundreds of books by the best story-tellers. (Circular, February 8, 1869)

About a fifth of the books bear the name of the original owner, the most frequently noted being: James B. Herrick (39 volumes), John Humphrey Noyes (25), Henry A. Warne (15), Theodore Pitt (14), J. L. Skinner (12), Steven R. Leonard (10), C. Underwood (10), and the notorious Charles Guiteau (6).

The Gladys Kriebel Delmas Foundation and Peter Eager have donated funds to encourage ongoing cataloguing efforts. This year, Delmas awarded a \$10,000 grant to Hamilton College Library's Special Collections to survey the Oneida Community collection of books doing a different format of bibliographic entry and paying closer attention to marginalia--inscriptions, bookplates, and hand-written annotations. This grant has



"Scott, Dickens, Thackeray, Cooper, and Bulwer Lytton were great favorites," Corinna Ackley Noyes remembered. By far the most popular was this man: Sir Walter Scott (1771-1832).

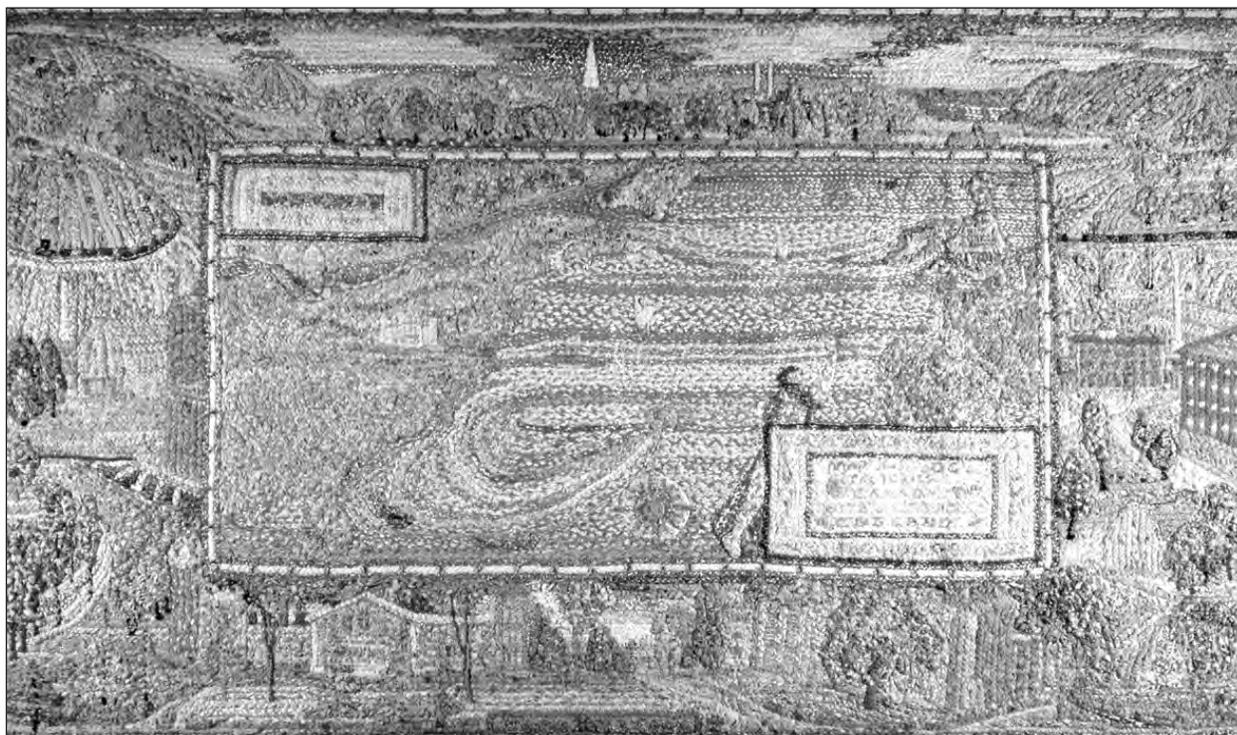


Emanuel Swedenborg (1688-1772), the second most popular author of the Oneida Community. This Swedish mystic imagined a heaven in which couples who had found true love enjoyed eternal sexual bliss.

made it possible for Hamilton College student Leigh Gialenella to reside in the Mansion House for ten weeks studying the books (see Photos). Her work will culminate in a paper which, according to Goodwillie, will contextualize the collection within the broader print culture of the Oneida Community. Results of this summer's project will be posted online through Hamilton College's Burke Library Digital Collections webpage and hyperlinked to websites providing scanned versions of text in Oneida Community books.



