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.

Send correspondence to: Oneida Community Mansion House
170 Kenwood Avenue
Oneida, New York 13421
Telephone: 315-363-0745
E-mail: ocmh@oneidacommunity.org

TABLE OF CONTENTS
Letter From the Executive Director .................................................................1
Private Party For Biggest Facility Rental To Date ........................................2
Update On the Sales Office ........................................................................3
From the Collection - Recent Donations ....................................................4
Back Home For Keeps ..................................................................................5
Three Hundred Tours and Still Counting .................................................6
New Exhibit, Complex Lives, Opening in June ..........................................7
Oneida Community Cemetery: A Family Treasure ....................................7
A Taste of Heaven on Earth: Harnessing the Energies of Love ..................8
Mansion House Music Series ......................................................................17
New and Renewed Members and Donors .................................................18
Gifts to the Operating/Annual Fund .........................................................19
Save the Roof Campaign ..........................................................................19
Homecoming Weekend Plans .......................................................................Inside Back Cover

ON THE COVER
“The Singing Lesson,” photo by Harold K. Noyes, circa mid-1890s. Identified in the photo are Shirley Freeman, Lotta Cragin, Lena Gregg, Albert Kinsley and one unknown. We wanted to share this photo from his photo series on scenes of childhood in the 1890s. In these photos, Noyes depicted a self-contained, good-natured world of children in perpetual Kenwood summer.

OCMH OFFICERS
Jonathan Pawlika, Chair
Wilber Allen, Vice Chair
Mark Strong, CPA, Treasurer
James Trevvett, Secretary

TRUSTEES
Jonathan Pawlika
Wilber Allen
Mark Strong
Jamie Trevvett
Susan Belasco, PhD
Sarah Wayland-Smith
Robert Fogarty, PhD
Jeff Garner
Amy Gebhardt
Ellen Wayland-Smith
Tina Wayland-Smith, Esq.

EDITOR
Catherine Cornue

JOURNAL DESIGN & LAYOUT
Don Cornue

OCMH STAFF
Christine Hall O’Neil, Executive Director
Tracy Walker, Assistant to the Director
Michael Colmey, Director of Buildings & Grounds
John Raynsford, Director of Finance
Maria Skinner, Director of Operations
Abigail Lawton, Curator of Collections
Jarrett Zeman, Education Coordinator

All contents © 2020,
Oneida Community Mansion House
“Community” is central to all we do at OCMH. It not only informs what we interpret, it guides how we operate. The coronavirus pandemic has presented us with unique challenges: how to protect, foster and celebrate community at a time when we must physically distance ourselves. While we seek antidotes to the crisis, our thoughts are with all those experiencing extreme physical, mental and economic challenges.

It’s hard to imagine how much COVID-19 will disrupt life and change the world. As I write this, we have closed the Mansion House, museum and inn to all visitors until further notice. We have minimized the number of people on site in order to protect the residents, staff, building, collections and the organization. Board and staff work and meet remotely when possible to carry on the mission of OCMH. We are exploring effective ways to engage with you virtually and keep you updated on the Community past and present.

Even before the virus, much of our work for the last 6 months has occurred behind the scenes. The Board of Trustees has met monthly for intensive planning sessions in addition to regular Board and Committee meetings. We continue to consult with experts seeking the best solutions to protect the Mansion House and sustain the mission into the future. We ask your patience and understanding as we continue these efforts and will strive to keep you updated on the progress.

OCMH has been assiduously seeking funding opportunities. Late in 2019, OCMH was awarded a NYS preservation grant via the Regional Economic Development Council and New York State Office of Parks, Recreation and Historic Preservation. This $600,000 grant award was the result of a year and a half of meetings and advocacy. Scores of individuals wrote wonderful letters of support helping demonstrate the Mansion House’s significance to the area. The grant award will support a critical $1.4M water mitigation project. This reimbursable grant requires OCMH supply a $800,000 match—funding we are in the process of seeking.

Thanks to so many of you who have already supported this project via the Save the Roof campaign! Some annual pledges come in monthly credit card installments and some in paper checks—but all are lasting investments in the exceptional design of the Mansion House and in the mission of OCMH.

The water mitigation project funding will require months of preparation meeting the State’s guidelines but also comes with the expertise and guidance of their Historic Preservation Office. The work will counteract the insidious damage water has done to the building and help move water away from the historic structure so other needed repairs can take place. As one expert explained: buildings are built from the bottom up but must be repaired from the top down. Such will be the case with the Mansion House.

Abigail Lawton, Curator of Collections, applied for and received a Humanities New York grant to help support her work highlighting the story of Oneida Community women: Complex Lives. The importance of the contribution of the Oneida Community to women’s history was emphasized last November when OCMH organized a panel on dress reform for the NYS Women’s Rights Conference. Along with historians from across the state, Abigail discussed the forms of 19th century women’s dress that broke with Victorian traditions and reaffirmed that Oneida Community women’s dress reform predated the well-known “Bloomer” costume. We celebrate the Oneida Community’s gender rights efforts with the opening of this exhibit later in the year.

A donation from Sherrill Community Chest will help fund the research and organization of the sizeable Oneida Ltd. collection retrieved from the Sales Office during Pat Hoffman and Tony Wonderley’s tenure. The collection can better inform those attending the Mansion House/Factory Tours—the popular tour offered in conjunction with Sherrill Manufacturing. The work will support OCMH’s interpretive focus in 2021: people’s connection to and memories of Oneida Ltd. and its impact on the region.

New times require new tools, techniques and strategies. While all programs, tours and concerts are on hold, the staff is busy shifting gears to better serve OCMH. Reviews and updates to OCMH systems continues including a new contact database, a review of the collections storage, and a new social media campaign on Facebook and Instagram. We have been busy updating the website—with the generous help and expertise of Laura Hatch—to align with new cyber security needs. Please check our Facebook, Instagram page and website in the coming weeks for an opportunity to sign up for email updates if you do not already receive them.

How this crisis will change our world is yet unknown. Will we yearn for more connection, search for answers in the past, find comfort in our shared history, strive toward utopian ideals? Will people lean towards authentic experiences, community and simplicity? The Oneida Community provides countless examples for society to explore at this time in particular. We will work to be a part of that solution.
Our biggest facility rental yet, OCMH was the chosen venue to 230 Air Force National Guard officers, along with their spouses & guests this past January, for their annual awards ceremony and cocktail reception.

Dressed in their military “blues”, the officers & guests gathered in the Big Hall for their awards ceremony. What a sight it was to see this grand room, filled with so many first time visiting guests! Afterwards, the celebration reception took place in the Lounge, dining room, bar and Oneida room. The reception was catered by the distinguished Chateau On the Lake, from Bolton Landing, Lake George, a collaboration made possible through long time Chateau pastry chef and employee, Andrea Maranville, owner of Silver City Baking Co. Andrea currently leases and operates her wholesale bakery from the OCMH kitchen. Together Andrea & Chateau On the Lake offered a wonderful display of heavy hors d’oeuvres, carving stations and decadent desserts to the private event.

