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.

TABLE OF CONTENTS

Letter from the Executive Director ......................................................1
Photos ......................................................................................................2
The Oneida Stirpiculture Experiment (1869-1879) .........................3
The Children’s Department .................................................................8
News ......................................................................................................11
Additions and Subtractions .................................................................12
New and Renewed Members ..............................................................13
In Memoriam: Jane Rich .....................................................................14
Gifts to the OCMH Collections .........................................................15
Recent Gifts to OCMH .......................................................................16

COVER
This photo was taken in the mid-1860s in front of the Tontine looking toward the first Mansion House (in the direction of the South Garden and Vineyard). A handwritten explanation reads: “Old Children’s yard, to the northwest corner of the old Mansion House. Tree at left is the present tulip tree in the Quadrangle.”

O. C. JOURNAL
EDITORIAL COMMITTEE
Patricia A. Hoffman
Giles Wayland-Smith
Kate Wayland-Smith
Anthony Wonderley

Send correspondence to:
Oneida Community Mansion House
170 Kenwood Avenue
Oneida, New York 13421
Phone 315-363-0745 • Fax 315-361-4580
ocmh@oneidacommunity.org • www.oneidacommunity.org

Copyright 2010, OCMH, Oneida, NY 13421
Unattributed photographs are from the OCMH Archives.
Jane Rich was born in the Mansion House in 1913 and passed away this spring, shortly after her 97th birthday. I visited her on that day and found her engrossed in the writings of Jane Noyes, surrounded by cards and all manner of plants and flowers. She was delighted to recognize the hand-pressed floral card I gave her as one handmade by long-time Mansion House resident, Myrtle Clark. It was a short visit and one I cherish because she passed on not long afterwards. I will leave the telling of this remarkable woman to Jane Noyes who writes elsewhere in this Journal but would like to share my favorite memory.

When we leased the OC dining rooms and kitchen to Zabroso Restaurant in October 2007, most everyone assumed that they would just move in and keep everything the same. Imagine the shock to discover that the walls that had been covered in conservative wallpaper were now painted a deep blood red. Needless to say, lots of comments reached the office of the Executive Director, most of them polite but negative. Jane was a different story. When she first saw the newly painted space, she threw up her arms and ebulliently exclaimed, “I love it!” And that was Jane.

Jane was one of the early participants in the Oneida Community Mansion House Pooled Income Fund. Throughout her life, she received income from the Fund and at her passing the principal was gifted to the Mansion House. The Board of Trustees voted to use this gift of nearly $27,000 to restore three sections of roof on the children’s wing and the front porch to help preserve Jane’s birthplace and heritage.

We are grateful to everyone who responded to our appeal for funds to match the Gifford Foundation’s $10,000 matching grant. We fulfilled this challenge in six months, welcoming back many lapsed members in the process. Thank you.

Since the spring OC Journal, the photography and other collections have been moved into the 1862 building (along with the Curator’s office), staff computers have been upgraded and networked (thanks to a grant from the Gifford Foundation), and the space created to house, exhibit, and research the photography collection is complete (made possible by a grant from the Gorman Foundation). We are feeling very up-to-date technologically, not to mention more efficient and secure. Most importantly, the move centralized much of our collections in climate-controlled space.

The area’s first Cultural and Heritage Tourism Symposium was held at the Mansion House in April, attracting nearly 50 representatives from public agencies, educational institutions, tourism agencies, foundations, libraries, and arts and cultural organizations. We welcomed Senator David Valesky who set the stage for a full day of speakers, networking, and planning for the future.

The Symposium culminated many months of meetings and planning with representatives from the Upstate Institute at Colgate University (whose Director, Ellen Kraly, serves on the OCMH Board of Trustees) which sponsored the Symposium, the Gerrit Smith Estate, Madison County Historical Society, Earlville Opera House, Madison County Tourism, Morrisville State College, The Exhibition Alliance, and the Oneida Community Mansion House. This was collaboration at its best and a first step in placing the cultural heritage of Upstate New York on the national and international map of places to visit.

Over the years, the New York State Council on the Arts (NYSCA) has provided vital funding for our operations, programs, collections and exhibits. The renewal of the Kinsley braidings exhibit, which will open in October, was made possible with public funds from NYSCA, celebrating 50 years of building strong, creative communities in New York State’s 62 counties. NYSCA recently notified us that the Oneida Community Mansion House was one of 19 out of 62 project applicants to receive 2011 funding. This grant will support the Curator of Collections and Interpretation’s salary.

And finally, in June, Victoria Carver and Frank Christopher moved into an apartment in the Mansion House to record their experiences living at this historic site using video, blogs, Twitter, and other 21st Century media tools. Their goal is to write scripts and proposals for an eventual documentary, and to design interactive experiences on the Web. You can follow their progress at tontine255.wordpress.com.
Three larches purchased by friends and family were planted in honor of Paul Noyes’ birthday on the north lawn this spring. Pictured with Paul are (from left) wife Judy, and daughters Laura and Jeannette. (Photo courtesy Judy Noyes)

What may have been a microburst during a storm passing through Oneida on May 4, took down two sizable trees—and a workman’s truck—on the property’s west edge. (Photo courtesy Resurrección Dimaculangan-Friedman)

Dr. Joan Johnson, Morrisville State College faculty, led an afternoon session at the Madison County Cultural and Heritage Tourism Symposium at the Mansion House sponsored by the Upstate Institute at Colgate University.

Dennis Tudman secures the cupola he restored to the south tower. Historic photos show the cupola on the tower without the weather vane. It was added in the early 1900s.
In 1848 John Humphrey Noyes and his small band of family and followers moved from Putney, Vermont, to Oneida to set up a new branch of the Kingdom of Heaven to serve as a model to the world. Believing that through communion with Christ a sinless perfection was attainable, Noyes was the prophet of that unfolding Kingdom. In that New Jerusalem there was a “complex marriage” in which all men were married to all women, and vice versa, and all property was held in common.

In the Kingdom of Heaven, the institution of marriage, which assigns the exclusive possession of one woman to one man, does not exist... The intimate union of life and interest, which in the world is limited to pairs, extends through the whole body of believers, i.e. complex marriage takes the place of simple [marriage].

