

Oneida Community JOURNAL

VOL. 26 NO. 1

MARCH 2012

ONEIDA, NY



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
Design & Promotion of Lady Hamilton Tableware	3
Pacifism During the Civil War: Truly a Trial Hour	4
The Oneida Community on the Civil War	8
News	10
Additions & Subtractions.....	11
The Life of Nick Vanderwall.....	12
Gifts to the OCMH Collections	13
New & Renewed Members.....	14
Recent Gifts to OCMH	15

COVER

Taken in late June 1863, this is probably our earliest photo of the 1862 Mansion House. It is perhaps especially poignant that Community members are photographed viewing their Edenic landscape as troops are gathering for the battle of Gettysburg. A roof at the far left belongs to the "White House," a farm home purchased by the Community in 1848. To the left of the 1862 building is the Children's House (1849) and the first Mansion House (1848). To the right, a group of structures seems to include a fruit-preserving building (the "Concrete" in a later version) and a greenhouse (1858).

O. C. JOURNAL

EDITORIAL COMMITTEE

Patricia A. Hoffman
Giles Wayland-Smith
Kate Wayland-Smith
Anthony Wonderley

OCMH OFFICERS

Jonathan Pawlika, *Chair*
Deirdre Stam, *Vice Chair*
Giles Wayland-Smith, *Secretary*
Gregory L. Owens, *Treasurer*

Don Cornue, *Design & Layout*

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

Correction: In an article appearing in the preceding issue ("Rachel Life Miller," p. 12), Marquis de Lafayette (Marcus) Worden should have been identified as the father of Charlotte Worden Thayer, not of Camilla Bolles
--

LETTER FROM THE EXECUTIVE DIRECTOR

Patricia A. Hoffman

Things return to the Mansion House in many ways. One day a package arrived with no return address bearing index cards kept by Dr. Hilda Herrick on the health of individual Oneida Community members. A collector of Shaker materials discovered a bound and numbered journal of OC Circulars in his archives and mailed it to us. And just recently, a Berean signed by Martin Kinsley and printed in 1847 has returned to the Mansion House after being spotted on eBay by Jim Pawlika. A call from Jonathan Pawlika set things in motion for us to acquire with his subsequent donation this third Berean for our collection.

1862 was an important year for the country and for the Oneida Community. On September 22 that year, President Lincoln announced that he would issue a formal emancipation of all slaves in any of the Confederate States that did not return to Union control by the end of

the year. As none returned, the order was signed, issued, and took effect on January 1, 1863, except in locations where the Union had already mostly regained control.

In Oneida, the year also marked the completion of the new three-story brick Mansion House. The Reception Room (now the Orientation Exhibit) was on the right as you entered the front hall. On one of the walls hung a steel engraving of President Lincoln surrounded by his cabinet. This large print conveyed to thousands of Mansion House visitors the Community's approval of Lincoln's war to end slavery.

Thanks to a generous grant from the Greater Hudson Heritage Network, the image recently underwent extensive conservation treatment at West Lake Conservators. It will be prominently placed in the Mansion House for the enjoyment once more of thousands of visitors.



"The First Reading of the Emancipation Proclamation," by A.H. Ritchie, 1866. Pictured left to right are: Secretary of War Edwin Stanton, Secretary of the Treasury Salmon P. Chase, President Lincoln, Secretary of the Navy Gideon Welles, Secretary of State William Seward (seated), Secretary of the Interior Caleb Smith, Postmaster General Montgomery Blair, and Attorney General Edward Bates.

PHOTOS



Visiting 4th-graders from Stockbridge Valley soak in history at the feet of guide Joe Valesky.



Joanne Ernenwein assisted visitors to the Yuletide House Tour.



Robert Smith and Christine Hoffman shopping at the new museum store (photo by Pauline Caputi).



Guide Mary Jo Astrachan shares the Best Quilt with elementary school scholars.



Maria Skinner (Simply Designed Spaces) beautifully decorated the John Humphrey Noyes Suite for the Yuletide House Tour benefitting the Oneida Day Care Center.

THE DESIGN AND PROMOTION OF LADY HAMILTON TABLEWARE, 1932-1956

We just opened this new exhibit off the Upper Sitting Room. Spanning the Depression, World War II, and the Eisenhower years, Lady Hamilton flatware was one of the longest-lasting patterns of Oneida's high-end silverplate. The show features a table-setting (by Maria Skinner, Simply Designed Spaces) of silverware including plates and glassware also belonging to the Lady Hamilton line. The company had just begun to commission tableware products (Community China and Crystal) to accompany its flatware and some of the first examples--in the Art Deco Deauville (1929) and Noblesse (1930) designs--also are on display.

A quarter century of Oneida's industry-leading promotional work can be perused in seventeen full-page ads from *Life*, *Saturday Evening Post*, and *Good Housekeeping*. Among these eye-catching graphics is one of the most successful campaigns in American advertising history: Jon Whitcomb's war-time series, "Back home for keeps." Included is an original Whitcomb watercolor for a 1947 version of the ad, "Let's make it for keeps."

Visitors are invited to learn the story from text-and-image panels prepared by Don Cornue, to acquaint themselves with examples of Oneida silverware, and to view Oneida's earliest publicity film. Remarkable for its local scenery, this 1929 movie conveys the company's philosophy of silverware design.



In this 1947 ad by Jon Whitcomb, the Lady Hamilton pattern is illustrated lower right.



Tableware display by Maria Skinner (photo by Pauline Caputi).

PACIFISM DURING THE CIVIL WAR: TRULY A TRIAL HOUR

By Larry Gara

Professor of History, Emeritus, Wilmington College

This article does more than introduce this issue of the Journal focused on the Oneida Community and the Civil War. It reminds us of how multi-faceted and complex that war was; of how abolition fit into a larger 19th century reform context that profoundly shaped the emerging American experience; and of the many powerful personalities who drove those historical events forward. The article also reminds us, particularly in concert with the following article, that the Oneida Community was deeply engaged with all of these momentous issues in its many-layered role as utopian visionary, social critic, and pragmatic architect of a more liberated society. Prof. Gara, a life-long Quaker, was jailed as a conscientious objector during World War II and was subsequently jailed for allegedly counseling a student to refuse to register for the draft. He is the author of several books, including *The Liberty Line: The Legacy of the Underground Railroad*. He retired in 2002 after teaching full- or part-time for 40 years at Wilmington College, a Quaker institution in Ohio. We deeply appreciate his contribution and willingness to allow us to edit the longer manuscript. (G W-S)

The Civil War has deep roots in the American psyche. The war lives on with its battle reenactments, museum exhibits, tourist visits to battlefields, and a myriad of books and films. Despite the war's popularity today, the Civil War generation itself was divided in its support of the conflict. Some Christian denominations took the Sermon on the Mount seriously and required their members to avoid military service. Those were not just the historic peace churches--Quakers, Mennonites and Church of the Brethren--but they included a number of smaller sects, some of whom had emigrated to the New World to avoid European militarism. Pacifism was also a basic tenet for members of several utopian socialist communities. Religion, in short, was a major factor in early American pacifism...