The evening also allowed guests, for the first time during a facility rental, to explore the Mansion House museum spaces throughout the evening. The highlight was basement tours led by our Building & Grounds Director, Mike Colmey. All of our guest rooms were also rented for the night to award recipients, which gave several guests the full experience of what it’s like to stay overnight in a National Historic Landmark. Overall it was a wonderful experience for both the NYANG and OCMH staff and docents, who were all on deck to lend a hand in making the evening an outstanding success.
UPDATE ON THE SALES OFFICE

Jody Hicks

During the past few months there has been a lot of activity over at the Sales Office. In addition to the construction of 6 apartments, we have repaired and replaced more roofs and roof drains. We have rebuilt some chimneys and repaired some of the masonry, including the front steps, so prom goers are no longer risking their lives for a few good photographs.

The apartments are set to be complete this Spring and should be move-in ready very soon. They are all about 1000 square feet with two bedrooms and two bathrooms. Each unit has its own washer and dryer in the master bathroom and a walk-in closet.

With Madison County Courts having returned to Wampsville, we have a lot of newly renovated office space available. We could accommodate companies needing up to 25,000 square feet of space as well as much smaller office suites. We also updated the old Finance wing as a co-working space for individuals needing a single office.

The old light industrial area has been converted into a workout space with treadmills, stair climbers, stationary bikes and universal weight machine. This space is available to anybody who lives or works in the building.

The building is starting to take on a new life, with new businesses and new tenants. In addition to FPM, an environmental remediation company and BJK Photos, a photography company specializing in school and sports photos, there are companies specializing in health and self-care. Bloom Yoga offers yoga, belly dancing and meditation; Natural Alternatives Beauty and Wellness offers facials, massage and acupuncture. Two beauty salons have recently opened their doors in the building: MC Hair and Hair Systems. We are also very excited to have a new business in the Blue Room. The Tot Spot and Play Center & Café has opened providing a place for parents and caregivers to bring children to play while they can enjoy a cup of coffee and conversation with other parents. They look forward to reopening when the coast is clear!

It is nice to see the building alive again. You can walk down the halls and hear people talking and laughing, you go into the cafeteria and see people eating lunch together. There are lights on in the evenings and people working out in the mornings. We hope the future brings more tenants and possibly a few more apartments and we appreciate all the positive feedback. If you have any questions, please reach out: my phone number is 315-663-1850.

The Tot Spot, Play Center & Café is a wonderful playroom for little ones to come and explore. Activities for various ages are available, including a grocery store, construction shop and toys with wheels, plus much more.
Donations to collections, or “gifts-in-kind” as they’re known in the biz, are integral to the survival of museums. Not only do they allow museums to collect artifacts we might not otherwise be able to acquire, they also offer a channel for the public to contribute to our story, by sharing an outside perspective and personal knowledge along with the pieces they give us. The stories behind these artifacts can be just as important (if not more) than the pieces themselves, and our donors play an essential role by bringing us their stories and expertise. They help us learn more about our communities, as they are today and the history that has shaped them. Because history is not set in stone, our understanding of it, and its impact, evolves over time. Our donors, along with our members and visitors, help keep us informed and connected to the themes and issues that matter to our communities today. We promise to act as stewards, preserving and interpreting our donors’ gifts and stories. Here are a few recent gifts to OCMH and the stories they’ve allowed us to tell.

It was during this time that he met his wife, Mary E. Mason, a fellow commercial traveler for O.C.L. They married in 1911 and, together, worked as exhibitors for O.C.L. at the Hardware Exposition in St. Louis, MO in 1913. Sadly, their time together was cut short when Frank passed away in December of that year, at the age of 46. Mary continued to work for O.C.L. as a commercial traveler for another 20 years, until she retired around 1934. She passed away in 1971, near her 100th birthday. They are both buried at the Glenwood Cemetery in Oneida.

Frank H. Primo’s trade convention badges, a gift from Ole Pedersen of Canastota.

Born and raised in Vernon, NY, Frank H. Primo worked for Oneida Community, Ltd. most of his adult life. Starting around 1895, when he was about 29 years old, he was employed first as a bookkeeper and clerk at the trap factory. By the mid-1900s he had been promoted to the position of travelling salesman and in this role he attended trade show conventions around the country. The two badges shown here, a recent gift from donor Ole Pedersen of Canastota, are souvenirs of Frank’s travels to hardware conventions in Milwaukee, WI in 1907 and Cleveland, OH in 1912.

Mimi Gendreau and Eric Noyes (left), with Jonathan Pawlika, OCMH Board Chair (right) displaying the items they gifted to OCMH on their trip to the Mansion House in June 2019.

The items gifted to us by Mimi Gendreau and Eric Noyes speak directly to the legacy of the Oneida Community. Both the sketch and tea service shown here were gifted to Eric by his mother, Lily Noyes. The tea service, a Sheffield Melon design reproduction by Community Silversmiths, was purchased by Lily in the mid-20th century and passed down to her son. The sketch by artist Kenneth Hayes Miller originally belonged to Eric’s father, John R. Noyes. After John’s death in 1956, and Eric and Mimi’s marriage in 1997, Lily gifted it to them, continuing the family legacy. Hayes Miller, like the Noyes’, was a descendant of the Oneida Community, and Eric and Mimi see donating these items to the Mansion House as a way of preserving their legacy while also keeping them in the family.
Back Home for Keeps, is arguably one of Oneida, Ltd.’s most successful and recognizable ad campaigns. During World War II, O.L. suspended its production and sale of flatware and converted their factories to manufacture products for the war effort. But they knew that they couldn’t let the public forget about Community Plate during these years, and that’s when Jean Wade Rindlaub stepped in. Rindlaub began working at the advertising company Batten, Barton, Durstine & Osborn (BBDO) in 1930 as a copywriter in the trade and industry department. But it was when she moved to the consumer department that Rindlaub wrote and supervised some of the most memorable and effective ad campaigns of the era, including work for General Mills, Campbell’s Soup, and Back Home for Keeps for O.L. The series of 21 ads ran from September 1943 through December 1945 and was extremely successful. The bright, colorful illustrations, with their romantic, patriotic, and hopeful promise of a return to normalcy once the war was over led to hundreds of thousands of requests for reprints. Dreamy girls pinned them up in their bedrooms, and homesick soldiers pinned them up in their barracks. Fan clubs were formed, and a romantic ballad called “Back Home for Keeps,” was composed by Carmen Lombardo. It’s little wonder that following this success Rindlaub was promoted to vice president and copy group head at BBDO in 1945, becoming one of the first women to enter upper management in an ad agency. She followed up this accomplishment in 1954 when she became the first female member of BBDO’s board of directors - the first female member of any ad agency’s board, ever. After retiring in 1964 Rindlaub did civic work with government councils, charity work, and consulting. And in 1990, a year before her death, she was elected to the Advertising Hall of Fame, the fifth woman ever to be honored this way.