(John Humphrey Noyes, A History of American Socialisms. 1870)

The Community expanded by the careful selective recruitment of well-educated, progressive Christian would-be perfectionists. Their home, the Mansion House, was built in stages. At first they supported themselves by an agricultural and horticultural enterprise, but this slowly expanded into manufacture, including travel bags, chains, rustic garden furniture, silk thread, and most successfully, metal animal traps.

Noyes believed that procreation should be limited to what the Community could afford. He set out his views in 1849 in the First Annual Report of the Oneida Community.

Our theory, which separates the amative from the propagative, not only relieves us of involuntary and undesirable procreation, but opens the way for scientific propagation... We believe... that propagation, rightly conducted and kept within such limits as life can afford, is the next blessing to sexual love. But we are opposed to involuntary procreation... to excessive, and of course, oppressive procreation, which is almost universal. We are opposed to random procreation, which is unavoidable in the marriage system. But we are in favour of intelligent, well ordered procreation... We believe the

time will come when scientific combination [selective breeding] will be applied to human generation as freely and successfully as it is to that of other animals.

In the early years births were strongly discouraged: the focus was on community-building. Oneida did not become comfortably or materially self-sufficient until the metal trap manufacture really took off. Over the first 21 years of the Community only some 40 children were born in Oneida which had some 300 members at its peak. Birth control was achieved through male continence (John Humphrey Noyes, Male Continence, 1877). This was a practice which involved non-ejaculation that Noyes had developed in his own pre-Community (conventional) marriage. Of those children born during this phase of the Community’s life, probably about half could be attributed to what we might today refer to as contraceptive failure. The remainder were deliberately conceived, generally by women who were nearing the end of their child bearing years who could wait no longer for a level of prosperity that would allow more general child-bearing, or they were conceived outside the Community before the parents joined.

In the early years births were strongly discouraged: the focus was on community-building. Oneida did not become comfortably or materially self-sufficient until the metal trap manufacture really took off. Over the first 21 years of the Community only some 40 children were born in Oneida which had some 300 members at its peak. Birth control was achieved through male continence (John Humphrey Noyes, Male Continence, 1877). This was a practice which involved non-ejaculation that Noyes had developed in his own pre-Community (conventional) marriage. Of those children born during this phase of the Community’s life, probably about half could be attributed to what we might today refer to as contraceptive failure. The remainder were deliberately conceived, generally by women who were nearing the end of their child bearing years who could wait no longer for a level of prosperity that would allow more general child-bearing, or they were conceived outside the Community before the parents joined.

Stirpicults at the Summer House, about 1876. The only names listed (left to right) in a Historical Committee scrapbook are: Ruth Barron, Christine Hamilton, S. R. Leonard and his mother (Charlotte Leonard), E. P. Hinds, P. B. Herrick, C. W. Inslee, G. N. Allen.
Early in 1869 Noyes took the decision that the Community was sufficiently well-established and prosperous to launch the experiment in stirpiculture. He saw this not simply as a way of ensuring continuity of the Community into a second generation, but as a means of perfecting their children. Stirpiculture, a word coined by Noyes, meant the breeding of people to achieve desired perfection (from the Latin word “stirps” meaning stock, stem, root). Noyes, in common with many leading biologists of the day (including Charles Darwin), believed in the inheritance of acquired characteristics. That is to say, that characteristics developed during a lifetime could be passed directly – via sperm or egg – to children. Thus it was thought that the strong arms and shoulder muscles of blacksmiths developed by hard work at the forge could be passed to their children, who would be stronger smiths than children of weaker muscled parents. Noyes believed this would apply to wisdom and spirituality. As he himself explains:

... generation after generation passes away with people arriving at real wisdom only at the end of their lives ... How long must we be born and grow up fools and only grow wise by suffering as our fathers did before us? Well, stirpiculture answers that question to me ... All this repeating of troubles over and over is going to end. It will be when wisdom and righteousness are fixed in the blood, so that the lessons which the parents have learned by experience, the children will have in them when they are born. (“Hereditary Perfection,” Oneida Circular, December 6, 1875)

Thus, Noyes saw stirpiculture not simply as the improvement of a population or breed through the selective breeding that an animal breeder might undertake, or might be advocated by a eugenicist, but as the creation of a new race. Two principles were involved: “Breed from the best and Breed in and in” (John Humphrey Noyes, Essay on Scientific Propagation, 1872). He likened this to choosing a new Adam and Eve and separating them and their progeny from all previous races:

There must be, in the early stages, mating between very near relatives, as there was in Adam’s family; and there must be at all stages, mating between members of the same general stock who are all related more or less closely ... And the best authorities among breeders all agree that breeding in and in must be the general law for stock choice. (Ibid.)

And he provided a human example in the genealogy of Abraham which he saw as “a splendid demonstration of the power of segregation and breeding in and in,” and states that “this resulted in the Jews who may be fairly regarded as a distinct and superior variety of the human race.” In the case of Oneida, it would be a system of progressive perfectionism; the children born of two sinless parents would progress further beyond sinlessness.

So that was the plan for Oneida: breed from the best and breed in and in. Noyes regarded the Community as already a select group from which to begin the experiment:

1. The New England pioneers were a selection from the English Puritans.
2. The Revivalists were a selection from the New England pioneers.
3. The Perfectionists, comprising those who believed in the possibility and obligation of freedom from sin in this world, were a selection from the Revivalists.
4. The Oneida Communists, comprising those who believed in the necessity of human leadership as an auxiliary to direct divine guidance, were a selection from the Perfectionists. (H.H. Noyes and G.W. Noyes, “The Oneida Experiment in Stirpiculture,” Second International Congress of Eugenics, 1921).
The experiment which was to produce 58 children between 1869 and 1880 began with the men and women of the Community who were to be involved in signing resolutions:

**From 38 young men:**
The undersigned desire you may feel that we heartily sympathize with your purposes in regard to scientific propagation, and offer ourselves to be used in forming any combinations that may seem to you desirable. We claim no rights. We ask no privileges. We desire to be servants of the truth. With a prayer that the grace of God will help us in this resolution, we are your true soldiers.