[At the same time, there were secular roots to American pacifism. As embodied by Tom Paine in his book *The Age of Reason*], many of America's first policy-makers embraced the



Elder Frederick Evans, Mt. Lebanon Shaker Society (photo by Oneida Community member D. Edson Smith). Pierrepont Noyes was struck by the respect his father, John H. Noyes, showed Evans (*My Father's House*, p. 144).

Enlightenment idea that, by using reason as a guide, human problems and injustices could be overcome and [by the early 19th century there was] the beginning of a secular peace movement in the United States. In 1828 a number of local peace groups in New England joined forces to create The American Peace Society...An antiwar rather than a strictly pacifist organization, the APS eventually came to include a group of dedicated, absolute pacifists, then referred to as "ultraists" or "non-resistants," and internal dissension led to the spin-off of a new organization, the New England Non-Resistant Society headed by William Lloyd Garrison. Founded in 1838, it was the first absolute pacifist organization in the country. Members

not only pledged never to participate in or support war, but to withhold their support from governments, which were [seen to be] always based on violence...

The new peace society [made] an important mark in American history. Society publications circulated a wealth of information about the financial and moral cost of war, held essay contests on the topic of "A Congress of Nations for the Prevention of War," and made world peace an issue for serious consideration. Many in the anti-slavery and other 19th century reform movements added the cause of peace to their list of urgent issues. Those reformers included Ralph Waldo Emerson, whose powerful essay on war received wide circulation, as well as Charles Sumner, Henry David Thoreau and Horace Mann. They were all abolitionists, and eventually those who lived long enough had to decide whether or not to support the Civil War...

In the early pre-war years, the peace movement had considerable influence on public opinion. Southern threats and armed battles in Kansas convinced many Americans in the

North that civil war was a real possibility, yet many signs suggested that such a war would not be popular. To avoid civil war, William Lloyd Garrison suggested that non-slave states secede from the Union. When South Carolina led the Southern secession movement, abolitionist editor Horace Greeley suggested the slave states be allowed to depart in peace. After all attempts to negotiate a settlement had failed because neither side would compromise, public opinion solidified with the attack on Fort Sumter. When that happened, divisions among the northern peace people hardened...

On the political front, the Democratic Party, for years, had catered to Southern demands. With the onset of armed conflict a faction of the Democrats became an antiwar party. Calling themselves Peace Democrats, they posed a threat to Lincoln's war as well as a problem for those who opposed the war on the basis of conscience. Clement Vallandigham of Ohio assumed leadership of the Peace Democrats, constantly challenging the President's crackdown on civil liberties and refusal to negotiate an end to the war. General Burnside, who commanded the federal troops in Ohio, forbade Vallandigham to enter the state. Vallandigham's defiant response was to enter Ohio and deliver a scathing attack on Lincoln. Burnside had him arrested and tried for treason by a military commission. To avoid making Vallandigham a martyr, Lincoln ordered him sent to the Confederacy. He escaped to Canada where he ran for governor of Ohio and got enough support to provide a serious scare to the Lincoln administration. Peace Democrats also posed a problem for those who opposed the war on grounds of conscience. Young men who refused to fight were scorned as being anti-Union, even pro-slavery.

The issue that forced young men in both Union and Confederacy to reconcile their actions with their consciences was conscription. Prior to the Civil War, there had been no military draft at the national level, though some states had militia drafts. The Civil War draft was not intended to be universal, but many in the working class believed it was weighted against them because a man could avoid serving by providing a substitute or paying \$300. When the measure took effect, violent acts

against draft offices as well as general rioting broke out in several northern states. Riots in New York City were the most serious. Abolitionists and African-Americans became targets for the mostly Irish working class mobs that rampaged through the city for three days before federal troops helped restore order. While the riots were anti-war and anti-draft, it was resentment, racism and some pro-southern sentiment that inspired them...

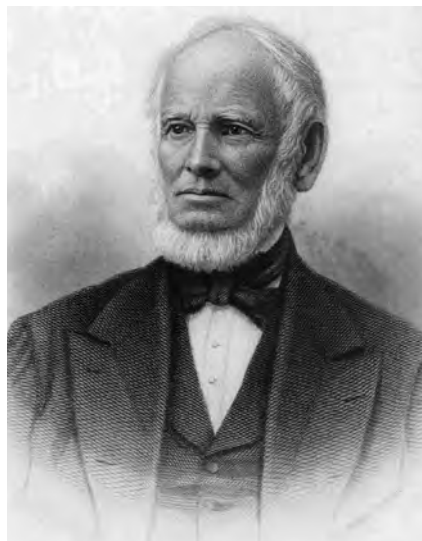
While [some] agonized over the "war spirit," it was younger male members of the peace churches who were forced to resolve the conflict between the demands of the nation-state and their faith-based pacifism. For the first time, young American males, north and south, faced conscription. The very idea of a national military draft seemed to be an un-American concept and spawned protests in both sections. Riots in the North were matched by strong resistance in parts of the South. Several Confederate governors openly challenged it. In some areas of the South that were anti-secession the law could not be enforced. Many southerners resented the draft, with its exemptions for \$500 and for slave owners. One Mississippi Senator said, "Never did a law meet with so much odium than the exemption of slave owners..."

Members of the peace churches had different concerns. Though most of them had downplayed their testimonies against war each of them had some young men who took the testimony seriously. Some paid a heavy price, especially those in the Confederacy. During most of the conflict conscientious objectors could legally avoid military service only by paying a commutation fee or supplying a substitute. However, there sometimes were other paths out, in part because the draft was so poorly administered and in part because of personal intervention by officials. In the Union, for example, President Lincoln, Secretary of War Edwin Stanton, and other federal officials understood and sympathized with those who, for religious reasons, refused to kill. A flood of representatives traveled to Washington to plead the objectors' cause, often requesting and receiving interviews with Stanton or Lincoln. When Elder Frederick Evans of the Shakers met with Lincoln, the president was impressed with Shaker sincerity and their support of the Union. It is reported that he added, "We need regiments of

just such men as you." He then issued a blanket exemption furloughing Shaker draftees for an indefinite period.

The Perfectionists at Oneida Community, who supported the northern cause, avoided conflict with the draft through bureaucratic inefficiency. The first draft, really a call to mobilize state militias, was administered by the states. The Oneida Community, situated on the border between two New York counties, escaped pressure because officials in each county thought the Community was in the other. None of the young men of the Community was called up under the later, federal drafts. While the communarians were selective pacifists and anti-government in principle, they could not openly resist a war against slavery but opposed military service for community members. They also believed in helping their neighbors, to the extent of paying the commutation fee for several young men who lived near the Community.