Below are copies of the ads on display in the photo of Rindlaub’s focus group (a gift from Allan Andrade).
I’ve had many interesting experiences as a docent at the Oneida Community Mansion House, including the time I started a tour outside the Orientation Room by ducking as two bats swooped down the main staircase and over our heads. Fortunately, the tourees were old friends of mine, who good-naturedly joined me in gingerly entering each additional room, checking for hanging or flying things.

I became interested in volunteering at the OCMH in 2006 after a presentation by Pody Vanderwall. I bought lots of books, read and underlined them all, and shadowed the veteran guides in preparation. One of my first tours consisted of a solo male college student, required to take the tour for his course at OCC. Afterward I thought, “If I can explain complex marriage to him and survive, I can do anything!”

Through the years, I’ve been blessed to meet over two thousand tourees. Almost all of them were motivated by curiosity about the unique story of the Oneida Community. Many were history buffs, some academics. I had the honor of guiding Christopher Jennings for over two hours three years before his book *Paradise Now* was published. Don’t think I wasn’t a little nervous about what I could offer him, a utopian scholar!

As a retired high school English teacher (31 years “in the trenches”), I especially enjoy the high school students who come as part of their American history coursework. They are refreshingly open-minded and eager to hear the full OC story beyond their brief textbook summary. Another of my favorites is the annual Behind the Scenes tour, which offers an exciting glimpse of the “nooks and crannies” not seen on the standard tour.

It’s especially rewarding to end any tour hearing the admiration and awe visitors express at the accomplishments of the Bible Communists and their Oneida Community Limited descendants. We may have some lively discussions of the more controversial OC beliefs and practices, but tourees do not fail to acknowledge how much the group “got right.”

I believe that I have the ideal volunteer job. Hours are very flexible, allowing for trips my husband and I might take or craft shows we might be committed to. (He sells nature photography and I make beaded bracelets and earrings.) I can volunteer several days a month or none, depending on our calendar. Plus I get to work with interested and interesting tourees, who, unlike my “captive audience” of former students, actually pay to hear what I have to say.

I have also had the privilege of associating with a group of bright, enthusiastic colleagues, who continue to offer me new information and perspectives. And, of course, the selfless staff of the OCMH, past and present, has been to a person welcoming and appreciative every time I’ve shown up to volunteer.

At my first docent meeting, having done my reading and aware of some of the more unorthodox OC ideas, I asked the longtime guides, “How much of this material do you present on tours?” “Why, all of it,” was the response. Now that sounded like a place I wanted to be associated with—and 300 tours later, I’m still proud to wear my Mansion House nametag.

FACTORY TOURS

On Friday, March 6, the Oneida Community Mansion House and Liberty Tabletop reprised the popular, two-part Mansion/Factory tour. The tour started with a brief stop at the Oneida Community Mansion House, where visitors learned about the Community’s history of industry and innovation.

Then, visitors went to the former Oneida Ltd. factory, now the home of Sherrill Manufacturing and Liberty Tabletop, for a behind-the-scenes look at how silverware goes from metal coil to finished product. Did you miss out? The Mansion/Factory tour will be held again when we feel the COVID-19 situation is resolved and it is safe to reopen for tours. Check the Mansion House’s Facebook page or go to oneidacommunity.org for more details.

Mary Jo Astrachan & Guests, 11/29/2019
ONEIDA COMMUNITY CEMETERY: A FAMILY TREASURE
Kelly Rose

Burial grounds are, by nature, tranquil places. The Oneida Community Cemetery is no exception. While it is a popular destination for leisurely strolls and a haven for errant golf balls, our cemetery is generally pretty quiet. The past year, however, was marked by an increased level of activity. Sue Garner Campanie organized a long-overdue “bee” of local volunteers in May to clean up and remove decaying leaves, acorns, and debris left by the previous winter winds and freezing temperatures.

In July the Cemetery Committee, made up of Community descendants and a consultant, held its annual business meeting at Lang Hatcher’s house. The Committee authorized the repair of damaged gravestones in the historic section of the cemetery where there are no longer family members to underwrite the costs. It voted to retain Brian Leach, a Sherrill landscaper who has maintained the grounds for years. Mr. Leach mowed the property several times throughout the summer and fall and consistently gave the cemetery extra attention when burial ceremonies were scheduled. The Committee also authorized the removal of two large and damaged trees on the property but it awaits proper ground conditions, firm enough to withstand heavy tree removal equipment, before these projects can take place.

Tours of the cemetery conducted by OCMH staff members have become increasingly popular. The most recent tour was led by Tracy Walker from the Mansion House staff. Tracy reported that the event drew many visitors, was well received, and, as an added bonus, the weather on that October day was ideal.

Finally, rather than the usual two or three burials per year, there were at least five in 2019. There was a military burial in the fall, the first of its kind in recent memory. Community descendant Beal Marks was honored by the Navy with a flag presentation, a bugler playing Taps, and a color guard sent by the local VFW. Most of the burials this past year were those of descendants who have not lived in the Kenwood area for decades and in some cases have never resided in the area.

It is worth noting that Oneida Community Cemetery is open to the cremation burials of all OC descendants and their spouses, regardless of where they live. However, due to limited space on the grounds, the Committee asks families who are interested in OC Cemetery burials to state their plans, including specific burial locations, in writing to: Kelly Rose, 717 West Hamilton Ave, Sherrill, NY 13461 or email her at kellynrose@gmail.com. A final decision on location will be made jointly between the family and the Committee.

While not required, many families have chosen to “pre-pay” the $500 (per cremation burial) fee once their plans have been determined. This fee covers the plot only and there likely will be a future cost for the opening and closing of the grave itself. Those who choose to pay in advance may send their checks, payable to Oneida Community Cemetery, to Polly Held, Treasurer, 117 The Vineyard, Rear Apartment, Oneida, NY 13421.