**From 53 young women:**
We resolve:
1. That we do not belong to ourselves in any respect, but that we do belong first to God, and second to Mr. Noyes, as God’s true representative.
2. That we have no rights or personal feelings in regard to child bearing which shall in the least degree oppose or embarrass him in his choice of scientific combinations.
3. That we will put aside all envy, childishness and self seeking, and rejoice with those who are chosen candidates; that we will, if necessary, become martyrs to science, and cheerfully resign all desire to become mothers, if for any reason Mr. Noyes deems us unfit material for propagation. Above all, we offer ourselves “living sacrifices” to God and true Communism. (Ibid.)

Initially, Noyes and a group of elders selected couples as potential parents, but later, when there was more emphasis on health and physical and intellectual characteristics as well as spirituality, a stirpicultural committee of six men and six women (including two who were medically qualified) was established. This committee was headed by Noyes’ son, Theodore. He was one of a growing number of younger members of the Community who were educated at prestigious colleges and universities. Theodore returned from medical school at Yale, a committed scientific eugenicist. Later he would be his father’s chosen successor as leader of the Community.

When a couple were given permission to try for a baby, the event was announced at an evening meeting and these unions were celebrated like a wedding, emphasizing that the baby would be a child of the Community. A specially composed song, *Blessings on Begetting*, was sung on these occasions to the tune of the *Old Hundred*.

But exactly how parents and couples were selected by Noyes and the Stirpiculture Committee is less certain as the relevant papers were destroyed by later descendants, but clearly perpetuation of the Noyes blood line was important. Applications to the Committee could be made by couples wanting to become parents. If an application was not approved, other choices of partners might be suggested. The Committee also pointed to combinations that were “specially indicated” but “mutual attraction … must exist to at least a slight degree between persons mated” (A. N. McGee, “An Experiment in Human Stirpiculture,” *American Anthropologist*, 1891). Out of 51 applications to the Committee, nine were not approved. While parentage was concentrated with Noyes and his kin, most of the men had at least one child. Noyes fathered ten children and nineteen others were blood relatives.

The stirpicults caused great interest both inside and outside the Community. There was a weekly ceremony in the Family Hall of the Mansion House when the children were weighed, usually to the accompaniment of the Community orchestra.

![Weighing Babies in the Family Hall, a drawing by Milford Newhouse (early 1870s).](image)
Following the usual Community practice, babies lived in their mothers’ rooms in infancy. When they could walk they would attend a toddler group in the children’s house and soon after that would live there full-time. There were scientific studies of their physical progress and health. Comparisons showed that growth was superior to Boston school children, many had very successful educational and professional careers, and death rates were lower than comparable sections of the United States population. Anita Newcomb McGee, a medical anthropologist, found the boys to be “tall—several over six feet, broad shouldered and finely proportioned; the girls … robust and well-built” (Ibid.). She concluded her assessment of the children by saying that the results seem to indicate that “our race would doubtless be greatly benefitted by more attention to the laws of breeding.” However, as an experiment in reproductive perfectionism, stirpiculture was a failure. As McGee noted, in spite of their early doctrinal training, very few were church members and only one a Perfectionist (Ibid.).

The experiment came to an end a year before the Community was dissolved. Many of the members moved into conventional marriages and settled in the community around the Mansion House. Most worked for the joint stock company, Oneida Community Ltd., which was set up to continue the manufacture of metal goods, especially tableware.

Writing a century later, Maren Lockwood Carden (Oneida: Utopian Community to Modern Corporation, 1998) comments that: Of all the generations of descendants, that of the stirpiculture children was the most cohesive and the one on which the ideal of commitment to the community rested most easily. Born into utopia, they were led, wondering, by their parents in the orderly retreat to conventional society; maturing they shared the experience of adjustment to the outside world; and finally, they united to lead the way to what they saw as a new utopia [of a progressive family firm, Oneida Community Ltd., and a life of social and family commitment].

Of course, in its day the Community had many critics, not least those concerned about its complex marriage and the stirpiculture experiment. One such was John Ellis whose cartoon from his Free Love and Its Votaries (1870) is reproduced here. The full title of the book is longer: Free Love and Its Votaries, or American Socialism Unmasked, Being an Historical and Descriptive Account of the Rise and Progress of the Various Free Love Associations in the United States and the Effects of their Vicious Teachings upon American Society. Most of the book is taken up by a not unsympathetic and a detailed first-hand account of the Community and its children, but the book was written “in the cause of morality and virtue,” calling all those who “value morality, domestic virtue and happiness” to condemn all such organizations in the name of Christianity.

But as well as critics there were those who celebrated Oneida. One such was George Bernard Shaw whose play, Man and Superman (1903), argues for a freedom “to breed the race without being hampered by the mass of irrelevant conditions implied in the institution of marriage.” It describes the Perfectionist experiment at Oneida. “It seems to have produced healthier children and suffered less evil than any Joint Stock Company on record.” Later Shaw, together with H.G. Wells, entertained Pierrepont Noyes (stirpicult, and son of John Humphrey Noyes and President of Oneida Community Ltd.) in London in 1910.

Indeed, there was at least sufficient interest in the Oneida experiment that a paper authored by two stirpicults, Dr. Hilda Herrick Noyes and George Wallingford Noyes, was accepted for delivery at the 1921 Second International Congress on Eugenics in New York City. However, an emphasis upon marriage as
well as upon policies and practices designed to curb reproduction of the “unfit” had come to dominate the eugenic movement on both sides of the Atlantic. As a result, the Congress proceedings record no discussion of the paper and one searches in vain for any mention of the paper in Eugenics Review’s reportage on the conference.

This more conservative attitude was mirrored in Oneida itself by the 1920s, where many descendants did not wish to dwell on complex marriage, stirpiculture, and other “socialistic” experiments of the past. The majority of Oneida descendants were much more likely to see the Community as the origin of an increasingly successful business than as a place of eugenic experiment where monogamous relationships had been regarded as sinful. They preferred to look forward to the continuing success of Oneida Community Ltd., to their conventional marriages, and to their social life in Kenwood “between the bridges” over Oneida Creek, where many of the members of the Community and their descendants continued to live.