Adin Ballou's Hopedale Community, in Massachusetts, was also dedicated to Nonresistance. Ballou had written *Christian Nonresistance*, a classic exposition of religious pacifism. Hopedale was short-lived and by the time of the Civil War had only fifty members. During the war the community published two pamphlets. One asserted their opposition to the Confederacy and their continued faith in Christian nonviolence. The other, written by Ballou, was an answer to Henry Ward Beecher's bitter attack on pacifism. Ballou wrote, "Mr. Beecher gives us the ethics of a plucky pugilist... If this be Christianity we may as well have no Christianity." Only one member of Hopedale broke with Ballou and joined the Union Army. One other was drafted, forcing a community decision. Some favored paying the commutation fee while others wanted total resistance. Ballou and the community reluctantly paid the fee, though the draftee himself did not approve...



Adin Ballou, founder of Hopedale (wood-engraving by J.C. Buttre). Noyes praised Ballou's *Christian utopian society* (ca. 1842-1856) as "more scientific and sensible than any of the other experiments of the Fourier epoch" (*History of American Socialisms*, p. 119).

The German Inspirationists of the Amana Community in Iowa were also pacifists who were torn between military service or hoping for an alternative. Their support for the Union cause led them to provide food, clothing and blankets to the army and contribute to the bounty fund for recruitment. In 1863 the community willingly paid a total of \$4,800 in commutation fees to free sixteen of their members from military service.

Most Mennonite and Amish young men were willing to pay the commutation fee. Some congregations raised a special fund to help those who could not themselves provide the fee. A smaller number hired substitutes, some joined the military where they were assigned hospital duty, some were forcibly inducted, and some simply took to the woods...

Many generals...realized that trying to convince sincere pacifists to be soldiers was a waste of energy. Union military officials also appreciated the many peace sect memorials and other public statements strongly separating their witness against war from those groups and individuals who sided with the Confederacy. When a Major in the United States army was handed a Quaker antiwar leaflet he commented, "That tract

is true, and the doctrine right but we must wait to put it in practice, until after the war closes." Even in the Confederacy there were some military authorities who were lenient towards non-resistants. After observing a Mennonite who refused to fire his weapon during combat, General Thomas "Stonewall" Jackson said, "There lives a people in the Valley of Virginia, that are not hard to bring to the army. While there they are obedient to their officers. Nor is it difficult to have them take aim. But it is impossible to get them to take correct aim. I, therefore, think it better to leave them at their homes that they may produce supplies for the army."

Despite Jackson's attitude, war objectors in the Confederate states faced a more severe ordeal than those in the Union. Many of them were anti-slavery and anti-secessionist and, unlike their northern counterparts, they could not support their country's cause. Drafted objectors frequently deserted, hoping to reach Union forces or get into a northern state. The large number of border state newspaper ads from families trying to locate relatives known to be deserters provides evidence of mass desertion from the Confederate Army...

The Quakers, with 200,000 members, were by far the largest of the peace sects. [While the war itself] sometimes divided the Quakers and more young men of draft age joined the military than Friends cared to admit, they provided a good number of the Civil War absolute pacifists...When Secretary of War Edwin Stanton issued an order permitting peace sect members to choose non-combatant service in hospitals or work with the freedmen refugees, he hoped it would solve the problem of the ultra non-resister draftees and was angry to learn that the Quakers would not officially endorse that course for their members. [Absolutists sought no alternatives] and remained the victims of brutal treatment. Their only hope continued to be individual relief from Administration officials when called upon. Getting such help required time and effort, and sometimes involved conditions the draftee could not accept.

The case of Cyrus Pringle is perhaps one of the best-known examples because his Civil War diary has had several printings. Pringle, a Vermont Quaker, was a living symbol of the Quaker Peace Testimony. From the moment of his involuntary induction, he refused to obey military orders, beginning with his refusal to accept a weapon. Officers bullied and threatened him, tied him down on the ground, even tried to reason with him but without success. Sent South, he was forced to march all day with a rifle strapped painfully to his shoulder. Quakers from his home Meeting supported him, but others urged him to accept a less extreme position. He was ill much of the time and distressed that some Friends did not support him. In his diary he wrote: "Oh, the cruelest blow of all comes from our friends." Their constant plea that he accept hospital work added to his mental anguish, making it a kind of torture. After his

unit arrived in the Virginia combat area, petty officers continued threats of a firing squad, tied him down for several hours, then placed him on the ground, tying his arms and legs in the form of a cross for several hours in the scorching sun. When Lincoln learned of this treatment he had Pringle sent to Washington but could promise relief only if the Quaker would spend a short time working in a non-military capacity in a hospital.

Apparently, complaints about releasing Quakers from their military obligation had prompted Stanton and Lincoln to postpone parole for Pringle and others in similar predicaments. Pringle, weak and traumatized, accepted the offer only to have it turn sour when he realized that he had merely freed another hospital worker for military service. Determined to quit the job, he was finally paroled and sent home. Cyrus Pringle later became well-known as a pioneer plant breeder and a botanical collector credited with discovering more than a thousand species.

Cyrus Pringle's Civil War diary inspires 21st century pacifists. His story and others from Civil War non-resisters provide an important chapter in the nearly invisible history of non-violence in the United States. Despite their opposition to slavery, their recognition of the relationship of means to ends led them to refuse to kill their fellow countrymen. Some of them left records, many did not, but their message that "War is Not the Answer" resonates with even greater force today.



*Cyrus Pringle, eminent
American botanist.*

THE ONEIDA COMMUNITY ON THE CIVIL WAR

The Mansion House is 150 years old this year. Shortly after its Community dedication (June 22, 1862), the new home received a public baptism in an outpouring of martial enthusiasm and patriotic music. Neighbors of the Community thronged into the Big Hall on July 4 to hear one M.P. Sweet speak about “the great struggle in which the country is engaged.” Sweet’s talk was preceded by a singing of “My country, ‘tis of thee!” A little later, the “Battle Hymn of the Republic” drew enthusiastic applause from the standing-room-only crowd. The program closed with Perfectionists and local residents belting out the “Star-Spangled Banner” (*Circular*, July 10, 1862).

Expressing pro-war sentiment was not hypocrisy in the eyes of pacifistic Perfectionists who believed the conflict to end slavery was just. “The removal of slavery will be the casting out of a devil from the nation—the conversion of a people from barbarism to at least a higher kind of morality” (*Circular*, Jan. 3, 1861). Here is how the Oneida Community stance on the Civil War (“The Community and the War”) was explained by Amasa W. Carr in the *Circular* of May 29, 1865. (AW)

“Now that the great struggle between the North and the South is virtually ended, by the surrender or dispersion of the principal rebel armies, it is well to take a retrospect of our relations to it, that our position as a Community may be better understood.