OCMH is excited to announce an upcoming exhibit - Complex Lives: Women of the Oneida Community. Comparing the lives of women and girls in the OC to their contemporaries in mainstream society, as well as their male counterparts within the Community, this exhibition will contextualize their experiences using the primary source writings of multiple Community women to illustrate each topic. It will also connect the reforms at Oneida to the contemporary Women’s Rights Movement by looking at their shared goals to achieve better education, bodily autonomy, sexual freedom, reproductive rights, the right to work, and dress reform for women. By highlighting issues that were at the heart of the Women’s Rights Movement, which are still relevant issues affecting the lives of women today, we hope to better understand how Women’s Rights activists and the OC struggled to address these inequalities, what has been achieved during the past 150+ years, and how far we still have to go. This multi-faceted exhibition will consist of six displays focused on the topics of dress reform, education, work, sex and bodily autonomy, women in leadership, and post-Community life. These displays will be installed in different locations throughout the museum, opening in phases with the first display, Dress Reform, hopefully opening later this year. This exhibit was funded in part by Humanities New York with support from the National Endowment for the Humanities. Keep an eye on our website and social media for updates on the opening and events related to this exhibit!
As I researched the Community’s original documents, thinking of a title for my upcoming book that might fully capture the unique and wondrous Oneida Community, it came to me—it was a taste of heaven on Earth. The members of that large family loved one another, even in their thoughts. “It is a miracle to us!” they themselves exclaimed. Three hundred people genuinely sought purity of heart in all their thoughts, words, and actions. Looking deeply into Noyes’s communities, we come to understand every aspect of this grand experiment through the writings of human beings at a high state of spiritual development. “Describe your book in seven words,” my publisher said. That was easy—Establishing the Kingdom of Heaven on Earth.

“The founders of this Community studied the 1st letter to the Corinthians, chapter 13, almost exclusively for a year,” my great grandfather John Humphrey Noyes shared at the Evening Meeting. They shared and dialogued with younger and newer members about the true reason for their existence and success. Member William Hinds added, “That chapter was printed on placards and pasted on our doors: ‘Love is patient and kind; love envieth not; love is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the truth. It neither gives nor takes offense.’”

“This unobtrusive spiritual quality is what is needed for a cure of the world’s miseries,” Noyes said. “Whoever has looked into the world reflectively, knows that selfishness engendering jealously and strife is the most universal and inveterate malady. With charity the world might be a very comfortable Paradise, though its external institutions should remain unchanged; without it, the most perfect organization can only be a well-disciplined Bedlam.”

Receptivity to God was Noyes’s central value and the Community’s North Star. With short Home-Talks most evenings, Noyes taught members how to receive God into consciousness. “I live, yet not I, but Christ in me,” said the Apostle Paul, and the Community’s fundamental teaching was to identify with this living reality. “Let everyone go home into one’s heart many times a day, and seek to know God for oneself. When we have learned to do that, we can pass unhurt through the wreck of matter and the crash of worlds. Dwell deep.” By receiving wisdom directly from the source, selfishness is purged from the soul. The loving heart is the one essential for living in peace and harmony with all and for establishing the kingdom of heaven on earth.

George Washington Noyes, JHN’s younger brother and my other maternal great grandfather, put it this way: “We cannot do without love, but we can do without everything else. We can live on brown bread and cold water with love. Love is the star of heaven in our souls, which only becomes the brighter. Let us be contented with love, seek it and drop everything else in the pursuit. Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. We need not think we must work it out for ourselves; it is Christ in us. We are truly one—our everlasting and growing destiny is unity. Our separation is only outward, apparent, and temporary; the stronger reality is that we are members one of another.”

“A visitor remarked that he could see how two or three could agree about one or two things; but how two or three hundred could agree on all essential points was a mystery to him,” William Kelly reminisced. “He said he’d sooner undertake to govern a State than to govern two or three hundred people!”
By probing John Humphrey Noyes’s formative period, we see how he gained rare and hard earned wisdom. A Phi Beta Kappa graduate of Dartmouth and the first son of a prosperous family with every opportunity for worldly success, Noyes embarked on study and practice of the law. His mother strongly urged him to come home to a four-day revival. He considered religion irrelevant but was wary of the emotional danger of conversion—even level-headed businessmen, physicians, and lawyers had fallen! It was 1831, the height of the Second Great Awakening in the Northeast United States; itinerant evangelists brought about radical changes in people and places. To please Polly he arranged to come, but assured her that she’d be disappointed. He surprised himself by his thoughts following the revival—suddenly the acquisition of money and the desire for prestige seemed like the eagerness of children for toys and trifles. What could be more important than truly understanding the great concepts of the Bible? He abandoned his legal career to learn Hebrew for entrance to Andover Theological Society.

Noyes was very disappointed that many Andover students were pursuing only “a safe and tame livelihood,” while this twenty-year-old desired an education of the heart that leads to a changed life. He joined an Andover society of serious students planning to be missionaries, The Brethren, who practiced group criticism of each member’s character and personality to improve spiritually. He also became an acute observer and critic of his mind and emotions at Andover. His assessment of his own interior life was scathing as he refused to settle for human shortcomings that most people take for granted as inevitable, if they think about it at all. He devoted hours daily in study and silent openness to God, and attempted to practice the benevolence of Jesus in all relationships, grieving at failures.

His noble aspirations bore fruit two and a half years later in an experience that he characterized as God’s cleansing of the heart, a life-changing metanoia that fundamentally altered his destiny. He experienced God’s spirit as a living reality and realized that the purpose of human life is to learn to hear this internal teacher. He now understood the meaning of love: that love of God, mankind, and self—one state of being—is the lasting foundation for contentment and peacefulness. His single desire was to publish his insights and spiritual experience, the discovery that God’s love is free, accessible, and abundant, and that the spirit of Christ within can be discerned, purifying the heart and obliterating sin. He determined to be a young convert forever. “We must see ourselves and others as we are in our innermost essence—immortal spirits and sharers of this common life, never as conflicting and destructive egos.” After his glimpse of the Divine, Noyes conveyed that “there is infinite depth and mystery in every person and in everything, if we only have discernment to see it. Everything that exists will be to us a shrine of the mystery of God. Divine love is within all, and accessible to all, and is the basis for human happiness and fulfillment.”

Noyes disbelieved in conventional marriage and wrote about his reasons in 1837. He and Harriet Holton married in 1838 with the understanding that the union would be as Noyes defined it. “I only expect to be placed in a situation where I can enjoy your society and instruction,” Harriet replied. They bought a printing press, started a Bible study, built a house in Putney, Vermont, and wanted a family. “In the next six years, my wife went through the agonies of five births,” John wrote. “Four were premature and only one child lived.” Theodore was born on July 26, 1841, after the beginning of the Putney Community. Refusing to put her through further suffering, he chose to live in chastity; with admirable scientific detachment he examined all phases of sexuality for two years to determine his capacities. He discovered that sexuality has distinct social and procreative purposes and that male continence is the satisfactory answer to end unplanned pregnancies. “Propagation and sexual passion are matters fully within the province of the will—subject to enlightened control,” Noyes affirmed. “This opens a new era in human progress, the key to an improved state of society. Human nature does not reach its normal condition until it is the temple of the Holy Spirit, filled with all the fullness of God. A nervous system in that condition can bear a weight not only of suffering but of glory. The ultimate way to escape nervous injury will be found not in the direction of abstinence from excitement, but in the toning of the nervous system to the divine standard of health.” A correspondent wrote, “There must be self-denial somewhere; you impose the very least.” Sexuality became satisfying to his wife and both discovered this new relationship to be a portal to spiritual experience.