An interesting insight into that period is given by a correspondence between Hope Emily Allen and George Bernard Shaw in 1924. A child of the Community, Stella Smith (1878-1963), learning of Shaw’s interest in Oneida, travelled to London to talk to him about the Community. Hope Emily Allen (1883-1960), a descendant and a medieval scholar who studied at Radcliffe and Cambridge University, upon hearing of the visit, wrote to Shaw to warn him off:

Mrs. Smith told me that she had seen you and I was distressed, for I know her exceptional point of view. The Oneida Community, of which my parents and grandparents were members, seems to me to be the most intense and comprehensive experiment in human behavior ever made, and since it touched many persons very personally, selective estimates could be given that would offer striking contrasts. It so happens that Mrs. Smith, as perhaps she told you, is the only descendant of the old Community who follows a manner of life related to that of the socialistic experiment of our ancestors. To the rest of us, the social novelties of the system seem to be an integral part of the theology, and to perish with that. Viewed as a mere experiment in human society with theological sanctions, I believe that the institution only served to illustrate the complications involved in any form of social organization. It bred as many problems and injustices as it solved or rectified … Anyone who borrowed its license without its discipline would be violating the essential spirit of the institution. (Allen to Shaw, November 7, 1924, Syracuse University Library Associates Courier, Fall, 1993)

Shaw was not persuaded and replied:

The situation … is that those members of the Community who are in strong reaction against the experiment, and who have succeeded so well in capitalistic commerce and in conventional society that they desire nothing but the completest possible oblivion for the extremely unconventional origins, are opposed to any discussion or even mention of it. They put all the pressure they can on Mrs Smith to keep quiet … It may be hard on the old people’s feelings to have their past dug up … but I do not believe it will do them any material harm: quite the contrary. If I had to buy silverware and saw some of it marked Oneida Creek Perfectionists Silver, I should be strongly biased in its favour. (Shaw to Allen, November 19, 1924, Syracuse University Library Associates Courier, Fall, 1993)

In more recent decades the tide of opinion among descendants seems to have turned. With the support and collaboration of many of the descendants, there is a growing body of historical scholarship on the Community, one of the most radical and challenging utopian communities of the 19th century. I don’t know if George Bernard Shaw ever did buy any Oneida silver. But lying across the table from where I am writing are some of our Oneida cutlery.

Martin Richards is Director of the Centre for Family Research and Professor of Family Research at the University of Cambridge, UK. Based upon his field research on the Oneida Community here and in England, Prof. Richards published an essay (“Perfecting People: Selective Breeding at the Oneida Community, 1869-1879, and the Eugenic Movement”) in New Genetics and Society, Volume 23, 2004. He generously adapted his article for this issue of the Journal.

1. These and other figures about births in the Community are taken from the diary of Francis Wayland-Smith and were kindly provided by his great-grandson, Giles Wayland-Smith.

A group of stirpicults (late 1870s) for whom only four names are recorded:
- Ben [Barron]
- Paul [Herrick]
- Viola [Cragin]
- Gerard [Wayland-Smith].
In the Drawing Room, the babies being cared for there? Probably the latter, but however it was, the picture in my mind is quite clear: a long, narrow, well-lighted room with two beds standing against the inner wall and a small fenced-in platform below the large double windows so that the toddlers, who were beginning to stand alone, could be entertained by watching any activity on the driveway and lawn outside. The bare floors were of dark, oiled wood, the walls of white plaster with a simple molding in the ceiling angle, the windows uncurtained save for dark green window shades.

Why it was called the Drawing Room I have never known, but certainly that was its name and here all of us Community children spent the first year of our lives. In this room the babies were cared for from the time they left the nursery, at probably six months old, until they were thought advanced enough to go to the East Room.

The only other features I remember are the willow clothes baskets, two or three of them, mounted on low-wheeled wooden platforms, with a long leather strap, to draw them by, fastened at one end. In these vehicles babies were drawn, instead of being carried from one room to another or, for a little change and amusement, taken for a ride up and down the hallways outside.

The East Room to which we graduated from the Drawing Room, was a large room, nearly square, with two windows facing east and a large bay window flanked by two smaller windows facing south. As in all of the rooms devoted to the children, the floors were bare, the walls white and bare save for a picture or two of childish interest. The most important pieces of furniture that stand out boldly in my mind are the big, round table at which the children ate and the high chairs in which they sat at table. And though furniture was scarce, it was sufficient since it was in this room that play first became active and exciting. There were, besides, other wooden chairs suited to children of different ages and one of the painted wooden settees, like those in the Big Hall.

Most outstanding among the playthings was Shocky, the great rocking horse given us by some interested visitors. Shocky was at least three feet high and four feet long, had a noble head with glowing hazel eyes and his body was covered with real horsehide of a pale tan color which, with his flowing pale blonde mane, tail and forelock, made him what today we would call a palomino. But his beauty was only part of our great delight, for on his back he had a red leather saddle with stirrups attached, on his head a head-stall with reins fastened to his bit and he was mounted on a tremendously strong, flat steel spring which was attached to a heavy wooden base, so that instead of teetering, he bounced. How he bounced! His forelegs curved as if he was about to rear. But he never did. Never a child was thrown off. T’was all pure joy. There was also the little green teeter, shaped like a crescent moon, with seats at both ends for the younger children to ride.

It was in this room we first knew the fun of marble rollers, an arrangement of grooved
moldings made into hollow squares or zig-zags, down which we raced our gayly colored marbles. And blocks! What a wealth of them, made of hard wood, smoothed beyond the possibility of a sliver and of many sizes.

Picture books began to be of interest, too, but in those days illustrated books were too rare to let little tots look at them by themselves, so two or three of the older women began to make scrap books on double sheets of heavy starched cotton or linen. Eyelets were set into one edge of each page and a dozen or more leaves were laced into heavy cardboard covers. The pictures were chosen with great care from old illustrated magazines, Harpers, Frank Leslie's, etc., but these were all black and white of course; so, to introduce color which children love, some one of the scrap-book makers--Aunt Elizabeth Hawley, I fancy--thought of the gorgeous labels used on the fruit and vegetable cans at the Fruit House, as our canning factory was always called, and so, richly scattered through the pages were pictures of beautiful red tomatoes, green peas and string beans, plums, cherries, pears and peaches. The homemade scrap books were great favorites.

As I look back on those days, I am impressed with the amount of time, thought and ingenuity the children’s welfare and happiness commanded from men and women alike. The rearing of healthy, happy children was a major enterprise in the Oneida Community, and I am sure the Carpentry Department never felt it beneath them if called upon to make blocks, marble rollers, teeters, strong supports for swings or the winter platform which added an extra thrill to coasting on the South Hill.