“It would be difficult to explain how far we have sympathized with the war, without reverting to the previous attitude of the Community toward the government of the United States. So long as that government stood with one foot upon the neck of the slave, and with the other trampled upon the rights of the red man, we had no sympathy with it. Such practically was its position under the control of the Slave Power. In consequence of this, the Community had for many years previous to the breaking out of the Rebellion, asserted their independence of the government, and in heart and spirit disclaimed allegiance to it. Indeed, they had long before predicted and confidently expected its overthrow, without knowing, of course, in what manner this would take place. When the Southern States seceded, they [the Community] believed the anticipated overthrow had substantially taken place, whether the seceding states were whipped back into the Union, or not; and they expected that out of the chaos of political elements arising from the rebellion, a new

power would in some way develop itself, which should hereafter control the government in the interests of humanity, justice and truth. Subsequent events have proved this expectation not unfounded.

“Such being their position, it is not to be wondered at, that in the early days of secession, while the attitude of the North toward the Slave Power was yet doubtful, the Community felt constrained to withhold their sympathies almost entirely. But the grand uprising of the people as one man, in response to the call of President Lincoln for volunteers, immediately after the rebel attack on Fort Sumter, convinced us that there was deep down below the surface, in the popular heart, a love of right and justice, that would in the end dispose the North to emancipate itself entirely from Southern influence, and from all complicity in the great crime of slavery. Thenceforth our interest in the events of the war was very deep; and as it progressed our sympathies were drawn out toward it just in proportion as we saw it tending to develop in the people and government a recognition of the rights of man, and the providence of God in the affairs of the nation. Of late this recognition has appeared to us very genuine and hearty, on the part of both government and people. So far as the war has been the means of producing this state of things, so far have we sympathized with it.

“Nor has the sympathy of the Community been altogether of an unsubstantial character; for it has borne its full share, we think, of the burdens and losses incident to the war. We have responded to repeated calls for aid to the poor soldier (just how often and how much we cannot state, not having kept account), have loaned our town money to aid in raising volunteers,



Contrary to Amasa Carr’s assertion that no one chose “to desert the Lord’s army in order to join that of Uncle Sam,” at least three men enlisted in the Union army: William Vail, Samuel Hutchins (left), and Edwin Nash (center, tentatively identified). Lorenzo Bolles, Jr. and James Towner (right) joined the Community after serving in the war (see Jessie Mayer’s articles in the *Oneida Community Journal*, March and June, 1998).



Oneida Community group in late June, 1863.

and our direct United States war taxes have amounted to more than \$10,000. Besides this, our State and County taxes have more than quadrupled, in consequence of heavy bounties paid by the State and Counties for volunteers.

"It may appear somewhat singular to some that we should so far sympathize with the war, and so readily help sustain it, and still none of us personally engage in it. This apparent inconsistency will disappear, we think, when it is understood that we considered ourselves already enlisted in another army, which, under the command of Jesus Christ, was engaged in a general battle with the hosts of evil. Under such circumstances, it would have been entirely out of character for us to leave our place in the line, and go off independently to assist in taking one of the outposts of evil, Slavery (a very formidable one it is true), unless we had distinct orders from our commander to do so. Such orders we did not receive, and accordingly remained at our post. Our objection to personal service in the war was consequently, not on the ground of disbelief in the rightfulness of war, in itself considered, nor in the use of carnal weapons, though we think war is a very poor way generally to overcome evil or settle difficulties; but mainly on the ground of want of orders from the supreme Government of God. Our position in this respect is not one which has grown out of this war, but one which had been maintained for many years previous to it... [There follows a passage from Noyes' book, *The Berean* (1847), to the effect that governments in tune with God can rightfully wage war.]

"Without stopping to discuss the question whether God instituted the present war, or whether the same results which it has accomplished might not have been secured in a peaceful way (which we fully believe), we would say that we regard the war as a great fact, allowed of God, and consider that under his good providence, it has been the means of elevating the nation to a much higher plane, morally and spiritually, than that on which it previously stood, which augurs well for the future.

"When the first conscription occurred, we expected of course to have several of our men drafted; but by a singular circumstance we escaped entirely at Oneida, and had only one man drawn at Wallingford, for whom the \$300 commutation fee

was paid by the town. The exemption at Oneida was owing to the men of the Community not being enrolled, the officer by mistake supposing that we were in another county. His mistake was a very natural one, as we live just in the edge of Madison county, on a bend in the creek, so that our road passes into Oneida county but a short distance from our residence on either side of it. Natural as the mistake was, we could not but regard it as a special providence.

"In subsequent drafts, both at Oneida and Wallingford, our towns were fortunate enough to secure volunteers to fill their quotas. At the last draft in Madison Co., however, by a mistake of the provost marshal in not giving our town its proper credit of volunteers, a draft took place, by which two of our men were drawn; but the credits were afterwards allowed, and the drafted men discharged, so that we again escaped.

"In harmony with the Providence by which the Community thus avoided the repeated drafts, is the interesting fact, that we did not lose a man by the war fever. During the periods of greatest excitement several of our young men were affected by it more or less, and even talked of volunteering; but finally in every instance they chose not to desert the Lord's army in order to join that of Uncle Sam [see photo]. Thus did God set his seal of approbation upon the Community's adherence to principle.

"In conclusion we would say that we esteem our position in regard to the war peculiarly fortunate in this respect; that while we have sympathized with its object, have contributed largely to its expenses in various ways, have shared its losses and helped it forward in spirit, we have still been kept from participating in its bloody and polluting details, and are thus prepared, as perhaps none of those who have shed blood are, to help inaugurate the reign of peace and good will, by which the wounds of both North and South may be bound up and healed."



NEWS

Compiled by Jessie L. Mayer and Nola DeSimone

□ Out-of-town Thanksgiving visitors at the Mansion House included Cleve and Mary MacKenzie from California, Cleve's sister Annabel Haley from Syracuse, and Del and Les Mitchell from Rochester. The day after Thanksgiving, there was a celebration of the life of the late James Noyes Orton, arranged by his daughters, Alex Hayes and Jennifer (Fer) Aieta-Cole, both of Lafayette, CO—Alex has recently moved from New Hampshire. (In the distant past, Lex and Fer often came to the Mansion House with Jim at Thanksgiving.) Also present were Fer's husband, Marco Aieta, and their ten-year-old twins, Tony and Tina, Jim's brother and sister-in-law, Cot and Sara Orton, from Las Cruces, NM, and their children Stephen Orton from Chapel Hill, NC, and Sally Orton and her husband David Cody from New Orleans, LA. (Jim, 81, died on June 23, 2011; see September 2011 *Journal*.)

□ Also on the day after Thanksgiving, the family of the late David Noyes—his daughter Annette, his son and daughter-in-law Gerold and Carol and grandson Willie—gathered around a memorial stone for David in the Oneida Community Cemetery. (David, 74, died on April 6, 2009; see June 2009 *Journal*.) David's older brother Paul and sister-in-law Judy, and cousins Kelly Rose and Jane Noyes, were also there. (In December, younger brother Edward Noyes from Seattle visited Paul and Judy.)

