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
Sunrise on March 22, 2002, by Donald E. Janzen.

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We celebrate the Silver Anniversary of the non-profit Oneida Community Mansion House this year. Appropriate to thinking about Mansion House past and future are three pieces featured in this issue—all recent talks by descendants about Oneida Community heritage.

During a Board retreat last summer, our consultant, Philip Morris, CEO of Proctors Theatre in Schenectady, asked, “What do you envision this organization will look like twenty-five years from now?” A question like this generates strong emotions and the OC descendants and others who discussed acquiring the Mansion House property from Oneida Ltd in 1987 ran the breadth of them. Headlines in that year’s June Journal exclaimed: “Why Preserve it?”, “The Character of the House,” “Where Will the Money Come From?”, “Who will Live in the Mansion?”, “Who Will Visit?”, “Sleepless Nights,” “Hurrah!”, and “Dare We Hope?”

They reached what we believe was the right decision and things have turned out pretty well so far. The Board of Trustees is presently developing a new five-year Strategic Plan and committees have identified making the OC story relevant in an historical context with a 21st century perspective, increasing guest services revenue, and having the resources to properly store, preserve, and share its collections with the public as overarching goals. All important and attainable. But is it enough to financially sustain the organization? Continuing economic challenges, a declining Central NY population, competition for shrinking government and foundation grants, a decrease in the number of people attending museums—especially historic sites—make answering the question Morris asked ever more urgent. What will the organization look like twenty-five years from now?

As the Oneida Community Mansion House Board of Trustees works to create a vision and a plan that ensures a lasting Oneida Community legacy, we hope that future generations will think today’s managers made the right decisions as well.
Descendants shared memories of the Mansion House and Kenwood during the Communal Studies Association Conference hosted by OCMH in October. From left: Giles Wayland-Smith, Lang Hatcher, Bob Fogarty, Kelly Rose, and Robin Vanderwall (photo by Polly Held).

Descendants attending the CSA conference included (first row from right): Jane Noyes, Sally Mandel, and Nora Leonard Roy (photo by Polly Held).

Pody Vanderwall organized a “cash mob” over the holidays to introduce friends and neighbors to the Mansion House store. From left: Bianka Gebhardt (front), Ann Raynsford (back), Jody Hicks, Nola DeSimone, and Flora Rafte (photo by Polly Held).

“John Humphrey Noyes: Pictured and Described” exhibition.

Wind damage on the North Lawn in late January (photo by Polly Held).

Descendants shared memories of the Mansion House and Kenwood during the Communal Studies Association Conference hosted by OCMH in October. From left: Giles Wayland-Smith, Lang Hatcher, Bob Fogarty, Kelly Rose, and Robin Vanderwall (photo by Polly Held).
WARTIME AT ONEIDA LTD.

This exhibit, opened in November, showcases the output of one of America’s best manufacturers of military equipment during World War II. Oneida Ltd. was awarded several Army-Navy “E”s—the highest industrial accolade of the era. Only 5% of the many thousands of companies involved in wartime manufacturing received one “E.” Of those elite companies, only 5% could match Oneida’s record of four “E”s.

Featured are Oneida-made objects ranging from surgical forceps and scalpels to rifle sights, bayonets, and other gun accessories. Plenty of parachute hardware can be seen including the amazing “Quick Release” buckle developed at Oneida. The company’s single most important contribution to the war effort probably was a bearing essential to the engines of Allied planes and tanks. One of these—the millionth example made—is shown. Also on display are a hand grenade casing, a mess kit, a “Superrench,” artifacts from World War I, and compressor blades made for jet engines of the Air Force during the Korean and Cold Wars.

Panels designed by Don Cornue show the manufacture of tail controls, fuel tanks, and bomb shackles for airplanes as well as the products of the company’s Canastota Division. Installed by Maria Skinner, the exhibit contains over 100 period photographic views. Original magazine ads illustrate such famous advertising campaigns as “These Are The Things We Are Fighting For” and “Back Home For Keeps!” Issues of The Community Commando, Oneida’s wartime newsletter, are available to examine.
We have been asked to talk about the heritage of the Oneida Community. There are many things that I cherish about the Community, but I will speak about just one facet of that legacy: the worldly, outward-looking, cosmopolitan, socially-engaged qualities of the original Community and of the generation that took control of its successor, Oneida Community, Ltd.