Just beyond the South Room there was a West Room--a small place used sometimes as a playroom, but its chief use was as a dressing room in which to put on and off outside clothing. This was also where you stood to have your hair brushed before meals and have your hand-and-face washing inspected, the children’s sink room being just opposite.

At the age of six or seven we moved on from the East Room to the South Room, the goal of all childish ambitions. Here we really began to feel we were growing up. It was a large room--about 30 feet long by 16 feet wide--with four large uncurtained windows facing south but since these windows were sheltered by the South Porch just outside, the room was a bit dark. However, at this age children spent so much of their time out of doors that this didn’t matter when everything else was so right.
Here, as in all the children’s rooms, there was a sensible austerity in the furnishing. The floor was uncarpeted as the children spent much of their time in floor games and rough and tumble squabbling. There was a large oak extension table between two of the front windows and a black leather-covered settee stood against the north wall. Hard wooden chairs enabled the children to work or play at the table and, on rainy days, the table would be surrounded by youngsters playing cards, checkers, dominoes or parchesi. At times, the rage might be for painting or crayoning or cutting out pictures and making scrapbooks. There was never a dearth of interesting things to do when the weather was bad or darkness fell. For readers there was a tall bookcase filled with children’s books and on dull days some house mother or father, noting mounting restlessness, would read some story aloud or, as a special treat, reverently take down the dancing dolls from their eyrie on top of the bookcase, wind them up and set them on the floor to waltz to their own music, the beautiful *Blue Danube*. What a delight they were! The lady doll was a lovely creature. She wore a large hoop skirt of white satin which nicely covered the music box and machinery. This was topped by a low-necked pink satin bodice, and her exquisite bisque head was crowned with an elaborate coiffure of blonde curls. Her partner was in full court attire, also; black satin knee-breeches, white silk hose, black satin pumps, a full-skirted satin coat of emerald green embroidered with gold thread, a ruffled lace waist-coat and on his powdered wig he wore a tricorne hat of black satin. These wonderful dolls, like our precious Shucky, were a gift from an interested visitor, one who must have been an extensive traveller, since those lovely creatures must have come from abroad. Strange that they should have journeyed all that distance from an old culture to find a final resting place in such a unique home.

One other outstanding feature in the room that I feel must have had a foreign origin was the remarkably fine steel engraving, now hanging in the Library Annex, depicting the tragic experiences of Christian in *Pilgrim’s Progress* from the moment he left his weeping wife and children at the gate to the city of Destruction, his burden of sins upon his back, until he arrives at the Celestial City and the shining effulgence of God’s approval. I don’t remember who first read us the story and pointed out the various vicissitudes Christian encountered, but it preached a powerful sermon and brought us the idea of warfare with sin very early—too early, I think.

However, it may have given added importance to the children’s daily meeting held at five thirty. It was in this big South Room that we assembled every day for these meetings, all washed and brushed and ready for our supper which would follow. The smaller children sat in the front rows in the little oak arm-chairs designed and made in the Carpenters Shop. The larger children sat at the back of the room. Papa Kelly would then take over. First we were asked to sit very still for a few minutes to get a “quiet spirit.” Then Mr. Kelly would read verses from the New Testament, after which we would say the Lord’s Prayer or the 23rd Psalm and then we were told to Confess Christ.

To the little ones it was just “fess Christ,” and to me remained so for some time before I knew the whole formula: “I confess Christ a good Spirit in me.” But though the younger ones didn’t know the meaning of the words, in some subtle way it put us in communion with the Good Spirit and was one of the early sources of our spiritual life.
former Kenwood resident, Edith Upson Smith, received a Congressional Gold Medal earlier this year at a ceremony in Washington, DC. She was among a group of women who were recognized for their service in World War II as Women Air Force Service Pilots [W.A.S.P.s]. These women pilots transported new planes from factories and hauled targets for shooting practice, freeing male pilots for combat missions. More than 1,100 women served as pilots; only 300 are still alive. Nearly 200 of them attended the ceremony, some in uniform. Their service had not been officially recognized until now. The Congressional Gold Medal is the highest civilian honor. Edith was a flight instructor and test pilot. After her service, she married Leslie Ivan Smith and lived with him in Kenwood, raising three children. When Les retired from Oneida Ltd., they moved to Arizona, where Edith, now 88 years old, still lives. Her husband died in 2009.

Local artist Emily Swift had her artwork on display during the month of March in the Sherrill-Kenwood Library. Emily is a graduate of V-V-S High School and SUNY New Paltz, where she received a Bachelor of Science in Visual Arts Education. She works in ceramics, photography, printmaking, and painting, with an interest in nature and its processes.

Fritz Austin celebrated his 90th birthday in March, with his wife Jean and his children and grandchildren. The Austins, long-time Kenwood residents, now live in Florida.

In early June, a very large, hollow limb fell from a silver maple tree on the South Lawn of the Mansion House. The limb was filled with a resident beehive. A beekeeper was called to take the bees first, so that the wood could then be cut and removed and the lawn could be cleaned up. A nest of turkey vultures in one of the large openings in this tree now seems to be empty.
Joseph and Elaine (Brooks) Campanie are the parents of a daughter, Sophia Rose Campanie, born on April 16, 2010. The Campanies, both Hamilton College ’04 graduates, now live in Ridgefield CT. Joe works with the Royal Bank of Scotland in Stamford CT. Paternal grandparents are John and Susan Garner Campanie of Kenwood.

Jennifer Noyes Rose and Terrance Patrick O’Regan were married on May 30, 2010, in the Big Hall of the Mansion House. Jennifer is the daughter of Neal and Kelly Noyes Rose of Kenwood, and the granddaughter of the late Charles and IdaKate Burnham Noyes. The newlyweds are living in Ireland.

Carolyn Strobel and Yuvi Parihar were married on the North Lawn of the Mansion House on August 15, 2010. A graduate of Mount Holyoke College, Carolyn is the daughter of Robin Vanderwall and Dan Strobel, the granddaughter of Pody and Nick Vanderwall, and the great granddaughter of Jane Rich. Carolyn and Yuvi will be moving to San Francisco.