□ Snowbirds: Joanne Larson of Kenwood is wintering in Florida; her granddaughter, Bianca Gebhardt, visited her there during the winter break from grade school. Judy Noyes was in Holmes Beach, FL, for January and February, joined part of the time by Paul; Kelly Rose was in Naples. Stan and Rhoda (Burnham) Molin of Riverside, CT, were in Vero Beach.

□ Rexie Friedman, who has been a Mansion House resident for the past several years, bought the "Spirit House" in Georgetown, Madison County, NY. This locally famous house, built c.1868 by a man who claimed to be a medium, used to attract spiritualists hoping to communicate with the dead.

□ Carol (Stone) White had a booth at the well-attended 2012 CNY Sportsman Show in Oneida on February 4. Carol has hiked all the mountain peaks in the Adirondacks and the Catskills and has written a number of books about her experiences, which were on display in her booth.

□ Jacob Soll, Ellen Wayland-Smith's husband, recently received a MacArthur Foundation award for his work on early modern history. Citing his first two books ("Publishing Machiavelli" and "The Information Master: Jean-Baptiste Colbert and His Secret State Intelligence System") as well as a forthcoming book on the evolution of accounting, the MacArthur grant will support his research which focuses on key elements in the emergence of the modern state. Jake and Ellen will be leaving Philadelphia this summer to assume teaching positions at the University of Southern California.

□ Erika Gottlob, granddaughter of Bob and Jessie Mayer, is a political science major at the University of New Hampshire. She was invited to volunteer for the Republican presidential debates, and did behind-the-scenes work for the NBC Meet the Press debate, which was held on Sunday, January 8, in Concord. She had to be there at 4 a.m. for last minute preparations, showed guests to their seats, etc., and a few minutes before the debate started at 9 a.m., she was asked to be a place-filler in an obstructed view seat in the first row. She was thrilled to be that close to the candidates and to watch the debate in person. Erika and her parents, Karin Mayer-Gottlob and Brian Gottlob, and sisters Gabrielle and Alexis, who live in Dover, NH, always spend Christmas in Oneida.

□ Laura Strobel, 16, of Sherrill, daughter of Robin Vanderwall and Dan Strobel, is a junior at Vernon-Verona-Sherrill High School. In early January she was named Oneida County Maple Queen during the annual Maple Conference held at VVS.

□ Eric R. Noyes and Mimi Gendreau of Washington, MI, traveled to Pommern, Tanzania, in November to attend the dedication ceremony for the newly installed pipeline to the village. They made a service trip with Global Volunteers to Pommern in March 2008, and helped in fundraising for the Pommern Water Project to build a more reliable water delivery system. Read about it on their website www.pommern-waterproject.com and in the September 2008 *Journal*.

□ Zabroso Restaurant has moved from the Mansion House to a new location on the outskirts of Oneida. We wish them well.



ADDITIONS AND SUBTRACTIONS

Compiled by Jessie L. Mayer and Nola DeSimone

□ Robert E. (Bob) Sanderson, 86, of Sherrill, a former Mansion House resident, died in Oneida on Sept. 22, 2011. Bob was born in Oneida, the son of Dudley and Elizabeth Dunn Sanderson. After graduating from high school, he enlisted in the United States Navy and served in the Pacific Theatre during World War II. After the war, he graduated from St. Bonaventure University. He and Barbara Helmer were married in Oneida on June 17, 1950. Bob began his career with Oneida Silversmiths as a sales representative, advancing to sales manager, national sales manager, director of marketing and consumer goods, and then president, retiring in 1986 with 36 years of service. He also served as a director on the board of Oneida Ltd., and as a Boy Scout leader and a coach for youth basketball. Bob is survived by his wife of 61 years, Barbara; three daughters and three sons-in-law, Deborah Sanderson and Suzanne (Kim) Wade, of Dallas, TX, Amy Sanderson and Darrow Montgomery of Washington, DC, and Anthony (husband of the late Joann) Ladds of Concord, N.H.; two sons and one daughter-in-law, Dr. Jeffrey Sanderson and Dr. Sara Case of Bantam, CT, and Christopher Sanderson of Dallas; 12 grandchildren; one sister and three brothers.

□ Berna Louise Schmidt Herrick, age 82, died on October 4, 2011, in Naples, Florida. Berna was born in Harrisburg, Pa., and attended Bishop McDevitt High School and Chestnut Hill College. She married Paul (Pete) Herrick in 1953, and they lived in Cherry Hill, NJ, for many years before moving to Naples. Berna is survived by her daughters, Ellen Fox (Lyn), Emily Herrick (Michael Denslow), and Anne Dienel (Nicholas), three grandchildren, a great-grandchild, and a brother and sister. She was predeceased by her husband, Pete, who died on June 10, 2011.

□ Nick Vanderwall, 77, of Kenwood, died on November 19, 2011. See accompanying article.

□ Jean S. Austin, age 85, a long-time Kenwood resident, died unexpectedly at her winter home in Dunedin, Florida, on December 1, 2011. Jean married Frederick "Fritz" Austin in Waterville NY on November 20, 1948. She worked for the Oneida County Purchasing Agent and later for Oneida Ltd. Jean was a member of Christ Church United Methodist of Sherrill, the CAC Retirement Club, and the Sherrill Garden Club, and was an active member of the Westwind Social Club in Dunedin. She is survived by her husband of 63 years, Fritz; two sons and daughters-in-law, David and Linda Austin of Vernon NY, and Scott and Karen Austin of Largo, Florida; four grandchildren, and a sister.

□ Joann Sanderson Ladds, 53, died on December 3, 2011, at home in Concord, N.H. She was the daughter of Barbara Helmer Sanderson and the late Robert E. Sanderson of Kenwood. Joann graduated from Vernon-Verona-Sherrill Central High School in 1977 and earned a Bachelor of Fine Arts degree at the University of Maryland in 1982. She is survived by her husband, Anthony J. Ladds, D.D.S.; her children, Dylan, Amy and Sadie; siblings and spouses, Debbie Sanderson, Jeff Sanderson, M.D. and Sara Case, M.D., Suzanne and Kim Wade, Amy Sanderson and Darrow Montgomery, and Chris Sanderson; and 13 nieces and nephews.

□ Charlotte Welsh Earl Kast, 95, died at her home in Las Vegas on January 10, 2012. Charlotte's first husband was Wilber Noyes Earl who died in France at the end of World War II; Wilber was the son of Wilber and Miriam Noyes Earl of Kenwood. Charlotte is survived by a son and daughter-in-law, Wilber and Christine Earl, and a daughter, Karen Kast.