This legacy is important in its own right and because of the lessons it provides today’s society. And OCMH, representing the third incarnation of the original Community and now celebrating its 25th anniversary, has no greater responsibility than to disseminate that liberating legacy to ever-wider audiences.

Speaking to legacy itself, what impresses me is how these people were the opposite of being provincial or parochial or somehow self-centered and cut off from the world. On the contrary, they had a deep knowledge of the world, were intricately engaged with it, and carried within them a profound sense of responsibility to it. Of equal importance, they felt comfortable in the world. They felt there was no one they couldn’t engage with on equal terms, whether it was in religion, business, politics, science, or the arts. These Community qualities came from three different sources.

First, these people developed a kind of cosmopolitan self-confidence that was born out of Perfectionism itself because of its emphasis upon education and constant self-improvement. They venerated life-long learning and truly believed in the liberating value of becoming Renaissance men and women. Second, their Yankee pragmatism meant that knowledge was not an end in itself. While knowledge was central, they believed that one’s beliefs and actions must be tested by reality. Only knowledge coupled with committed experimentation leads, they thought, to good ends. Third, the manifest business success of the Community and OCL gave these people a deep sense of self-worth and an equally deep appreciation of their solid place within the social hierarchy.

All of this got manifested during Oneida Community days, most obviously in the way the Community was aware and broadly supportive of every major reform current within America and abroad. Articles in the OC Circular testified to that on a weekly basis. So, too, did their myriad contacts with people both on and off-site. With respect to abolition, for example, John Humphrey Noyes was in contact for years with abolitionists such as William Lloyd Garrison and Gerritt Smith and he traveled to the World’s Fair in London in 1851 expressly to meet with Horace Greeley. The Community supported women’s rights and welcomed Susan B. Anthony to the Mansion House even though their own practices liberated women beyond the demands laid out in the 1848 Declaration of Sentiments and their own pantalettes and overdress preceded the more publicized “bloomers” of the feminist movement. So too with temperance and dietary reform (such as Grahamism): they already had broadly adopted these practices not only because they reflected the Community’s basic belief system but also because they worked. The Community’s deep engagement with the larger utopian/religious reform movements of the day was reflected not just in John Humphrey Noyes’ classic History of American Socialisms but also in the welcome they extended to such luminaries as Fourierist Victor Considerant and Shaker Elder Frederick Evans.

The Community’s cosmopolitan quality likewise was reflected in its engagement with the arts. With respect to music, for example, they not only produced Gilbert and Sullivan’s “H.M.S. Pinafore” on the Mansion House stage relatively soon after it opened in London but also brought current popular music to the surrounding community in their 1860s band concerts. What is equally impressive is the way in which they incorporated the work of Frederick Law Olmsted and A. J. Downing in laying out the lawns and gardens that they felt would literally recreate Eden.

Another area reflecting the Community’s outward-directed focus was the way in which it
immersed itself in the scientific and industrial revolutions. An obvious example was the extent to which they drew upon the science of selective breeding in plants and animals in fashioning their own stirpicultural experiment. Likewise, their financial success with traps and thread (and hence its capacity to provide a Perfectionist model to the world) was directly anchored in new mass production and merchandising processes. They delighted, furthermore, in bringing new central heating and indoor plumbing technologies to the Mansion House.

Values and qualities of the original Community such as these continued after the break-up. That is, the younger generation didn’t just take over the reins of Oneida Community Ltd; they mirrored the cosmopolitan and engaged qualities of their elders as they channeled their energies into the highly competitive tableware market and adjusted to a rapidly changing world. Pierrepont B. Noyes exemplified this. He not only became General Manager of OCL and guided it to an increasingly prominent position in the silverware market, but he also went to Washington in 1917 as Assistant Fuel Administrator (where he met and became close friends with Bernard Baruch—see photo). After the war he assumed the role of American High Commissioner of the American Occupation in the Rhineland.