Through his publications, he urged the conventional church to teach power over sin for humanity’s full development. Inspiration from God is the natural, healthy condition of the race, he insisted, that for which human nature was designed. The uninspired state is a diseased, abnormal condition. His God-directed life enabled Noyes to speak with authority, inspiring the permanent loyalty of nearly three hundred educated, skilled men and women; his communities developed naturally as people gravitated to him, leaving their well-settled lives to begin a radically new way of living. Noyes’s nine-year Putney Community

Cont’d. next page
(1838-1847) laid a strong foundation for Oneida Community’s enduring success. On February 26, 1844, Noyes, his brother George, John Miller, and John Skinner formed a Contract of Partnership whereby all property of every kind was to be held as the property of the Corporation. “With a mighty hand, and marvellous wisdom, God has gathered us together here. We have cut our way through the isolation and selfishness in which the mass of men exist; separate household interests and property exclusiveness have come to an end with us. Before heaven and earth, we trample underfoot the domestic and pecuniary fashions of the world.”

Love for the truth and love for one another had been nurtured and strengthened at Putney until it could bear any strain. Their discipleship prepared them for instituting the Mutual Criticism system in 1846. Any person could offer himself for criticism and his character became the subject of special scrutiny by all Association members until the next meeting, when the assessment took place. Each member in turn specified frankly everything objectionable in his character and conduct. Any soreness from the operation was removed at the succeeding meeting by giving the patient a round of commendations. This open and kindly criticism became so attractive by its good results that every member of the Putney Association submitted to it in the winter of 1846-47.

“The improvement that has been made among us is so palpable and universal that I cannot forbear acknowledging it,” John’s sister Harriet Skinner wrote in the Spiritual Magazine. “There has been among us a marked increase of union, the ripened fruit of influences that have been operating for years—producing a healthy community of feeling and interest and the true harmony of love. To dissolve and remove the hard shell of selfishness and prejudice that encases persons in the world and keeps everyone isolated from his neighbor requires a miracle, and nothing less. It is a disease, a sort of spiritual ossification, which mere reorganizations of society may ameliorate, but cannot cure. There has been a mutual enlargement of heart, and a throwing of sympathy and interests into a common stock. The length of time that has been required for the development of our present union assures us of its origin and value. We know in our souls that it is not transient in its nature, that we’ve grown into it through a long course of discipline, and that time will but confirm and extend the brotherly love that exists.”

Complex Marriage was precipitated by Harriet Noyes receiving a letter from George Cragin, an early Putney Community member, signed: “I love you as a sister in Christ.” Pleased by this, she immediately showed the letter to Noyes—no secrets existed in this loving large family, married in all ways except sexually. Radical openness was always a central feature of Noyes’s communities. Discussion with the eight senior members began about managing possible closer relationships. After years of working, studying, praying, playing, and raising children together, sharing all things, enlarging the simple form of marriage to the complex form of it was as natural an evolution as any of their other shared experiences. These highly evolved people most valued a pure interior life, and no change would occur until all were spiritually satisfied that nothing in any way felt wrong. A Taste of Heaven on Earth describes the variety of reactions of the local citizenry and why they had to move.

The Putney Community made a massive move from civilized southern Vermont to the Central New York rural wilderness, the former settlement of the Iroquois Tribe. A small Perfectionist Community was developing there, those who read Noyes’s publications, and they invited the Putney Community to join them. The first group to arrive took possession of a log hut, one room fifteen feet square on the ground floor with a huge fireplace. Under the low roof was a sleeping chamber where tall folks could not stand erect except directly under the ridge-pole. A small hole under the ground floor was called a cellar, and a lean-to was a wood house. They needed more beds. Determined to keep wants small and to make rather than purchase items, they produced furniture entirely of the basswood boards on hand and were surprised at their ingenuity.

A long-lasting utopian community was born. Noyes held that the chain of evils that holds humanity in ruins is first and primarily a breach with God; second, a disruption of the sexes involving a special curse on women; and third, oppressive labor, bearing especially on men. “I have settled it in my heart as a sober matter of fact that the business of life is to seek first the Kingdom of God and his righteousness,” Noyes stated on November 14, 1849. “I stand on this platform at all hazards, and get others to do the same as fast as I can. All relationships must come in their true order, the order of things in the kingdom of heaven. Sincerely seeking to know and do God’s will in every endeavor and thought must precede any attempt to establish right relationship between the sexes. The three grand pillars of the kingdom of God on earth are fundamental human rights: first, the right of man to be governed by God and to live in the social state of heaven; second, the right of woman to experience her sexual nature by attraction instead of by law and routine, and to bear children only when she chooses; third, the right of all to diminish the labors and increase the advantages of life by association.”
A Taste of Heaven explores many facets of Complex Marriage and what members felt about it. Because a Community elder was always consulted when one desired a relationship with another, this marriage of all, to all, was fully transparent to Community leaders. Complex Marriage was the marriage of each man to each woman with everything that implies, caring for the well-being of all in every aspect of life. This unique experiment was possible due to Noyes’s two-year study of sexuality and the strict practice of Male Continence, which he and others had mastered. From 1846 at Putney to 1879 at Oneida, all Community men practiced this discipline in an open system that little resembled Free Love or conventional marriage behind closed doors.

“It belongs to human destiny to get full possession of oneself,” George Washington Noyes contributed interestingly to his brother’s studies of sexuality. “The power of a man’s will over his own body is a circle of power interior to, and therefore more important than, his power over external nature. His body with its various faculties and functions is the set of tools with which he enters universal nature’s vast workshop, and he must gain mastery of those tools. A desire, a thought, or a motivation arises in the mind or in the emotions with an energy that is smaller than the smallest of seeds. It is not realized at its origin but only after it develops somewhat, and it becomes more difficult to control, suppress, or eliminate. If one cannot perceive the early stages of a desire or an idea, and realizes these only when they become well-developed, one may lose voluntary control over desires and have to submit. Investigation and experience are now ready to demonstrate the power of the will over what have been considered the involuntary processes of the body. The mind can take control of them to a great extent, and while not yet shown to what extent, neither is it apparent that there are any limits whatever.”