THE LIFE OF NICK VANDERWALL

By Robin Vanderwall

Nick Vanderwall, 77, died at his Kenwood Avenue home on Saturday, November 19, 2011, after a week's illness. Born in Sneek, Fryslan, the Netherlands, on September 21, 1934, Nick was the son of Asa and Susan Eekma Vanderwall. In 1948, he emigrated with his family to Vernon, where he grew up on a dairy farm on Route 5.

Nick attended high school in Sherrill, and in his sophomore year began dating his classmate Rhoda (Pody) Rich, of Kenwood. Upon graduation from VVS in 1954, he enrolled in the Cornell University College of Agriculture. Nick and Pody were married in the Big Hall of the Mansion House on August 25, 1956. The couple moved to the Dutch End upon Nick's graduation from Cornell in 1958, and they lived at both 297 and 294 Kenwood Avenue before moving to the house across the street from the Mansion House in 1965.

Nick started his career in banking, but in 1966 he joined Oneida Ltd. as Manager, Non-manufacturing Departments, retiring after 30 years. Nick's responsibilities included overseeing the Mansion House, the Oneida Community Golf Course, the CAC Clubhouse, Lewis Point, and the rental housing in Kenwood. He acted as a liaison with the community and local government and was a member of numerous civic organizations. Nick was honored by the Oneida Chamber of Commerce as Man of the Year in 1974.

In Kenwood, Nick became one of the "Happiness Boys," the organizers of the Thanksgiving morning gathering at the Log Cabin, square dances in the Big Hall, the kids' Halloween party in the Mansion House cellar, and other Kenwood community events. For years, he was a regular at the Sunday afternoon Hearts games in the Mansion House lounge. Nick took up golf when he joined Oneida Ltd., and he became a fixture at the OCGC. He took daily walks in Kenwood and along the railroad tracks. Nick loved to socialize; his greatest joy was spending time with his family and friends.

Nick was a storyteller. His children grew up hearing about his youth in the Netherlands, his days at Cornell and in banking, and early married life in Ithaca and Kenwood. For Christmas 1998, Nick wrote his first verhaaltje—in Dutch, a story or tale—a recol-



Nick Vanderwall's first day at Oneida Ltd., with Jerry Wayland-Smith (right) whose position (Manager, Non-manufacturing Departments) he would assume (photo by Paul V. Noyes; courtesy of Pody Vanderwall).

lection of two memorable Christmases in the Netherlands. Written in longhand, it was addressed as a letter to his daughter Trine, but every member of his family received a copy. With that, a new tradition was born: the highlight of following Christmases was a new verhaaltje from Dad. In later years, he also wrote some as birthday gifts. In October 2011, Nick dictated what became his final verhaaltje, "How I met Gramma Pody," to Pody, and she distributed typed copies at Christmas 2011.

Nick is survived by Pody, his wife of 55 years, and four children, Susan J. Kuterka (John), Jacksonville, FL; Robin A. Vanderwall (Daniel Strobel), Sherrill; Dr. Dirk K. Vanderwall (Dr. Allison Willoughby), Kennett Square, PA, and Viola, ID; Trine L. Vanderwall (Eric Conklin), Haverford, PA; as well as six grandchildren, Carolyn (Yuvi Parihar) and Laura Strobel, Morgan and Madison Vanderwall, and Kit and Tate Conklin; his sister Tina J. Vanderwall and brother Edward Vanderwall (Linda), along with dear nieces and nephews in the U.S. and the Netherlands. Nick was predeceased by his brother John.



GIFTS TO THE OCMH COLLECTIONS

February 2011 through January 2012

Objects

- Quilt owned by Oneida Community member S.F. Smith, from Peggie Wood;
- Plaster bust of John Humphrey Noyes (1878) by Frank Bergmann, from Special Collections, Syracuse University Library;
- 8 drawings by Jerry Wayland-Smith (ca 1930-1974), from Jim Allen, Lang Hatcher, and Frank and Marie Perry;
- Scale model (2011) of the Oneida Community's Lazy Susan table, from Walt Lang;
- Ephemera from 1982 Silver Niblick tournament, from Dr. Herbert W. Stoughton;
- Two-ring chain swivel made by Oneida Community, Ltd. (ca. late 1890s), from Ed Knobloch;
- Ca. 70 items of tableware (mostly post-1950), from Nancy Gluck and Lang Hatcher;
- 39 pieces of Community China and 6 of Community Crystal (most 1920s-30s), from Nancy Gluck.
- About 40 historic photographs & postcards, from Lang Hatcher, Nancy Gluck, Nini Hatcher, Pody Vanderwall, and Patricia Hoffman;
- Misc. archival material and photocopied documents/ articles, from Nancy Gluck, Lang Hatcher, and Pody Vanderwall.
- Ca. 150 magazine ads (1901-70) & 7 sales brochures/ price schedules, from Nancy Gluck;
- 8 magazine ads (1927-86), from Geoff Noyes;
- Sales catalog for OCL game traps (ca. 1913), 2 portfolios of OCL advertising campaigns (1911, 1916), and a magazine ad (1941), from Lang Hatcher;

Maps & Plans

- Various maps and documentary material pertaining to Sunset Lake, from Don Lake and an anonymous donor;
- Colorized map of Sherrill (1907), from Michael Bedford (estate of Christopher Bedford);
- Plans of Sales Office (1963) and about 51 sheets of engineering diagrams for parts of machines to make silverware (1933-1965) and hollowware (1963-1965), from Betty Breckenridge;
- Materials lent to exhibit or copy by Frank Christopher, Mary Lou Hastings, Lang and Nini Hatcher, Paul Noyes, Jane Noyes and Kelly Rose, Frank and Marie Perry, Sara Orton, Pody Vanderwall, and Joe and Ellen Wayland-Smith.

Books, Documents, Photos, and Printed Matter

- Oneida Community printed label (1860s, color) for strawberries, from Steve Miller (see photo);
- Book of Psalms presented to Joseph Ackley by Oneida Community in 1865, from Lang Hatcher;
- 18 pamphlets printed by the Oneida Community and, later, by OC people and 32 cards with genealogical information, from an unknown donor;
- Issue of the *Circular* (1867), 11 issues of *The Community Jeweler* (1935-1940), and an OC-related pamphlet (ca. 1893), and 34 books, from Nancy Gluck;
- Two pamphlets (1906-07) and paperback novel (1896- see photo) by Frank Wayland-Smith, from Ellie Boland and Francie Wyland;
- Issue of the Munson-Williams-Proctor magazine (1981) about Kenneth Hayes Miller, from an anonymous donor;
- Promotional magazine for City of Oneida (1909) & placard for minstrel show in the Big Hall (1907), from Nini Hatcher.
- *Oneida Community Journals* (1987-2009), from Polly Held;
- Several volumes including about 70 new copies of *Old Mansion House Memories* and *The Days of My Youth* for sale in the bookstore, from Lang Hatcher;



Fruit label (ca. 1860s) printed in color for the Oneida Community by "Crump, N.Y."