On a more personal level, my great grandfather (Frank Wayland-Smith) drew upon his Yale degree as well as his private business experience to succeed as a one-person sales representative for OCL in separate trips to Europe, South America, and the Far East between 1891 and 1907. My maternal grandfather (Theodore Skinner) graduated from MIT with a degree in civil engineering and architecture and later attended the Ecole des Beaux Artes in Paris. Working for McKim, Mead and White (one of America’s most eminent architectural firms) in the 1890s and, much later, teaming up with Buckminster Fuller to form an advanced building material business, he spent many years in Oneida where, in addition to designing several local homes, he drew up the plan for the rapidly expanding city of Sherrill.

The original Community, and perhaps even more its successor, became the darling of many Fabian Socialists in England. George Bernard Shaw, for example, devoted a short section of his *Man and Superman* play to “The Perfectionist Experiment at Oneida Creek,” while H. G. Wells spoke of his coming to Oneida in an essay on “The Future in America” (see photo), and several Kenwood residents were feted by Fabian or Bloomsbury personalities on their trips to the continent. Aldous and Julian Huxley likewise were attracted to the historical trajectory linking the Community with OCL and Carl Carmer wrote two highly laudatory articles on OCL in the New Yorker in 1936.

Stirpicult Kenneth Hayes Miller became an artist and went to New York where he taught for many years at the Art Students League. His own work was displayed at the Armory Show in 1913 and among his most famous students were Reginald Marsh and Isabel Bishop. Another example is Dr. Hilda Noyes, who went to medical schools in NYC and Syracuse and became one of the first female doctors in central New York.

I hasten to add that, growing up, I was largely ignorant of our legacy except in the most general terms. But I think I intuited the breadth and richness of that legacy. I think I absorbed the essence of what these people had handed down through a host of powerful images. For example, the fact that there was a “world out there and knowing about it matters” was brought home by the fact that everybody seemed to read. Then too, what appeared to be well-supported viewpoints were expressed on everything from politics and religion to the state of the economy and the state of the arts. The fact that citizenship entailed civic responsibilities was communicated by the way kinfolk seemed to approve of Christine Allen’s connection with Eleanor Roosevelt and their combined endorsement of the League of Women Voters as well as by the company’s deep support of local education, recreation, and the arts. Or the fact that integrity, honesty, and effort should be embedded in all one’s relationships was somehow transmitted to me by the erect posture and open countenances of the stirpicultural generation, not only PBN and his wife Corinna who
seemed to have an almost regal status but also that large cohort of independent-minded women who were my ever-present “aunts.”

This was what we inherited and it was a potent legacy even if I only came to know many of its particulars later in life. This legacy matters to us personally and because it can provide a powerful lesson for society today. The cosmopolitan, engaged, and broadly tolerant worldview that the Community and OCL developed seems increasingly under attack and the world might take to heart at least three things that underpinned that philosophy:

First, for people to be fully open to the world and to be able to commit themselves to it, material well-being provides an essential base. The Oneida Community and OCL could not have generated the people they did and nurtured the qualities of those people without providing a material substructure available to all: male and female, old and young, the talented and less talented. Second, they believed that education is liberating. They recognized that “education” is linked to the Latin word “e-ducere” or “to lead out.” To be educated, is to be led out of where you are and into new worlds. That process is not only unending and liberating; it also is a right that should be available to all. Third, knowledge must be put to use. True knowledge must be forged on the anvil of experience, through trial and error, but it also must be directed toward achieving the common good.

These are the values we inherited. More than ever, they are the values society needs to put into practice. OCMH has a unique role in preserving and disseminating the richness of that message.

H. G. Wells composed a friendly piece of doggerel for Corinna Noyes on her friendship calendar in 1912 (gift of estate of Charles K. Scheible).

KELLY ROSE ON ONEIDA COMMUNITY HERITAGE

My connection to John Humphrey Noyes is a direct one. In fact, I am what you call a “double descendant,” with both of my parents having family ties to the Vermont and subsequent Oneida Community. JHN was actually my paternal great-grandfather...My father’s mother was a planned baby, a stirpicult, and a product of the Community’s ten-year experiment in eugenics. When I take children through the Mansion House as part of our guided tour program, they often ask, What was JHN like? I have to explain that he was born in 1811, and that I came into the world some 140 years later, so I never knew my great-grandfather, as children seem to these days. In fact, I never met my own paternal grandmother, who died about the time of my birth. I am one of the youngest of my generation.