Sarah Mandel and Derek Rodenhausen were married on August 14, 2010, on Shelter Island, NY. The bride, who will keep her name, is the daughter of Barry and Sally (Allen) Mandel of Manhattan. She is studying for a doctorate in clinical psychology at Rutgers University; the groom is studying for an MBA at Columbia. Both are graduates of Bard College.

Robyn McDougall and Paul Ouellette were married on June 12, 2010, in Vancouver, B.C., Canada. Robyn is the daughter of Michael and Jane McDougall, and the granddaughter of the late Sydney Milnes McDougall. The bride and groom are both professional carpenters.

Josephine Reuter Inslee, 87, of Tustin, CA, died on May 16, 2010, following a brief illness. Her parents were Ernest R. and Pauline Reid Reuter. She is survived by her daughter Paulie Davis of Glendale, CA.

Jane Kinsley Rich, 97, died on June 20, 2010, at her daughter’s home on Kenwood Avenue. Jane was born in the Mansion House and lived most of her life in or near it. Her parents were Albert M. and Carlotta Cragin Kinsley. In 1933 she married M. Wells Rich; he died in 1993. Jane was active in the League of Women Voters, studied at Munson-Williams-Proctor Institute of Art for many years, and was a longtime Mansion House guide. She edited the writings of her grandmother, Jessie C. Kinsley, the braiding artist, to form the book A Lasting Spring. Jane corresponded with many Oneida Community descendants and others, and will be greatly missed. She is survived by her son, Thomas Wells Rich, her daughter Rhoda (Pody) and son-in-law Nick Vanderwall, six grandchildren and eight great-grandchildren.

William F. Milnes, 82, died on June 22, 2010, at his home in Scarborough, Ontario. Bill was the son of Paul Milnes and Adele Noyes Milnes Davies. He was a graduate of the University of Toronto, and lived all his life in Canada, but was a frequent visitor to Kenwood. He is survived by his son, David Milnes, his daughter, Lindsey McKelvie, four grandchildren, and numerous nieces, nephews and cousins. He was predeceased by his wife Barbara, his brothers Humphrey “Bud” Milnes and Tony Milnes, and his sister Sydney Milnes McDougall.

Theresa S. Stoughton, 95, a former Kenwood resident, died on April 11, 2010, in Cheyenne, Wyoming. Her late husband, Herbert Stoughton, was a senior vice-president of Oneida Ltd. She is survived by a daughter, Barbara Hiller, a son, Dr. Herbert Stoughton, five grandchildren and six great-grandchildren.
NEW & RENEWED MEMBERS

Benefactor: Dr. & Mrs. Cleve MacKenzie, Mr. & Mrs. Barry Mandel, Mr. & Mrs. William Skinner, Mr. & Mrs. David White

Donor: Dr. & Mrs. Roger A. Hoffman, Mr. & Mrs. Gregory Owens, Trine Vanderwall & Eric Conklin, Dr. & Mrs. Giles Wayland-Smith

Contributor: Mr. James L. Crowley, Mr. & Mrs. Wilber N. Earl, Mr. & Mrs. Timothy Garner, Mr. & Mrs. Kenneth Gilkes, Ms. Esther Kanipe, Ms. Joanne G. Larson, Mr. Mark A. Perry (with match from Verizon), Mr. & Mrs. John J. Sutton, Mr. & Mrs. Edward Vantine

Associate: Mr. & Mrs. James G. Allen, Mr. & Mrs. Nigel Bolland, Mr. & Mrs. James Dam, Mr. & Mrs. James Davis, Mr. & Mrs. James Dunn, Mr. Richard Fenner, Mr. & Mrs. Matthew Gorman (gift from Mr. & Mrs. Kenneth Gilkes), Mr. & Mrs. James Gustafson, Mr. & Mrs. Donald W. Hanlon, Mr. & Mrs. Kevin M. Hanlon, Mr. & Mrs. Thomas Hatch, Mr. & Mrs. Paul Herrick, Mr. & Mrs. David Hill, Mr. & Mrs. Douglas Kallet, Ms. Charlotte Earl Kast, Mrs. Charles MacLaughlin, Mr. & Mrs. David Newhouse, Mr. & Mrs. Jonathan Pawlika, Ms. Pamela Parker, Mr. & Mrs. Frank Perry, Dr. & Mrs. Joseph J. Pierz, Ms. Merry Leonard & Mr. Ed Pitts, Mr. & Mrs. Charles Sprock, Mr. & Mrs. Eric Stickels, Mr. & Mrs. Steve Thompson, Mr. & Mrs. Joseph Valesky, Mr. Thomas Warren & Ms. Kim Miller, Mr. Gerard C. Wertkin, Mr. Anthony Wonderely & Mrs. Pauline Caputi

Family/Household: Mr. & Mrs. Fritz Austin, Mr. Peter K. Austin, Ms. Patricia G. Beetle, Dr. & Mrs. James J. Brod, Ms. Nancy C. Cammann, Mr. & Mrs. Donald Cornue, Ms. Anne Redfern & Mr. Graham Egerton, Ms. Laura N. & Mr. Kevin R. Engel, Mr. & Mrs. Geoffrey H. Ezell, Capt. & Mrs. Jeffrey Fischbeck, Mr. & Mrs. Stefan Freeman, Mr. & Mrs. Jeffrey Goodson, Mr. Edward R. Haskell, Mr. James Orton & Ms. Mary Lou Hastings, Ms. Emily Herrick (in memory of Emily Wayland-Smith Herrick Schmidt), Mr. G. Richard Kramer, Mr. & Mrs. David LaLonde, Mr. & Mrs. Reid Larson, Miss Marie Magliocca, Mr. & Mrs. Robert Mayer, Mr. & Mrs. John McFarland, Mr. & Mrs. Donald McIntosh, Mr. & Mrs. Dan C. Militello, Mr. & Mrs. Edmond Miller Jr., Mr. & Mrs. Paul Milnes, Mr. & Mrs. Leslie Mitchell, Mr. & Mrs. Stanley Molin, Mr. & Mrs. Kenneth G. Moulton, Mr. & Mrs. Frank Nemeti, Victoria Noyes & Frank Carnovale, Mr. & Mrs. James Pawlika, Dr. & Mrs. Robert Pickels, Mrs. Mary Lou Rosecrants, Mr. & Mrs. Christopher Roy, Mr. R. N. Sheldon, Martha Hawley Straub, Mr. & Mrs. Stuart Talbot, Mr. & Mrs. Anthony Troilo, Mr. George A. Warner, Mr. Willard White, Ms. Dorothy Wilsey & Mr. Norman Dann, Mr. & Mrs. Barry N. Zebley, Mr. & Mrs. Art Zimmer