"MEMORY" COMES TO THE MANSION HOUSE



"Memory Hither Come," photographed by Jim Demarest.

Jessie Catherine Kinsley's tribute to Oneida Community, Ltd.--one generation to another-- was a braided tapestry created for the company's administration building built in 1926. Kinsley's work (1928) depicts the Atlantic Ocean in the center of a map showing the locations of Oneida factories in the United States, Canada, and England. The sea god Neptune is shown releasing watery floods from a silver pitcher (OCL holloware?). Around the borders, seven local scenes are illustrated including, at the top, the spire of a church in Oneida (St. Patrick's?) and, at the bottom, the Mansion House.

Kinsley drew the title, "Memory Hither Come," from lines penned by William Blake:

*Memory, hither come,
And tune your merry notes;
And, while upon the wind,
Your music floats,
I'll pour upon the stream,
Where sighing lovers dream,
And fish for fancies as they pass
Within the watery glass.*



Kinsley's design cartoon for the tapestry.

Hanging in the boardroom of the Oneida Ltd. Sales Office, "Memory" looked out on every important decision made at the company for nearly 85 years. The tapestry was, in turn, watched over by descendants of the Oneida Community.

In 1996, Pody Vanderwall obtained badly needed conservation work for the piece which the company agreed to fund. She transported the tapestry to West Lake Conservators (Skaneateles), then helped to get it prepared for

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How do you get it down?



"Memory" arrives at the Mansion House.

re-installation. Lang and Nini Hatcher purchased "Memory" for the Mansion House (2007) with the understanding that it could remain in place until Oneida Ltd. vacated the premises. More recently, Executive Director Patricia Hoffman remained vigilantly in communication with EveryWare Global (owner of OL) to insure that they knew about and acknowledged OL's agreement.

The transfer was accomplished in late February. "Memory"—even bigger than it looks and heart-stoppingly heavy--was affixed to the wall in a way that defied logic and physics. But Mike Colmey (Director, OCMH Building and Grounds) and his staff figured it out and got it down. They were assisted by EveryWare Global employees who turned out to be longtime OL and Mansion House workers (Jim Smith and Paul Marcellus). The composition was brought across the street safely and mounted safely. It is now illuminated with LED that causes no damage from ultra-violet rays.

"This braiding," Lang Hatcher observes, "is a permanent memorial of what this place--its Community and company--once was and what it once stood for." We are happy to see this impressive artwork begin a new watch in the Mansion House.



How do you get it up? Giles Wayland-Smith (left), Chris Stedman, Michael Colmey and Kevin Klossner accomplished the hanging.

ADDITIONS & SUBTRACTIONS

Compiled by Jessie L. Mayer and Nola DeSimone

□ Mark and Jenny Steinle are parents of a son, John Mark Steinle, born on May 27, 2014, in Knoxville, TN. He has older siblings Luke, Mary Kate, and David. Paternal grandparents are Mike and Marilyn Milnes Steinle, great-grandparents the late Tony and Lily Milnes.

□ Reid and Stephanie McDougall are the parents of a son, John Oliver McDougall, born on June 6, 2014, in Halifax, Nova Scotia. Oliver's paternal grandparents are Michael and Jane McDougall of Ottawa, Ontario, great-grandmother the late Sydney Milnes McDougall.

□ Paul and Rebeka Milnes Sinclair are the parents of a daughter, Charlotte Lily Sinclair, born Dec. 9, 2013, in Los Angeles, CA. Maternal grandparents are Dana and Cheryl Milnes, great-grandparents the late Tony and Lily Milnes.