I was raised in the Vineyard, across the street and a stone’s throw east of the Mansion House. After a brief stint in college and elsewhere, my young family and I settled a stone’s throw west of the building, on Skinner Road. While I never lived in the Mansion House itself for any length of time, I never really left its shadow and do not have immediate plans to do so now. I am convinced there is some sort of magical gravitational pull at work here and I, along with a few of the members of this panel, have succumbed to its force.

The Mansion House always was, and continues to be, a home. That it also is a museum showcasing an interesting segment of our American History is secondary, in my mind at least. This building, affectionately known as “The Mansch,” “The Big House,” or simply, as my mother would call it, “The Big,” was the answer to my childhood boredom. It was a giant, supervised, and sometimes free-for-all, playhouse, where the rules were set by my grandparents’ generation and we kids worked hard to break them. It was a bit shocking, I recall, during college when I discovered that not everyone had a Mansion House to play in.
I always thought of this building as big and old. It housed old men, old teachers, old furniture, old books, old biddies, old alcoholics, old athletes, old steamer trunks, old lead pipes, old plumbing fixtures, old nuts (and not just the ones that fell from the trees). I suppose you could substitute the word “odd” for old in this list. This place also was the answer to getting rid of someone you didn’t want to hang around with. How easy it is to lose someone in these 93,000 square feet! And, what fun it was to dazzle a driver by asking him to take me “home” by dropping me off at the Mansion House front door. Little did he know that I actually lived in a small house across the street!

So many of my childhood memories are wrapped up in this place...Like flipping through a photo album, I thought I would offer snapshots of the Mansion House, drawn from my own memory. This may reshape your idea of a “living museum.”

Let’s start in this room, the Big Hall. It was, and still is, the scene for lectures—the educational kind, but also the kind for disciplinary purposes when I was a kid. I recall the president of Oneida Ltd., Pete Noyes, cousin of my father, scolding us Kenwood baby boomers from this very stage. This building was the scene of many crimes. If I got in trouble, it mostly seemed to happen in this house or on these grounds. Pete would spell out the infractions, and then inevitably would add that he, like us, was lectured by his parent’s generation for similar offenses. He earned our respect with his candor.

Impromptu plays and staged performances. I made my acting debut on this stage, as did my own daughters. And there was always a captive audience for us—even if it meant a couple of residents were merely crossing the hall to get to their apartments...Seances and Ouij boards to “bring back” John Humphrey Noyes... Puppet shows; our own version of mutual criticisms; daredevil balancing acts on the balcony railings... Annual business meetings of Oneida Ltd. and the organization that runs this building today.

The Big Hall became a refuge during the Great Northeast Blackout and the famous blizzard of 1966. No one wanted to stay at home if the lights were out or the snow was up to your waist. To be at the Mansion, with your friends, was a different story.

[There follows a list of childhood recollections of the Mansion House and grounds of which this is a very partial sample:]

- Hearts games in the lounge, where only the men like my dad and his friends were.
- Apartments, occupied by OC descendants, or local school teachers up in the dorms. Most of these folks, as I recall, were friendly and welcoming. Some even kept candy jars for us kids to raid. Other residents, still my relatives, were hostile and a few others were downright scary and had to be avoided at all costs.
- Homework sessions in the main library; the complete Nancy Drew series in the children’s library.
- I recall coming upon, to my GREAT surprise, a casket (I can’t remember which relative was laid out) in the old library.
- We discovered new shapes in the giant jigsaw puzzle downstairs and new figures in the Kinsley braidings throughout the house.
- I recall benevolent kitchen and housekeeping staff, and a janitor who roamed the building with large key rings on the night watch.
- Forbidden spaces, off limits to us kids, like the attic, the north tower and favorite places like the couches in the Upper Sitting Room, backstage in the Big Hall and the swings on the south lawn.