Individual: Ms. Joyce F. Bowen, Mrs. Cornelia Brewster, Mr. Bruce Burke, Ms. Barbara Busch, Mrs. Shirley Drummond, Mrs. Linda Bohrer Erion, Mr. Edward D. Evans, Miss Cynthia Ezel, Mrs. Nancy Feinstein, Ms. Anna Giacobbe, Mr. N. Gordon Gray, Hamilton College Library, Ms. Polly Held, Mrs. Crawford Herrick, Dr. Marlyn McGary Klee, Mr. Edward Knobloch, Mrs. Mary Mero, Ms. Shirley C. Nasci, Mrs. Carol Salerno, Mrs. Margaret Stevens, Mr. George Sweeney (gift from Anthony Wonderley), Dr. Edward Thibault, Mr. Benjamen Trout, (gift from Katherine Trout), Mrs. Katherine Trout, Ms. Frances Wyland
Jane Kinsley Rich was born in the spring of 1913 on May Day. A perfect day in a splendid month for a newborn and very welcome baby to arrive! She lived just over 97 years and left this world on the last day of spring, on the cusp of the summer solstice in 2010. I think she might have loved knowing this.

Jane took great joy and delight in so much that this world afforded her. I will not put her on a pedestal now that she’s passed (besides, she’d hop right back off anyway), but I have to say that I’d like to soak up half the richness that she found each day in her family and friends and in even the smallest and most unassuming of places and things in her life.

Jane was so much: a collector, a reader, an artist, a keeper and appreciator of journals, a careful observer, a correspondent, a baseball aficionado, a lover of a wide range of music. She was also physically active throughout her life—she studied ballet as a girl, loved to dance, played a mean game of golf, loved ping-pong and, when someone remarked on her bike-riding abilities when she was only shy of 90, she remarked that she couldn’t explain it except to say that she’d always been flexible. Indeed.

She dearly loved her family and adored her friends, of whom there were many. She’d light up when anyone stopped by for a visit. Then, sitting up straight, looking you straight in the eye she’d want to know all about what you were up to, where you’d been, what and whom you’d seen, and what you’d learned. This interest in people extended to the very youngest among us and lucky you if you had an opportunity to visit Jane. Everywhere she lived she always had a basket, a shelf, or a special drawer for the children who came to see her. Many will remember her collection of spinning tops: how many can we all get spinning simultaneously or which one wobbled the most without falling? And it was fun for me, over the years, to find things—like tops—to add to Jane’s collections. She was the easiest person in the world to bring a gift to because she was simply and easily delighted.

She read widely, often reading a couple of books concurrently. You might find a novel by her bedside and a biography on the table by her chair in the living room. She borrowed magazines from the Mansion House library—The New Yorker was a favorite and she regularly read The Economist (heavy sledding for some of the rest of us). Her enormous Merriam-Webster dictionary was always at hand, open for use and well-thumbed.

Her homes were rich in wonderful things to look at. Books, pictures on the walls (usually by artists she knew and lots of works by her grandkids), interesting objects from nature, whimsical things, and her rock collection which included stones from anywhere, all labeled and brought to her by friends from their world (or local) travels. Her photo albums were prodigious; neatly labeled and annotated, she followed in the footsteps (Pody Vanderwall tells me) of her grandmother Jessie Kinsley in this regard.

Jane was an artist, of course, and had studied in London in her youth when she’d lived there for a time with her Aunt Edie and Uncle Mart Kinsley. She continued her studies at Munson Williams in Utica where she traveled for a number of years over the hills with her compatriot and fellow artist, Betty Wayland-Smith. She tried her hand at various media but most enjoyed, I think, the tactile experience of working with tools to carve wood and model clay. She always loved visiting art museums and often traveled to New York to see a show at the Metropolitan, though she could be just as enamored with a visit to an exhibit at the Oneida Library. It mattered not whether someone was a professional; Jane was simply captivated by the creative spirit and energy of all people and the ways in which it was manifested.
Needless to say, Jane loved the Mansion House where she was born and, indeed, all of Kenwood which she knew intimately. Over her many years she walked extensively over old familiar pathways on the lawns of the House, around Sunset Lake, along the Creek, to the Larches, through the Cemetery and down the old O & W Railroad tracks. Her family history followed her—or she followed it, I don’t know which. She was the only one left, finally, who had a memory of the House and the old family of those early years of the 20th century when Oneida Community Limited was really up on its feet and beginning to thrive. In those days the House buzzed with aunties and cousins, lots of children, and all the fathers who worked for the same company and cause. While by then it was over thirty years since the formal end of the OC, there’s no doubt that the legacy was well kept and tended to.

Jane lived a long life and she made no bones about the fact that she had lived longer than she’d wished. She sorely missed her contemporaries. I know how much. However, when she looked into my eyes, she transmitted her love to me and to all those that I somehow represented of her past, too: all my grandparents, my parents and their siblings, the cousins—and all those who’d come before them along the continuous thread that links so many of us to the old Community.

Amy Raynsford wrote to me after Jane’s passing that “she is the true spirit of the community.” May she live on in our hearts and minds and may we be the spirit of our old community for those who come after us.

GIFTS TO THE OCMH COLLECTIONS
December 2009-July 2010


Historical photographs: Nini and Lang Hatcher; Lang Hatcher and Pody Vanderwall also made available photographs to be copied into OCMH holdings.

A Maxfield Parrish advertising print for Oneida Community Ltd. (about 1918); a Sanborn Insurance map of the Mansion House and vicinity (1914); and miscellaneous historical materials: Lang Hatcher.

A dozen Victor mouse traps and a rat trap made by Oneida Community Ltd. (about 1910s): Lee and Stewart Hill.

A metal label for a display of military products made by Oneida Community Ltd. in World War I (1918); seven postcards of the Mansion House and other local scenes (about 1910); and a cardboard box for Oneida Ltd. silverware: Edward Knobloch.