□ Genealogy note: The above babies, Charlotte Sinclair and John Steinle, are second cousins, and Oliver McDougall is a third cousin to them. The great-great-grandmother of all of them is Adele Noyes Milnes (later Davies); her parents were Dr. Hilda Herrick Noyes and John Humphrey Noyes II, both Oneida Community members.

□ On August 9 in mid-afternoon, longtime OCMH Business Manager, Gwendolyn Smith, married Paul Trew in the flower garden on the south lawn of the Mansion House. It was a picture perfect day for the nuptials and catered outdoor reception that followed at their home. The newlyweds spent their honeymoon in Washington State in a vacation home that Gwen won as the top bidder during the Communal Studies Association auction at the Mansion House during the group's 2012 annual conference.

□ Myrtle Clark, 95, died on April 14, 2014, at home in the Mansion House, Kenwood, where she had lived since 1946, the longest-residing tenant. She graduated from Syracuse University and taught in Sherrill High School and then Vernon-Verona-Sherrill Central School until her retirement in 1974. She was an OCMH volunteer and strong supporter. (See page one of the Sept. 2013 *Journal*, Pat Hoffman's article



Myrtle Clark (photo by Paul Noyes)

about her.) Myrtle is survived by a nephew, Rev. Willard Morse, a niece, Lillian Morse, and a special friend and traveling companion, George A. Pohl. George spoke at Myrtle's funeral: "It was my privilege to know and love Myrtle. Her life speaks for itself. She created beauty in everything she did. She worked for and supported her church. She tried to attend every Sunday service. She was very generous to many worthy charities. She loved making things grow. She was a tireless worker in the Mansion House Formal Garden. She had a private garden where she grew vegetables. All her efforts were aimed at making the world more productive and beautiful. While here on Earth, she walked in the pathway of Jesus."

□ Stanley Molin, 81, of Riverside, CT, and Vero Beach, FL, died on April 17, 2014, after a long illness. He was born in Buffalo, and graduated from the University of Buffalo with a degree in psychology. He was a professional pilot with Eastern Airlines for over 30 years, a professional ski instructor and a computer consultant later in his career. On July 2, 1965, Stan and Rhoda Burnham were married at the Mansion House, where in 1995 they also celebrated their 30th anniversary and their daughter's wedding. Stan is survived by his wife of 48 years, Rhoda, his daughter and son-in-law, Siri and Michael Parsons, and three grandchildren, Julia Casey, Hunter and Abigail. He was pre-deceased by two sons, Dirk Molin in 1972 and Sten Molin in 2001.

□ Frederick Kinsley "Fritz" Austin, 94, formerly of Kenwood, died on May 12, 2014, in Clearwater, FL. His parents were Carroll and Alice Kinsley Austin. Fritz graduated from Sherrill High School, Romford Prep School and Utica College. He was a World War II Army veteran, serving for three years with the chemical warfare unit in Australia. He worked for Oneida Limited as the company cashier for 30 years, retiring in 1985. Fritz and his wife Jean (Schwender) were married for 63 years before Jean died on Dec. 1, 2011, in Florida. He was an avid golfer and played until he was almost 90. He is survived by two sons and daughters-in-law, David and Linda Austin of Vernon, NY, and Scott and Karen Austin of Key Largo, FL; four grandchildren, Denis, Daniel, Lisa and Samantha, and two great-grandchildren. He was predeceased by his wife Jean, a sister, Betty Wayland-Smith, and a brother, Joe Austin.



NEWS

Compiled by Jessie L. Mayer and Nola DeSimone

□ Annie Leonard Wilczak, a former Kenwood resident, is a wildlife rehabilitator with the NYS Department of Environmental Conservation. She lives in Lee Center (in Oneida County, north of Rome), and works in her home with squirrels, raccoons, and baby animals such as woodchucks. (Working with adult animals can get dangerous.) Most of the animals she rehabilitates were injured or got separated from their mothers. Squirrels can be released back into the wild as soon as they are 15 weeks old. She says the work is very time-consuming; baby animals require as much attention as bottle-fed human babies. This is entirely volunteer work; the DEC doesn't pay rehabilitators.