I give tours here now. Once in a while people ask what religion the OC gravitated to after the breakup. I tell them that many members were lost spiritually when JHN died and some of us are still a bit unsettled in that regard. I guess this house means to me what I imagine a church offers its congregation: a comfortable, peaceful environment, a sense of community, a sense of belonging and a source of strength. I take pity on those who lose all tangible connections to

Cont’d. next page
their parents, and thus their childhood, when their folks pass on. I recall that when my own parents died, I took great comfort in knowing “at least we still have the Mansion House,” which so beautifully stores their memories and those of my ancestors.

I imagine most descendants from time to time harbor fears that fire or vandalism will take our building away from us, or that the museum will make us feel like strangers in our own home. I try to focus on a bright future for this structure, which has always adapted to change and is a time-tested survivor. I see a place where the younger generation assumes the leadership role, where a director and curator are here to help preserve our past and where my cousins and I can call this place home. When that time comes, you can bet that we, like the old biddies from my childhood, will finally be the ones to set the rules.

I am an OC descendant through my maternal grandmother Jane Kinsley Rich (besides Kinsley, OC family names include Cragin and perhaps Noyes). I was born in 1958... and I’ve basically lived my entire life within a few miles of the Mansion House. I grew up in Kenwood, went to college in the Finger Lakes, lived in Syracuse for a year after college, and moved back to this area in 1981. From 1987 until 1998, my husband and I, and our two daughters, lived across the street. In 1998 we moved to a home in Sherrill, a mile away as the crow flies.

Thinking about this panel... what shall I say? I remembered my past visits to Shaker sites: lovely buildings and grounds, with knowledgeable staff. But even with a living history element, none resembled the Kenwood and Mansion House that I grew up with or know now. This place is different.

I also recalled a Guide’s training lecture I’d attended in the mid-1990s, which held that “the Breakup” was a later concept. The years following 1880 weren’t experienced in the manner in which they were popularly described decades later; there was more continuity. That theory resonated with me; it described my own upbringing in Kenwood and as a descendant of the OC—I grew up in a community that evolved from the OC.

At the time I was invited to participate in this panel, I was reading Writing with Power, by Peter Elbow. He suggested starting sentences with “I remember...” for use in creating memoirs... But how could I organize my recollections?... I would lead a tour of Kenwood in 1966.

So park your car up beyond Sunset Lake—at the edge of the property, as you would at a Shaker site—and my eight-year-old self will take you by the hand and give you a personal tour of Kenwood... Well, sort of—we’re going touring by looking at the map on page 16. There’s a pond, cemetery, factory, dumpster, Melvin the garbage man, the Sales Office, etc... Now I move from Kenwood in the mid-1960s to say a few words about the Mansion House in the early 1980s. For decades, Oneida Ltd. allowed young teachers and employees of the company to live in the Mansion House.
They ate together at the teacher’s table in the dining room and mostly lived together in “the Dorm”--the fourth floor of the New House wing. Being part of that group from 1981 to 1983 changed my life. I met my husband, a young engineer at Oneida Ltd., when we both lived there. (I will say that he almost didn’t get into the Mansion House--he had shoulder-length auburn curls. His boss had to call and vouch for him before he could move in.) This gang did things away from the Mansion House--we roller-skated, bicycled, went out on the weekends--and we hosted parties and dances inside it. It was a great place to start my adult life.

And as for the next generation--those descendants who can give their own personal tours of Kenwood--the numbers are dwindling. I counted ten children--including by older daughter and Kelly Rose’s two girls--who were born in the 1980s and grew up in Kenwood. I came up with two born in the 1990s--the Wayland-Smith girls in the Vineyard. And I know of one born in the 2000s--Bianka Gebhardt, whose father, uncle, and two grandmothers live in Kenwood.

And growing up in Kenwood makes a difference. My younger daughter was two when we moved from Kenwood to Sherrill. Maybe not a big deal. But when she took a summer job working for Christian Goodwillie, in Special Collections at Hamilton College, she had to Google the Oneida Community in order to hold up her end of the conversation. Her connection to the OC is different from that of her sister, who lived in Kenwood until she was ten, and certainly from mine.