“I have been a lawyer with quite a range of experience, and a school teacher and a preacher. Nowhere else have I seen among men and women real chastity in word and act and bearing—the modesty, delicacy, and genuine refinement—that I have seen in the Oneida Community,” wrote a later member, James Towner. “The question is: what sort of a sexual character does its teaching tend to form? Is it to lasciviousness or to chastity, to animal indulgence, or to rational restraint? What is its influence? In my judgment, the Oneida Community is not only immensely above ordinary society, even the best of it, but it has enabled me to overcome passion and lust to an extent I often longed for but was never able to attain. I have visited you three times since 1866, remaining twelve, fourteen and twenty days, and have been treated almost as a member of the family… the baptism I then received was a baptism of the spirit. My life began to change; I soon adopted the practice of Male Continence and have never swerved from it since.”

“We are in exquisite rapport, even reaching new heights this afternoon,” a woman wrote in another account. “Is this special love?” he asked. “It is special, yes, but not exclusive,” I answered; “there’s a difference.” It is a romance that we both recognize as a gift from God. . . . I know that Jamie is a universal lover. I have no thought of appropriating to myself his affection.

“How do you know that it is impossible for all to be married to all?” asked Theodore Noyes, a medical doctor trained at Yale, who studied male continence. “There are men in the Community who have talents for social music and ought to be glorious distributors of God’s love… There are women who can and should love the whole Community but whose husbands are jealous and grumbling if their wives pay a cent to anyone but themselves.”

“The great characteristic of our times is in the utilization of power—water, steam, air, fire, electricity and magnetism were known to the ancients but they left them as wild lawless giants of whom it was necessary to respect and beware,” wrote George Washington Noyes. “Human association is also a power; in Community it is a great agent of social, moral, and material progress. One more element of power is that of amative passion, the magnetic bond between the sexes, whose utilization may be said to have scarcely begun. Here is a force, broad as humanity, always active, a ten-thousand-Niagara power, surging down in a current parallel with existence, waiting to be put to use. It runs as yet in the channel of mere nature, a channel bounded by fear and shame and selfishness. Society dreads its untamed outbreaks, and tries to curb it by law; but whether within bounds, or out of bounds, still it flows, irresistible, irressponsible, infinite, and mainly without use. The cobble-dam by which marriage contrives to divert a little of its power to the amelioration of character during courtship is soon over, and it resumes its old, habitual channel. The question now presses, Shall this power be utilized? Shall its current be controlled by solid masonry and drawn off in peaceful manner to enrich the race with its service? Community answers: It can be done; it shall be done. This power, skilfully used, will be to concentrate upon society an elevating and perfecting influence hitherto unknown. Under it women will grow up blooming, healthy, free; men will be molded to more than knightly chivalry and honor, and both sexes will realize in each other the reflected goodness of God.”
“The only way to elevate love is to clear away false, debasing ideas about sex and substitute true and beautiful ones,” John Noyes said. “Moralistic reform arising out of shame would keep us ignorant of sex while nature constantly thrusts its imperative upon us. Love and sex should be the most engrossing of all sciences, as well as an art. We are made to give and receive great pleasure in love. But enclosed in the dark isolation of egotism, sex for sex’s sake, we miss that portal to the transcendent experience of love—awakening to the knowledge that all love is one and indivisible, an experience of unity with Humanity and God. We need love as much as we need food and clothing, and God knows it. In the great enterprise of establishing the Kingdom of God on earth, both religion and the love experience will be transformed into a science and an art. The illuminated human, taught by God, becomes capable of receiving and giving ‘celestial’ love; short of this, we do not realize full human growth.” Noyes taught that divine love within all, accessible to all, is the basis for human happiness and fulfillment. He believed that the Community experience could affect a complete revolution in love and marriage.

“I’ve heard men say, I know all about women. Such an attitude toward women is an insult to human nature and to the God who created male and female,” Noyes said. “To one who appreciates God’s creation, man and woman are an endless mystery. People devote a lifetime to understanding the violin and say they are just beginning to fathom it. I must be a poor wooden character of less worth than a violin, if the mystery of love can ever be fathomed and we know all about each other. No—we are fearfully and wonderfully made! There is infinite depth and mystery in every person and in everything,” he wrote in his Home Talk, Reverence and Love, “and this necessarily flows from the first admission that God is unfathomable in depths of wisdom. All things are bathed in the glory of God in whom we live, and move, and have our being.”

“Duplicity of purpose makes the heart impure and prevents clear vision,” Noyes explained. “If your life is divided, there is not strength enough in it for the intense, interior vision required to see God. Single-mindedness throughout life is possible. ‘Purify your hearts, ye double-minded,’ James exhorted. If your life is organized so that it has but one purpose, then the whole life contributes to that one purpose. Blessed are the pure in heart, for they shall see God. Seek first the Kingdom of God and his righteousness, and all necessary prudence, property, health, morality, and every good thing shall be added unto you. Your pleasure is mine, says the Spirit that promises the life more abundant. Whatever of value or beauty a person may see, conceive of, or aspire unto, he will say in his heart this comes from God. However the value may seem to lie in the thing itself, this appearance is but a reflection of God’s goodness,” Noyes taught. “The true way then to possess it is by seeking fellowship with the source.”

People wanting to join the Community were advised, “To those who see only the pleasure-side of Community life, we will name some things that are sternly opposite to all worldly notions of comfort and that require a degree of self-denial rarely conceived of. First, the freedom to enjoy, which it is supposed must exist in a society where all things are held in common, has its counterpart in the giving up of all things, which Community demands of every individual. . . . In Community there is the largest liberty for love and generosity, but no liberty for selfishness and seeking one’s own. . . . Those who enter with their eye mainly on private luxury and pleasure-seeking are courting special disappointment. True Communal life is the worst hell such persons can easily find. It has nothing for them but arrest and crucifixion till their motive is changed. It does not reserve even the common comforts of life for selfishness. . . . All members have their faults told to them and any bad spirit or insincere practice is held up to the free censure of all. The constant family contact of our society brings out all the concealed littleness, all the hard corners of character—bringing every hidden thing to light—seeing everyone just as he or she really is.”

To be and not to seem was a community ideal. “In the world no man knows his neighbor,” wrote Noyes. “Persons meet only in appearance. The customary respectability, used to hide universal misdeeds of thought, is before God a great sham. We believe the time has come when people will be forced to see things just as they really are.” We begin to know these people and to comprehend what Noyes taught, that in every person is infinite depth and mystery. For thirty-two years, managing differing personalities and proclivities through transparency and honesty in all aspects of life, they lived productively, creatively, and peacefully together.