Frank Wayland-Smith published this paperback novel (1896) about the Oneida Community under a pseudonym.

NEW AND RENEWED MEMBERS

(through January 31, 2012)

Benefactor: Mr. & Mrs. Barry Mandel, John Marcellus (In Memory of Joan Marcellus), Eric Noyes & Mimi Gendreau, Jane B. Noyes & Andy Ingalls, Sarah Wayland-Smith & Ramsey El Assal

Donor: Merry Leonard & Edward Pitts, Dr. & Mrs. N. Richard Reeve

Contributor: Carol & David Davenport, Douglas & Wauneta Kerr, Jeannette H. Noyes, Robert N. Sheldon, Paul & Karen Solenick (With Employer Match), Pody Vanderwall, Pete Viele, Robert & Linda Wayland-Smith, David & Carol White, Richard & Priscilla Wood

Associate: Richard & Joan Applebaum, Deborah Austin, Robert & Patricia Bloom, Whitman Bolles, Schiele & Heleene Brewer, Patrick Hahn & Susan Drummond, James & Lois Dunn, Richard Fenner, Katherine Garner, H. Ernest & Bobbie Hemphill, Ellen Kraly, Walter & Lois Lang, Amanda Larson & Jim O'Mahony, Gerald & Virginia Lyons, Kirsten Marshall, Susan & Steven McPherson, Eliot & Sara Orton, Jeffrey & Nancy Prowda, Michael & Betsey Ready, Joseph & Rebecca Rowbottom III, Ralph & Joann Stevens, Robin Vanderwall & Dan Strobel, John & Charlotte Tuttle, Bruce & Patricia Wayland-Smith, Paul & Judy Wayland-Smith, James & Barbara Yonai, David & Deirdre Stam, Terrin Munawet & Kathryn Stam (Gift from David & Deirdre Stam)

Family/Household: James & Vicky Allen, Michael & Ashley Allen, George & Nancy Allen, Mary Jo & Howard Astrachan, Daniel & Kimberly Austin (Gift from Scott Swayze), John & Mary Bailey, Jeffrey & Elizabeth Barnard, Nancy Cammann, Charlie & Sue Chambers, Ms. Myrtle Clark, Eugene & Judith Durso, William Boomer & Sally Fischbeck, Nick Dienel & Anne Herrick, Phil & Amy Hirschel (Gift from Trine Vanderwall & Eric Conklin), Dean & Margot Gyorgy (Gift from Cynthia Gyorgy), Mark & Diane Gyorgy (Gift from Cynthia Gyorgy), John & Elizabeth Kelly, Donald & Marilyn Kingsley,

John & Susan Kuterka, Thomas & Marjorie Laidman, Craig & Janice MacKown, Stanley & Rhoda Molin, John & Joan Nicholson, Alan & Josephine Noyes, P. Geoffrey & Kristi Noyes, Mary Perrone (Gift from David & Deirdre Stam), Mr. Richard J. Reeve (Gift from Dr. & Mrs. N. Richard Reeve), Neal & Kelly Rose, Howard & Keith Rubin (Gift from Edith Smith), Richard & Marianne Simberg, Jeffrey & Eileen Stone, Martha Straub, Yuvi Parihar & Carolyn Strobel (Gift from Nick & Pody Vanderwall as a Birthday Gift to Robin Vanderwall), Lance & Karen Stronk, Jay & Hermine Williams

Individual: Timothy Cumings, N. Gordon Gray, Cynthia Gyorgy, Polly Held, Christine Hoffman, (Gift from Patricia Hoffman), Patricia Hoffman, Marlyn McGary Klee, Edward Knobloch, Paul Minton, Eric Noyes (Gift from Alan & Josephine Noyes), Greg Noyes (Gift from Alan & Josephine Noyes), Sara Noyes (Gift from Alan & Josephine Noyes), Thomas Rich (Gift from Pody Vanderwall), Derek Rose, Edith Smith, Dirk Vanderwall & Allison Willoughby (Gift from Pody Vanderwall), Frances Wyland, Ruth Zounek

Business Partners: Alliance Bank, Sustaining Level, Bailey, Haskell & LaLonde, Sustaining Level, Gustafson & Co. Contributing Level, Oneida Savings Bank, Executive Level, Planned Results, Inc., Contributing Level



RECENT GIFTS TO OCMH

(through January 31, 2012)

General Operating Fund

George & Nancy Allen

James & Vicky Allen

John & Mary Bailey

Christine Bishop

(In Honor of Giles & Kate Wayland-Smith)

Robert & Patricia Bloom

S. John & Susan Campanie

Mr. Garry Coleman

Don & Cathy Cornue

Shirley Drummond

(In Memory of Pete & Berna Herrick)

Patrick Hahn & Susan Drummund

James & Lois Dunn

(In Memory of Paul & Berna Herrick)

Wilber & Christine Earl

(In Memory of Charlotte Earl Kast)

Estate of Jane Rich

*(To Support Cataloguing & Digitizing
Our Photography Collection)*

Estate of Jane Rich

Randy & Mary Anne Ericson

Robert Fogarty

Timothy & Susan Garner

James & Natalie Gustafson

(In Memory of Jeanne & Eugene Garner)

James & Natalie Gustafson

Cynthia Gyorgy

(In Memory of Robert Sanderson)

Kevin & Denise Hanlon

(In Honor of Jane Drummond Hanlon)

W. Donald & Jane Hanlon

(In Honor of Jane Drummond Hanlon)

Jeffrey Hatcher

Emily Herrick

*(In Memory of Crawford Herrick, Jr. as Xmas
Wishes to Leslie Herrick and Mr. & Mrs. Glenn
Kimball)*

Wanda Herrick

(In Memory of Ashley Herrick Allen)

Wanda Herrick

Patricia Hoffman

Roger & Jeanette Hoffman

(In Honor of Our Mothers)

Kenwood Benevolent Society

Douglas & Wauneta Kerr

Barbara Kershaw

(In Memory of Peg & Hack Fenner)

Ellen Kraly

Marie Magliocca

Mr. & Mrs. Barry Mandel

Kirsten Marshall

Mary Mero

Stanley & Rhoda Molin

(In Memory of James Orton)

Frank & Joyce Nemeti

Andy Ingalls & Jane Noyes

P. Geoffrey & Kristi Noyes

Eliot & Sara Orton

Planned Results, Inc.