But the new young families living here now love Kenwood and embrace the fact that it’s different. To this day, it’s still not Sherrill and it’s not Oneida. They socialize as a group and have formed their own kind of community. And they have the sweatshirt, complete with Latin motto to prove it: “Kenwood University.”

Continued on page 16. See Robin’s sketch maps of the Mansion House and Kenwood.

ADDITIONS AND SUBTRACTIONS
Compiled by Jessie L. Mayer

The following births are all great-great-great-grandchildren of John Humphrey Noyes.


☐ William and Abigail Campanie Buchanan, who currently live in South Bend, IN, are the parents of a son, George Allan Buchanan, born on July 2, 2012. The grandparents of these children are John and Susan Garner Campanie of Kenwood; great-grandparents are the late Eugene and Jeanne Noyes Garner of Kenwood and the late Kathryn and George Warner of Oneida.

☐ Diane Wilkins Noyes Cole died on September 11, 2012, in California, from complications of cancer. Diane lived in Kenwood in the early 1960s with her first husband, Alan Noyes. She is survived by her children, Gregory Noyes, Eric C. Noyes, and Sara Noyes, and her second husband, who were all with her when she died; also by seven grandchildren.

☐ Rachel Life Miller, age 95, died on October 25, 2012, in Columbus, NC. Rachel was the fourth child of Camilla Bolles Life and William Life of Kenwood. (Camilla was an Oneida Community child.) Rachel graduated from Cornell University, became a naval officer and served in Washington DC until the end of World War II. She then became a buyer at Halle Bros. in Cleveland, Ohio, and remained there for 27 years, marrying Irving Miller in 1972. After they both retired, they lived in Southern California. In 1992, when Irving died, Rachel joined friends at Tryon Estates in NC. She is survived by nieces and nephews and their families. She will be buried in the family plot in the O.C. cemetery (see “Rachel Life Miller—Oldest Child of an OC Child,” Oneida Community Journal, September 2011).

☐ Charles “Bud” Scheible, 84, died on November 30, 2012. See the tribute by his niece on page 12.
Back in October, the Mansion House hosted the annual CSA (Communal Studies Association) conference. Some out-of-town descendants attending this event included Nora Leonard Roy, Sally Allen Mandel, and Jane Noyes (see “Photos”). Several in-town descendants participating in a round-table discussion moderated by Prof. Robert Fogarty are shown and featured elsewhere in this issue.

In November, there were some visitors here for Thanksgiving: Cynthia Hartwig Gyorgy’s son Dean, his wife and their three children; Les and Del Paquette Mitchell from Rochester; Laurent and Anne Maurer and their children; Eric R. Noyes and Mimi Gendreau from Washington, MI. Eric’s cousin Paul Noyes enjoyed their company, as his wife Judy was in Hawaii with other family members. Terrance and Jennifer Rose O’Regan were here from College Park, MD, with their baby daughter Lucy Rose (Neal and Kelly Rose’s first grandchild).

Paul and Judy Wayland-Smith of Kenwood closed their Yankee Ltd. gift store in Sherrill in the autumn. Some of their merchandise is now available in the relocated and expanded Mansion House museum store, no longer mainly a bookstore.

John Campanie of Kenwood, a 1970 graduate of Oneida High School, was chosen as one of the first ten people to be placed on the Oneida City School District Foundation’s Wall of Distinction in September. The Wall of Distinction recognizes OHS graduates and retired teachers for their achievements and community contributions. John is Madison County’s attorney, and the past president of the Madison County Attorney Association and the Madison County Bar Association.

Last September, a 28-year-old Oneida man was arrested after he broke into the Oneida Community golf course maintenance building, stole two golf carts, two gas cans and a chainsaw, and drove one golf cart into the Oneida Community Cemetery, where he ran over and damaged two gravestones with it, also melting its seat with heat from the chainsaw. The other golf cart was burned and found in a ditch. He cut into one mature tree with the chainsaw and set another tree on fire. Police said he also stole property from a parked vehicle on Kenwood Avenue. He was charged with numerous offenses. The gravestones were those of Ham Allen, and Hank and Dink Allen. They were pushed over, but not broken, and Wilber and Jim Allen had them repaired.