“After several months of living in the Community,” the Special Correspondent from the Elmira Advertiser wrote in November 1872, “I cannot doubt that this people have really solved for the world the questions of most vital importance to mankind for all the future. They possess a refinement, delicacy, and a keen perception of what is fitting and agreeable to one another, evidently the result of great interior culture and entire negation of selfishness by the love so fully described in the thirteenth chapter of 1st Corinthians. . . . I do not think there is any place in the world where a wick-
ed person would feel so ill at ease and so anxious to escape as here. Their well-cared for children with surroundings so favorable for true development, thrive in the Community atmosphere of obedience, faith, and love. From nothing are they so carefully guarded as from the influence of a bad spirit in themselves or in those with whom they come in contact. The result of this training has been apparent to me in the class of girls I have been teaching. Upon making the inquiry at the opening of school, ‘What is the first condition of a good school as well as of good society?’ I received the ready response, ‘A good spirit.’”

George Wallingford Noyes, a son of John Humphrey Noyes’s brother, George Washington Noyes, graduated at the top of his class at Cornell, but returned to the heaven on earth that was the second generation’s unique heritage. He and Pierrepont Noyes wanted to strengthen the business to ensure the care of the children and the elderly after the breakup. Pierrepont said that George, “an ardent disciple of John Humphrey Noyes, never wavered in his belief that my father pointed the way to a more Christ-like social system.” George married Irene Noyes, a daughter of JHN and also a Cornell graduate with honors. These first cousins, my grandparents, were cared for by the Community’s day-care department, which offered the most beneficent environment imaginable.

“If I were to found an institution of higher learning,” Noyes said, “it would offer systematic instruction:
on the way to find God;
in the art of walking in the Spirit;
in the art of love, general and special;
in the theory and practice of social life;
in the art of conversation;
in the art of managing infants;
in the art of rearing boys and girls;
in the art of making a happy home.”

A Taste of Heaven on Earth includes much unpublished material compiled by John Humphrey Noyes’ nephew, George Wallingford Noyes, born in the Oneida Community in 1870. As the most devoted disciple of John Humphrey Noyes, he became the Community historian and archivist following a career with Oneida Community, Limited. George’s two books, now out of print, Religious Experience of John Humphrey Noyes and John Humphrey Noyes: The Putney Community, contribute many insights about the Community’s founder and his early life.

George’s granddaughter, this author, was given copies of 1,700 pages of George’s unpublished papers by his daughter, Imogen Noyes Stone. Other major sources for A Taste of Heaven on Earth are the Community’s weekly publication, Oneida Circular, and the book, Home-Talks, a compilation of John Humphrey Noyes’ teachings, edited by Alfred Barron and George Noyes Miller (1875).

Editor’s note: We look forward to bringing more of this fascinating perspective of the Oneida Community in the Fall issue of the Oneida Community Journal.

Second generation leaders Pierrepont Noyes, President of Oneida Community, Limited, standing second from right; and George Wallingford Noyes, Treasurer of OCL, sitting at far right. For this article, note that Irene Noyes is sitting, second from the right
As most of you already know, the Mansion House is heated by means of steam radiation, produced by very modern high-efficiency boilers. These boilers, which were installed during the summer of 2018, replaced the failing boilers from the 1960’s. The location of the boiler room exists under the Lounge, both built in 1914. Prior to that, there was a boiler room which existed forty-five years earlier, located in the basement under the South Wing. It was during that time period, back in 1869, when all the existing buildings were plumbed for steam heat. But, before that, did you know that the initial heating system for the 1862 building consisted of steam radiation within large masonry heat chambers? Only the principle spaces were heated. This consisted of the Old Library, The Big Hall, and the Upper sitting Room.

The masonry heat chambers are still in existence today, and function as intended when they were originally built, with one exception. The floor grate to the chamber in the Big Hall was removed at some point and closed off with a framed section of hardwood flooring. When you enter the Big Hall from the vestibule on the left-hand side, you can clearly see the three-foot by three-foot flooring insert. The chambers have large horizontally mounted steam radiators plumbed inside of them at the basement level. (I am assuming these are 19th century radiators) I personally have been in these chambers to work on steam leaks. You literally must crawl on your hands and knees, and at some points your belly, to maneuver inside some of these spaces. Most recently a fascinating discovery was made in an area of the heat chamber which leads to the Big Hall.

When entering this chamber, (from the basement) one must first unbolt and remove a large decorative hanging steel wall grate. At that point your journey awaits. You must immediately crawl under two large, very low hanging steam radiators mounted inside the chamber. Upon completion of this density test, you find yourself at an intersection of chambers. Beware though, you must now crawl through an opening that is slightly curved and becomes very narrow. Once you make it through this opening, to the left you will see another wall grate, only this one is mounted from the inside. It is also located on a different basement wall which is perpendicular to the one originally entered. However, when you look to the right, this is where things begin to get interesting. In this part of the chamber there are two wooden doors mounted to the inside chamber walls. One on the left and one on the right. They are approximately two feet wide by two and a half feet tall. Behind each door are vertical masonry chambers. The one on the left has another steam radiator mounted in it and provides heat to the Old Library. The one on the right is extremely narrow and you cannot even get your head inside to look all the way up it. However, there are no mechanicals leading into it. If you go up to the first and second floor you find absolutely no evidence of this chamber. No wall or floor grates. Could it have been sealed off at some point? Perhaps another framed in opening, maybe under the carpet in the main hallway? Given the fact that it is such a narrow chamber, maybe it was originally intended for fresh air circulation. This however could be a topic for another article, as vertical air shafts do exist in some of the buildings.
More than half way through our first music series here at OCMH, our next few performances were sure to continue what has thus far been a most successful run! From singer-songwriter, guitarist, fiddler, and slide guitarist Joe Crookston’s debut in the Big Hall, to “girl powered” Jazz Trombonist Melissa Garner & MG3, to long time favorite composer, arranger and pianist, Chuck Lamb Trio with special guest vocalist Ria Curley. Guests were also creating a buzz as they anticipated “atomic funk”, premier singer/songwriter, Mike Powell when he made his debut here at the Mansion House in February.

We were excited about the return of extremely talented jazz pianist Jim O’Mahony Trio on March 15th. Unfortunately, this had to be cancelled, in an effort to do our part to reduce the spread of COVID-19 & safeguard the community. The much anticipated debut performance of country, folk singer/songwriter Jonathan Edwards has also been postponed until 10/18/2020.

All performances are held on Sunday afternoons beginning at 3pm. We anticipate offering a new series of musical performances beginning in the fall. Be sure to check our website for updates: www.oneidacommunity.org.
This past November we sent an appeal letter to the membership with a goal of raising $1.4M for much-needed repairs and restorations of the roof and gutter system of the Mansion House. We are tremendously grateful for the robust support that our Save the Roof appeal garnered, both in the form of donations and letters thanking us for undertaking these preservation efforts. Your support showed us that there is a strong will among the descendants and membership to preserve this National Historic Landmark for future generations. Those of you who have generational memories of living in and gathering at the Mansion House have the rare luxury of having a physical site—the nearly 100,000 square foot buildings as well as the surrounding lawns and gardens, cemetery, and forest—that embodies in tangible form a history that most genealogists could only glean from dusty archives and internet databases. We can actually see and touch the rooms where our ancestors slept; the books they read; the grounds they carefully pruned and planted. The Mansion House is a living reminder that, as William Faulkner once famously said, “The past isn’t dead; it isn’t even past.”