□ Joanne Larson, Kenwood resident and chairperson of the Gorman Foundation, was a friend and Oneida High School classmate of Rolland Smith, who had a 50-year career as a well-known TV reporter for CBS and NBC, earning 11 Emmy Awards. Rolland was the keynote speaker of the open house at the Gorman Foundation Community Center in Oneida on May 29, at Joanne's invitation. He shared anecdotes about their school days, and about some of his memorable reporting events.

□ Cyclist John Schubert, 58, of Corvallis, Oregon, is a grandson of the late Harold and Marjory Schubert, who lived in Kenwood. (Harold worked for Oneida Ltd. for over forty years.) John's grandfather bought him his first bicycle when he was four or five years old. In July John stopped in Oneida during a cross-country bike trip on Route 20 from the Pacific Ocean to Boston Harbor. At the time, he had been riding for 87 days, carrying his own gear, for more than 2,900 miles. He called this trip "the holy grail" of biking trips, a lifelong cyclist's benchmark. Previously his longest solo trip had been 400 miles.

□ The Mansion House Friends had beautiful weather and a good turnout on Sunday, June 22, for "Strawberry Jam," an event to benefit OCMH. The activities included a flea market in the Vineyard at 10 a.m., guided tours at 1 and 2:30 p.m., food (including strawberry shortcakes) and beverages available in the Quadrangle and on the South Lawn, and live music (see Photos).

□ Doris Wester Miga (former OCMH trustee and an originator of the Mansion House tour) was awarded an Honorary Doctorate of Humane Letters by Utica College in May.

□ 100 years ago: Dr. Booker T. Washington, of the Tuskegee Institute in Alabama, spoke to a large audience in the Big Hall of the Mansion House. John S. Freeman wrote an article about this visit for the *Oneida Dispatch* (June 26, 1914). On July 18, 1914, the first game of soccer ever played at Kenwood was a match between two teams of O.C.L. employees.

□ 75 years ago: Joseph Austin won the 1939 championship of the Oneida Community Golf Club on June 25.

□ 50 years ago: Oneida Ltd. announced in March that it would pay a second bonus to employees, on top of the one paid in December, and that the regular dividend on common stock payable this month would be increased from 12 ½ cents per share to 25 cents.

□ 10 years ago: Officials of Oneida Ltd. faced pointed questions from a standing-room only crowd at the 123rd annual stockholders' meeting on May 26 at the Mansion House.



NEW AND RENEWED MEMBERS

(through July 31, 2014)

DONOR

Dr. & Mrs. Scott Gayner

CONTRIBUTING BUSINESS PARTNER

Bailey, Haskell & LaLonde

CONTRIBUTOR

Mr. & Mrs. Geoffrey H. Ezell
 Ms. Susan Fischbeck & Mr. Patrick Hurley
 Mr. & Mrs. Michael Kallet
 Ms. Pamela Parker
 Mr. & Mrs. Frank Perry
 Mr. & Mrs. Paul Solenick
 Mr. & Mrs. John J. Sutton
 Ms. Ellen Wayland-Smith & Mr. Jacob Soll
 Mr. & Mrs. David White