The Kenwood-Sherrill-Oneida area wasn’t affected by any of the very bad weather that hit the East Coast this winter. We had some low temperatures, but hardly any snow until just before Christmas, and one or two snowstorms afterwards. A large old Norway spruce tree crashed down on the North Lawn of the Mansion House in January, but did no damage except for pulling out an electrical connection used for events on the lawn (see “Photos”).

Fifty Years Ago: The Oneida-Kenwood-Sherrill League of Women Voters expressed continued support for the United Nations system at a meeting at the home of Emily Herrick.

Seventy-five Years Ago: Martha Bedford was announced as the valedictorian of the 1938 graduating class of Sherrill High School.

One Hundred Years Ago: “Interesting Statistics” by Edith Kinsley: Children in Kenwood—there are 17 in the Vineyard, 17 in the Orchard, and 32 in the Mansion House and neighboring homes on Kenwood Avenue.

Book News:

Ellen Wayland-Smith has completed preliminary research for a book on the “Oneida story” stretching from the original Oneida Community through its later corporate incarnation as Oneida Ltd. The book is envisioned as a series of essays weaving together a narrative thread that not only runs through this 150+ year history but also links it to the larger American experience. Expecting to complete work on the project at the Mansion House and Syracuse University Library over the next two years, her book proposal has been accepted for publication by Picador Press, a division of Macmillan Publishers.

Carol White’s new book, entitled Peak Experiences: Danger, Death and Daring in the Mountains of the Northeast, was published in November 2012 by the University Press of New England. The edited anthology contains over fifty accounts of hazardous hiking adventures in the high peaks of that region, with commentary about best safety practices. These up-close and personal stories include heroic search and rescue operations, record-breaking treks, animal encounters, and challenges in extreme conditions including “poking the sleeping dragon”—where sometimes the ultimate price is paid.
GIFTS TO THE OCMH COLLECTIONS  

Art  
• Braiding, “Nurse’s Song” (1930), and three drawings/paintings by Jessie Catherine Kinsley, from Mary C. Thompson  
• Braiding (unnamed) by Jessie Catherine Kinsley (ca 1920s), from Nora Leonard Roy  
• Oil painting (ca 1910) by Jessie Catherine Kinsley, from Peter K. Austin  
• Two pastel paintings, portraits of Oneida Community members William Woolworth and Carrie Macknet by Harold Noyes, (1886), from Carol B. Davenport  
• Drawing/prints by Kenneth Hayes and Helen P. Miller; paintings by Edith Kinsley, Burton Dunn, and Bud Scheible, from estate of Charles K. Scheible  
• Painting by Louis Wayland-Smith (1895), from Ellen Bolland and Francie Wyland

Silverware and Company Advertising  
• Sixty-six pieces of the Grosvenor pattern of silverplated flatware (ca 1920s); type collection (about 78 pieces) of flatware by Oneida and others (ca 1905-1960); nutcracker in the Lady Hamilton pattern and two knives in the stainless My Rose and Frostfire designs, from Lang Hatcher  
• Eleven pieces of Coronation flatware (Community and stainless), from Nancy Gluck  
• Pierced spoon in the Coronation pattern of Community Plate (ca 1936), from Marianne Simberg  
• Two pieces of cutlery in the Lady Hamilton pattern, from Barbara Kershaw  
• Eight magazine ads (1925-1986) from Geoff Noyes  
• Grosvenor dinner knife (ca 1921), from Edward Knobloch  
• Oneida Ltd. ad (1937), from Luella Eager

Objects  
• Spool of OCL thread (ca 1900), from an anonymous donor  
• OL Christmas Tree ornament (ca 1980s), from James Dunn  
• Sunset Lake swimming memorabilia (ca 1960s), from Terry Tubbs  
• Medicine bottle from Sunset Lake (ca 1920), from Jim Nasci  
• Tablecloth (linen and lace) with napkins (ca early 1900s), from Nini Hatcher  
• Carpet bag (ca 1860s), from Edward Knobloch  
• Hand-grenade casing (ca 1945), from Peter Gebhardt  
• Night-dress, from Ruth Burnham Zounek  
• Kit for self-guided cemetery tour, from Pody Vanderwall  
• Several Oneida Ltd. products coming from an anonymous donor  
• Ephemera including a Friendship Calendar of 1912 for Corinna Noyes, from estate of Charles K. Scheible