An Oneida Community Ltd. (CAC) soccer uniform (about 1920s): Greg Owens.

A milk bottle from the Oneida Community Ltd.’s dairy (about 1920s): Kelly Rose.

Souvenirs from Oneida Ltd.’s Silver Niblick golfing event (early 1980s): Dr. Herbert W. Stoughton.

Cardboard boxes for spools of thread made by the Oneida Community (about 1870s) and Oneida Community Ltd. (about 1900): Peggie Wood and Pody Vanderwall.

Edward Knobloch donates a World War I-era label of Oneida Community Ltd. to Executive Director, Patricia A. Hoffman in April. This artifact—incredibly—was reunited with a display case in the Mansion House after nearly a century.
To General Operating Fund from Mr. & Mrs. Craig Crowell (in memory of Theresa Stoughton), Katherine Garner, Mr. & Mrs. Thomas Hatch (in memory of Dard & Carol Wayland-Smith), Mr. & Mrs. Paul Herrick, Ms. Patricia Hoffman (in memory of Jane Rich), Ms. Patricia Hoffman (in memory of Frank Warren), Dr. Ellen P. Kraly, Mr. & Mrs. Barry Mandel, Mr. & Mrs. Leslie Mitchell, Mr. & Mrs. James A. Moshier (in memory of Theresa Stoughton), Planned Results, Inc., Mrs. Jane Rich, Sten Molin Memorial Fund, Mr. & Mrs. Stuart Talbot, Mr. Edward Trach, Mrs. Pody Vanderwall, Mr. & Mrs. Edward Vantine, Ms. Tina Wayland-Smith, (Tuning of the Cable-Nelson Piano), Ms. Pam Parker (Zabroso gift certificate)

Exhibits Mr. & Mrs. John R. Kuterka (in honor of Jane Rich’s birthday)

Cemetery Cheri Anderson Goodson

Lawns and Gardens Laura N. & Kevin R. Engel (in honor of Paul Noyes), Dr. & Mrs. Scott M. Gayner (in honor of Jeffrey Hatcher), Michael Green (in honor of Paul Noyes), Mr. & Mrs. John L. Hatcher (Sidewalk Repairs), Mr. & Mrs. John L. Hatcher (in honor of Paul Noyes), Mr. & Mrs. John L. Hatcher (New Arbor in South Garden), Kenwood Neighbors, Dr. Ellen P. Kraly (in honor of Paul Noyes), Andrea & Drew Mahoney (in honor of Paul Noyes), Bruce Moseley & Leigh Yardley (in honor of Paul Noyes), Ms. Annette Noyes (in honor of Paul Noyes), Mr. & Mrs. Edward O. Noyes (in honor of Paul Noyes), Eric R. Noyes & Mimi M. Gendreau (in honor of Paul Noyes), Mr. Gerold W. Noyes (in honor of Paul Noyes), Ms. Jeannette Noyes (in honor of Paul Noyes), Mrs. Judith Noyes (in honor of Paul Noyes), Kate Wayland-Smith & Nini Hatcher (“Bottle Ladies”)

JCK Braidings Mr. & Mrs. Fritz Austin (in memory of Jane Rich), Laura N. & Kevin R. Engel (in memory of Jane Rich), Ms. Katherine Garner (in memory of Jane Rich), Ms. Ellin Irwin (in memory of Jane Rich), Mr. & Mrs. Walter Lang (in memory of Jane Rich), Mr. Walter & Mrs. Doris Wester (in memory of Jane Rich), Mr. & Mrs. Stanley Molin (in memory of Jane Rich), Nickerson Family, Ms. Jeannette H. Noyes (in memory of Jane Rich), Ms. Merry Leonard & Mr. Ed Pitts (in memory of Jane Rich), Mr. & Mrs. Christopher Roy (in memory of Jane Rich), Mr. & Mrs. Joseph Wayland-Smith (in memory of Jane Rich), Mr. & Mrs. Paul Wayland-Smith, (in memory of Jane Rich), Mr. & Mrs. Richard Wood (in memory of Jane Rich), in honor of Jane Rich from the Family

Gifts In-kind Oneida Ltd., (Dishes & Flatware), Dr. & Mrs. Schiele A. Brewer (Quilt Frame), Mr. Dennis M. Tudman (Restoration of the Pergola on South Tower), Mr. & Mrs. Nick Vanderwall (Easy-Go Golf Cart)

Grants National Endowment for the Arts & Arts Midwest (Big Read Grant), New York State Council on the Arts (JCK Exhibit Grant), The Rosamond Gifford Charitable Corporation (Matching Grant), Kenwood Benevolent Society (Unrestricted)

Business Partners Alliance Bank (Sustaining Member), Gustafson & Co. (Contributing Member), Oneida Savings Bank (Executive Member)

---

Design of the South Tower and east face of the South (Children’s) Wing, probably by Erastus Hamilton (about 1868). This was drawn, over an existing diagram, before the Oneida Community decided on the Mansard-style of roof actually built. Later, dormers were penciled in on the tower’s roof.
The marriage of stirpicults Pierrepont Noyes and Corinna Ackley on June 26, 1894, was a major family event. “There had not been a wedding in the Big Hall since the Cragin wedding at the time of the Break-up,” Corinna Noyes recorded in The Days of My Youth, “and everyone insisted that ours should take place in the Hall and all the home folks be invited...Everyone looked on it as an excuse for a gathering of the clans and an old-home week.”

Seated (left to right)-- Burton Dunn, John Humphrey Noyes II, Gerard Wayland-Smith, Robert Kinsley, Richard Wayland-Smith, George W. Noyes, Pierrepont Noyes, Corinna Ackley, Margaret Kinsley, Stella Worden, Irene Noyes, Gertrude Noyes, Miriam Barron, Dorothy Barron.


“Then, to my surprise,” Corinna Noyes added, “wedding presents began to pour in...Since it was well-known that Pierrepont and I were starting out on a very slender income, everyone wanted to give, so that many practical things were given as well as books, pictures, bric-a-brac and money to spend as we pleased. These wedding gifts--to us, undreamed of largesse--were on display in the Upper Sitting Room and the whole family took a deep interest in the mounting treasures.”
Forwarding Service Requested