ASSOCIATE

Ms. Jennifer Allen & Dr. L. William Luria
 Dr. & Mrs. John Bowen
 Mr. Bruce Burke
 Ms. Pauline Caputi & Dr. Anthony Wonderley
 Mr. & Mrs. Wilber Earl
 Mr. & Mrs. Dwight Evans
 Capt. & Mrs. Jeffrey Fischbeck
 Mr. & Mrs. Timothy Garner
 Mr. & Mrs. Ernest Giraud
 Mr. & Mrs. W. Donald Hanlon
 Mr. & Mrs. Kevin M. Hanlon
 Mr. Jeffrey Hatcher
 Ms. Emily Herrick
 Mr. & Mrs. Hugh Humphries
 Mr. & Mrs. Gerald E. Lyons
 Dr. & Mrs. Cleve MacKenzie
 Mr. & Mrs. Beal Marks
 Mr. Robert Miller
 Mr. & Mrs. Kenneth G. Moulton
 Mr. & Mrs. Willam C. Pasnau
 Mr. & Mrs. Jonathan Pawlika
 Mr. & Mrs. Jeff Prowda
 Dr. & Mrs. Ralph Stevens
 Mr. Scott R. Swayze
 Mr. & Mrs. Bruce Wayland-Smith
 Mr. Willard White
 Mr. & Mrs. Joseph Valesky

FAMILY/HOUSEHOLD

Mr. & Mrs. Ivan Becker
 Ms. Nancy C. Cammann
 Mr. & Mrs. Eugene Durso
 Mr. Graham Egerton & Ms. Anne Redfern
 Mr. & Mrs. Randall L. Ericson
 Mr. Troy Grabow

Mrs. Edward Haskell
 Mr. Jeff Hudson
 Mr. & Mrs. John King
 Mr. & Mrs. David LaLonde
 Dr. Christopher Roy & Mrs. Nora Leonard Roy
 Mr. & Mrs. Craig MacKown
 Mr. & Mrs. Robert Mayer
 Mr. & Mrs. Donald L. McIntosh
 Mr. & Mrs. Leslie Mitchell
 Mr. & Mrs. Daniel Militello
 Mr. & Mrs. Edmond Miller
 Mr. & Mrs. Paul Milnes
 Mr. & Mrs. David Nouza
 Ms. Barbara M. Nurnberger
 Mr. & Mrs. Richard Parker
 Ms. Barbara Rivette
 Mr. & Mrs. Steve Rosecrants
 Ms. Megan Roy & Mr. John Dolci (*Gift of
 Dr. Christopher Roy & Ms. Nora Leonard Roy*)
 Mr. & Mrs. Richard Simberg
 Mr. & Mrs. Charles M. Sprock
 Mr. & Mrs. Joseph Wayland-Smith
 Mr. & Mrs. Barry Zebley
 Mr. & Mrs. Arthur Zimmer

INDIVIDUAL

Ms. Barbara Busch
 Mrs. Nola DeSimone
 Mrs. Shirley Drummond
 Mr. Edward Evans
 Ms. Barbara Fisch
 Ms. Anna Giacobbe
 Dr. Jocelyn Godwin
 Ms. Mary Lou Hastings
 Mrs. Wanda J. Herrick
 Ms. Christine Hoffman (*Gift of Patricia A. Hoffman*)
 Mr. Edward Knobloch
 Ms. Maren Carden Lockwood
 Ms. Patricia Labrozzi
 Miss Marie Magliocca
 Mrs. Mary Mero
 Mrs. Patricia Milnes
 Ms. Crystal Moshier
 Mr. Thomas W. Noyes
 Mr. Derek Rose
 Mrs. Carol Salerno
 Mrs. Edith Smith
 Mrs. Margaret Stevens
 Dr. Edward A. Thibault
 Mr. Michael Tomlan
 Mrs. Katharine Trout
 Mr. Terry Tubbs