Books, Maps, Printed Matter  
• Wall maps of Madison (1859) and Oneida (1859) Counties, from Lang Hatcher  
• Printed memorabilia (1890-96) from Laura Wayland-Smith Hatch  
• The Berean, book by John H. Noyes (1847), from Jonathan Pawlika  
• Foot Notes, book by Alfred Barron (1875), from Ellen Boland and Francie Wyland  
• Magazine covers (sixteen) featuring compositions by Coles Phillips (1912-15), from Lang Hatcher  
• Two postcards (ca 1906), from Patricia Hoffman  
• Books from Madison County Historical Society, Syracuse University Library (Special Collections), Shaker Heritage Society, Albany.

Photographs, Correspondence, Papers  
From Don Cornue, Carol Davenport, Nancy Gluck, Lang and Nini Hatcher, Polly Held, Walter Lang, Tom Murray, Geoff Noyes, Kelly Rose, Peter Shay, Pody Vanderwall, estate of Charles K. Scheible

Watercolor by Jessie Catherine Kinsley (about 1910), from Mary C. Thompson
Bud Scheible passed away on Nov. 30. He was born August 8, 1928 in Oneida, where, with three sisters, he grew up with parents employed at the Mansion House. His father, Charles E. Scheible, worked in maintenance and was also a farmer and bee keeper. His mother, Gladys M. S. Scheible, was head cook. Bud also worked here and, over the course of nearly thirty years, he befriended many OC descendants he regarded as “magical people.”

Bud showed an interest in art at an early age. His parents decided that perhaps he should pursue his artist dream and go to art school.

Bud’s first stop was at the Munson-Williams-Proctor Institute in Utica during the late 1940s. His second was at the Art Students League in Manhattan in about 1953-56. Of his New York days, he loved to recount stories of running into Gary Cooper and Greta Garbo; and of George Grosz singling him out in art class. Grosz, in his strong German accent, exclaimed, “Ah, you are a draughtsman like me;” and all his fellow students glared at him.

At some point Bud decided to come home. When questioned why he didn’t pursue his art career, he would remark that, “Either you made it big, or you became famous when you are dead and gone.” Such is the life of an artist. He continued to work on his art throughout his life and saw beauty where few people would—sunshine when the sky was gray.

Bud lived on Middle Road in “Long Reach Cottage” where he enjoyed the vista across the golf course to the Mansion House in the distance. When Bud was diagnosed with cancer and visited with the specialists and all of the options were laid out before him, he decided that no treatment was the best treatment for him. He finished his life the way that he lived it—on his terms—with courage and the thought that tomorrow will be a better day. Many of us can visualize Bud in heaven with old buddies and reminiscing—perhaps even Cooper and Garbo are there—and enjoying a vodka martini (stirred, not shaken, please).
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(through January 31, 2013)

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Robin Vanderwall's sketch map of growing up in the Mansion House.

Robin Vanderwall's sketch map of growing up in Kenwood.
SCENES IN THE BIG HALL ON JANUARY 15, 1988:
ONEIDA LTD. DEEDS THE MANSION TO THE OCMH
Identifications (l-r) by Pody Vanderwall, Lang and Nini Hatcher, Barb Kershaw.

Richard Noyes, Bill Matthews.

Neal Rose, Jim Crowley, ?, Zillah Crowley, Paul and Ruth Kreiter.

Pete and Phyllis Noyes, Mark Shue, Melinda Noyes; behind Melinda: Dorothy Willard Ackley, Sylvia Noyes Paquette.

Paul Gebhardt, Cathy Suttmeier, Tom Ross, Nick Vanderwall, Sue Candee.


Helen Noyes Wood, Eugene Garner, Sue Garner Campanie with Abigail.

Lang and Nini Hatcher, Gail Doering Weimer, Mark Weimer.