Michael & Betsey Ready

Alex Reed

Neal & Kelly Rose

David & Deirdre Stam

Ann Raynsford & John Swift

Stuart & Judith Talbot

Edward Trach

Joseph & Carole Valesky

Pody Vanderwall

Barbara Walden

Marietta Walden

Tina Wayland-Smith & Greg Perkins

(Piano Tuning)

Art & Shirley Zimmer

In Memory of Nick Vanderwall

S. John & Susan Campanie

Katherine Garner

Cynthia Gyorgy

Walter & Lois Lang

Irene Metzger

Walter & Doris Miga

Stanley & Rhoda Molin

Paul & Judy Wayland-Smith

Cemetery

Geoffrey & Lois Ezell

Fisher Hicks

(His Tooth Fairy Money)

John & Susan Kuterka

(In Memory of Nick Vanderwall)

Beal & Barbara Marks

(In Memory of The Marks Family)

Pody Vanderwall

Lawns and Gardens

Patricia Beetle

(In memory of Jane Rich)

Bruce Burke

S. John & Susan Campanie

(In Honor of The Hatchers & Kathy Garner)

Anne Redfern & Graham Egerton

John M. Hatcher

(In Memory of Joann Sanderson Ladds)

Lang & Nini Hatcher

Cont'd. next page

(Sidewalk Repairs)

George Herder

(In Memory of Nick Vanderwall)

Kenwood Benevolent Society

Walter & Lois Lang

(In Honor of Kathy Garner)

Stanley & Rhoda Molin

(In Memory of Chet & Judy Burnham)

Jeffrey & Nancy Prowda

(In Memory of Nick Vanderwall & Cindy Colway)

Eugene & Carol Salerno

(In Memory of Lois M. Noble)

Pody Vanderwall

Eric Conklin & Trine Vanderwall

(In Memory of Nick Vanderwall)

Joe & Ellen Wayland-Smith

(In Memory of Nick Vanderwall)

Joe & Ellen Wayland-Smith

(In Memory of Jean Austin)

Museum Store

Kenwood Benevolent Society

(Printed window screens)

Library

Barbara Nurnberger

William & Janet Pasnau

Pody Vanderwall

JCK Braidings

Pody Vanderwall

Building Fund

Richard & Joan Applebaum

N. Gordon Gray

John M. Hatcher

(In Memory of Joann Sanderson Ladds)

Cleve & Mary MacKenzie

Thomas Hatch & Laura Wayland-Smith

(In Memory of Dard & Carol Wayland-Smith)

Education

Walter & Doris Miga

(Transportation Fund In Memory of Stewart Hill)

Grants

Greater Hudson Heritage Network

(Conservation of the Lincoln print)

NYSOA

(Toward Curator's Salary)

Sherrill-Kenwood Community Chest

(Transportation Fund)

The Gladys Kreible Delmas Foundation

(Inventory & Cataloging the OC Books)

The Howard & Bess Chapman

Charitable Corporation

(Snow blower)

Photography Research Center

Stanley & Rhoda Molin

(In memory of Sten Molin)

In-kind

Christine E. Hoffman

(Repair of hooked rug in JHN suite)

Yankee Ltd. / Cottontails

(Checkout counter and cash register for

Museum Store)

Ann Raynsford & John Swift

(Honey for Museum Store)

Joan Wilber

(Prints for Museum Store)



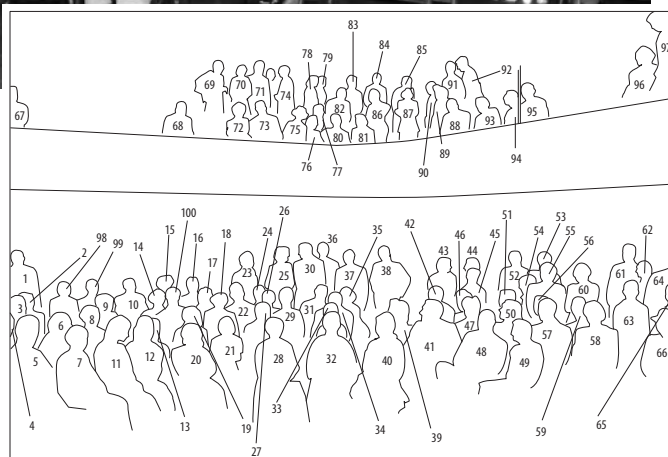
FROM THE PAST

Centennial Celebration, March 7, 1948 (identifications courtesy of Pody Vanderwall & Lang Hatcher)



1. Willard Morgan
2. Viola Skinner
3. Clifton Inslee
4. Lou Wayland-Smith
5. P.B. Noyes
6. Norma Wayland-Smith
7. Cornelia Wayland-Smith
8. Ruth Inslee
9. Florence Owen?
10. Stephen Leonard Sr.
11. Nola Paquette
12. Rhoda Rich
13. Delight Owen
14. Mary Noyes?
15. Julia Burnham
16. Chester Burnham Jr.
17. Kate Leonard O'Halloran?
18. Lillie Ackley
19. Hope Owen
20. Jane Anderson
21. Rhoda Burnham
22. Archie Beagle
23. Lucy Latham
24. Shirley Freeman
25. Charlotte Sewall
26. Mary Beagle
27. Margaret Kinsley
28. Jessie Paquette
29. Dorothy Barron
30. Richard Noyes
31. Dan Grey
32. Polly Noyes
33. Adelaide Ray
34. Jack Barron
35. Mrs. Dan Grey

36. Ned Sewall
37. Philip Lamb
38. Roy Morgan
39. Mildred Allen
40. Helen Kitendaugh
41. Henry Allen
42. James Raynsford
43. Eula Noyes
44. Marie Moench
45. Charles Trout Jr.
46. Anita Raynsford
47. Elizabeth Gradwell
48. John Cragin
49. Margaret Cragin
50. Mary Aiken
51. George Anderson
52. Gertrude Noyes
53. Eleanor Herrick
54. Chester Kitendaugh
55. Louise Kitendaugh
56. Marguerite Jones
57. Eugene Aiken
58. Eleanor Ross
59. Harry Jones
60. Jessie Milnes
61. Wells Rich
62. Jane Rich
63. Peter Burnham
64. Albert Noyes
65. Joseph Wayland-Smith
66. Hilda Noyes
67. Farnham Bowen
68. Paul Paquette
69. Helen Wyland
70. Mrs. Hopper?



71. Mr. Hopper?
72. Viola Bloom
73. Richard Bloom
74. Gordon Wyland?
75. Myrtle Clark
76. Mildred Molineux
77. Allan Simmons
78. Margaret Ballard
79. Jeanne Cragin
80. Howard Andrews
81. Vera Andrews
82. William Moench
83. Stephen Leonard Jr.
84. Bob Bloom?
85. Wilbur Earl
86. Florence Leonard
87. Barbara Smith?
88. Walter D. Edmonds
89. Peggy Fenner?

90. Barron Bedford?
91. Haskell Fenner
92. Eugene Garner?
93. Miriam Earl
94. Letty Sanderson
95. Dudley Sanderson
96. Prue Wayland-Smith?
97. Edith Kinsley
98. Mrs. Morgan
99. Mr. Morgan
100. Albert Ackley



Non-Profit Org.
U.S. Postage Paid
Permit No. 2
Sherrill, NY
13461

Forwarding Service Requested