RECENT GIFTS TO OCMH

UNRESTRICTED

Mr. & Mrs. Wilber Allen
Mr. Robert A. Bloom
Mr. & Mrs. Thomas Bogan
Mr. Kenneth Brewer/Community Car Wash
Mr. & Mrs. T. Charles Chambers
Oneida Savings Bank Social Club (*In Memory of Frederick & Jean Austin*)
Ms. Myrtle Clark (*In Appreciation of Pody Vanderwall*)
Mr. & Mrs. Donald Cornue
Mrs. Polly C. Darnell
Ms. Carol Davenport
Mr. Jeffrey Durbin
Mr. & Mrs. Wilber Earl (*In Memory of Charlotte Earl Kast*)
Mr. Graham Egerton & Ms. Anne B. Redfern
Dr. Robert S. Fogarty
John Froass & Son, Inc.
Ms. Emily Herrick (*In Memory of Emily Schmidt*)
Mrs. Wanda J. Herrick
Ms. Patricia A. Hoffman (*In Memory of Myrtle Clark*)
Kenwood Benevolent Society
Mr. G. Richard Kramer (*In Memory of George and Elsie Kramer*)
Ms. Merry Leonard & Mr. Edward I. Pitts (*In Honor of the Jessie Kinsley Braidings*)
Dr. Christopher Roy & Mrs. Nora Leonard Roy
Ms. Maren Carden Lockwood
Mr. & Mrs. Donald L. McIntosh
M.E.I.D. Construction
Miss Marie Magliocca
Mrs. Mary Mero
Mr. & Mrs. Edmond Miller (*In Appreciation of Lee Hill*)
Mrs. Crystal Z. Moshier
Mr. & Mrs. Kenneth G. Moulton (*In Honor of Cindy Gyorgy*)
Mr. & Mrs. David Nouza
Ms. Jane B. Noyes & Mr. Andrew Ingalls
Ms. Sara S. Orton
Mr. George Pohl (*In Memory of Arthur Slone Pohl & Julia Deeley Pohl*)
Mr. & Mrs. Denato Rafte
Mr. & Mrs. Douglas Ready
Mr. & Mrs. Charles Sprock
Mr. & Mrs. John Tuttle
Mr. & Mrs. Bruce Wayland-Smith
Ms. Ellen Wayland-Smith & Mr. Jacob Soll
Mr. & Mrs. Paul Wayland-Smith (*In Memory of Myrtle Clark*)
Mr. Willard White
Mr. & Mrs. Jay Williams

BOOKSTORE

Mrs. Nick Vanderwall
Mr. & Mrs. David Stam

BUILDING FUND

Mr. & Mrs. John L. Hatcher

CEMETERY

Mr. Craig W. Crowell
Ms. Mary L. Hastings (*In Memory of James Noyes Orton*)
Mr. and Mrs. Beal Marks (*In Memory of "Ted" Marks Bliss*)
Ms. Barbara M. Nurnberger (*In Appreciation of Cindy Gyorgy*)

CONSERVATION

Dr. & Mrs. Roger Hoffman
Mrs. Pauline Rice

EDUCATION

Ms. Susan Drummond & Mr. Patrick Hahn (*In Memory of Bob Drummond and Greg Drummond*)
Mr. Edward Evans
Ms. Esther Kanipe
Ms. Linda Wonderley

EXHIBITIONS

Dr. and Mrs. Scott Gayner
Mr. & Mrs. Frank Perry

GRANTS

The Gladys Kreible Delmas Foundation (*For website redesign*)

LAWNS AND GARDENS

Mr. Steve Blair
Ms. Nancy C. Cammann (*In Memory of Jim Colway*)
Ms. Katherine Garner (*In Memory of Myrtle Clark*)
Mr. & Mrs. Walter J. Lang (*In Memory of Myrtle Clark*)
Ms. Mary Jo Lusher (*In Memory of Myrtle Clark*)
Mr. George Pohl (*In Appreciation of Rhoda Vanderwall*)
Mr. & Mrs. Denato Rafte
Mrs. Nick Vanderwall (*In Memory of Myrtle Clark*)

LIBRARY

Mr. Peter Eager
Dr. Edward A. Thibault
Ms. Christine Bishop (*In Honor of George Pohl and In Memory of Myrtle Clark*)



FROM THE PAST

The Big Hall, about 1900 (courtesy Dr. Richard Reeve)



Corrections

A year ago (September 2013) we ran a picture of the house-warming party for the Colways (about 1949). Eliot Orton identifies the woman at #8 as a wonderful high school teacher named Barbara Vaughn (so not "Leah Farmer?" as labeled). As regards the 1914 Lounge photo in the previous issue (March 2014), Lang Hatcher confirms that #59 is, indeed, G. Raymond Noyes.

Oneida Community
MANSION
HOUSE

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