But the preservation of the Oneida Community Mansion House serves a larger purpose and an obligation to the future as well. Our efforts are really about giving ourselves a site and the resources to carry forth the imaginative, inventive strivings of the original Oneida Community, as well as the enterprising spirit that went on to make Oneida Limited a one-of-a-kind corporation. The Board of Trustees feels that it is our mission to not only preserve the historic structure and grounds, but also to link our current times to the experiences of the past, to where the rich history of the Community, and the relationship between OL, Kenwood and Sherrill, can speak to the relevant issues of our time. Preservation is not only or even primarily about the past, but also about the future. As architectural critic Paul Goldberger explains, preservation should make us, “feel that we live in a better present, a present that has a broad reach and a great sweeping arc, and that is not narrowly defined, but broadly defined by its connections to the other eras and its ability to embrace them in a larger cumulative whole.”

We are currently living in unprecedented times with the global spread of COVID-19. In order to ensure the safety of our community and slow the rate of infection, we have had to shelter-in place and practice social distancing. And yet, with every day that passes, people are coming up with new ways to build and strengthen community largely through technology. There have been FaceTime happy hours, Zoom chats with elementary school classrooms, free museum tours and access to art publications, live streaming dance performances and operas, online group meditation and yoga classes, and on and on. One important lesson we can take from the unique past of the Oneida Community is the importance of resilience and adaptability. They were expert at taking whatever fortune brought their way—whether bane or boon—and using it to make themselves stronger. The story of how the Community first got involved in manufacturing silverware is a perfect example of their creativity when it came to harnessing technology to serve the needs of their community. One day in the early summer of 1877, Charles Cragin was resting on a bridge spanning the Quinnipiac River on the Community’s Wallingford property. As he watched the water rushing downstream to power the Wallace tableware factory a quarter mile off, he had a sudden thought: “Why couldn’t we make spoons as well as Wallace?” he wondered. “Here was the power and the empty factory only waiting for someone to start a busy hum of our own.” Within a few months, Cragin had hired an industry specialist to help him design the necessary machinery—and the rest is history. With the recent closure of the Mansion House Museum, and in the spirit of the old Oneida Community, the OCMH staff is now busy working to turn this twist of fate into an opportunity. They are updating and expanding the OCMH website, brainstorming more virtual opportunities to interact with our collections and history, and planning new ways to come together as a community—albeit virtually.
DONORS OF SAVE THE ROOF CAMPAIGN

$1000 and up
Hugh and Kim Bradford
Kathy Garner
Betsy and Scott Gayner
Susan Belasco and
Linck Johnson
Barry and Sally Mandel
(In memory of Giles Wayland Smith)
Rhoda Molin
Eric R. Noyes and Mimi M. Gendreau
Geoff and Kristi Noyes
Karen and Paul Solenick
(In appreciation of Mrs. Edith Smith, WWII, American Veteran and Hero)
Edward Vanderwall
Ramsay El-Assal and Sarah Wayland-Smith
Kate Wayland-Smith

$500 - $999
Elizabeth Hill Munroe
Jeanette Noyes
Patricia Hoffman
Al and Anne Salerno
Pody Vanderwall
Carole and Joe Valesky
Rhoda Vanderwall

$250 - $499
Ellie and Nigel Bolland
Cathy and Don Cornue
Susan Drummond
Natalie Gustafson
Gary and Rebecca Onyan
Trine Vanderwall and Eric Conklin
Bob and Linda Wayland-Smith (In memory of Giles Wayland-Smith)
Priscilla Wood

$100-$249
Howard and Mary Jo Astrachan
Whitman Bolles
Robert and Mary Burdick
Barbara Busch
Carol Davenport
Kevin and Laura Noyes Engel
Linda Evans
Geoffrey and Lois Ezell
John Froass and Sons, Inc.
Betsy and Scott Gayner (In honor of Lang Hatcher’s Birthday)
Mr. and Mrs. Paul Gebhardt
Ernest and Lynne Giraud
Cindy Gyorgy
Annabel Haley
Wanda Herrick
Mr. William Hicks
Eileen Kinsella and Dennis Sands
Donald and Patricia Lake
Meredith Leonard and Edward Pitts (In memory of Stephen and Dorothy Leonard)
Cleve and Mary MacKenzie
J. Richard Manier
Timothy McLean
Annette Noyes
Christine Hall and Scott O’Neil
James Parkhurst
Ann Raynsford and John Swift
Kelly and Neal Rose (In memory of Chuck and Ida Kate Noyes)
Peter W. Siersma
Ellen Wayland Smith
John and Karen Wellman
Erin Zielinski (In Honor of Pat Hoffman)

UP to $99
Anonymous
Elizabeth Barnard
Pauline Caputi and Anthony Wonderley
Gene and Judy Durso (In memory of Irene Thayer Kent)
Elizabeth Early
Jo English
Dawn Frantis (In memory of Sean Johnson)
N. Gordon Gray
Mary Hastings
Susan Haynes
Molly Jessup
Esther Kanipe (in memory of Giles Wayland Smith)
Gerald Lyons
Donald and Patricia McIntosh
Karen and Wesley Miga
James and Janine Nogawa
Paul Noyes
Shirl Oatman
Sara Orton (In memory of Eliot (Cot) Orton)
William and Judith Pasnau
Nancy and Robert Pickels
John and Kim Raynsford
Edith Smith
Martha Straub
William Vartorella
Amy and Douglas Wayland-Smith
Michael Whiteacre
BENEFACTOR
Eric Noyes and Mimi Gendreau
Barry and Sally Mandell
Carol and David White
Kate Wayland-Smith

DONOR
Scott and Betsy Gayner
Jane Noyes and Andrew Ingalls
Sara S. Orton

CONTRIBUTOR
Carol Davenport
John M. Hatcher
Linck Johnson and Susan Belasco
Duane Munger
Betty Sutton
Edward Vanderwall
Rhoda Vanderwall

ASSOCIATE
Howard and Mary Jo Astrachan
Barbara & John Bowen
Helene Brewer
Mary and Robert Burdick
Kevin and Laura Noyes Engel
Christine Hall O’Neil
H. Ernest and Bobie Hemphill
Susan Fischbeck and Patrick Hurley
Fischbeck, William L. Boomer and Sally
Richard Fenner
Kathy Garner
Amy and Paul Gebhardt
Ernest Giraud
Laura and Thomas Hatch
Pat Hoffman
Jackie and John LaRaia
James E. Mackin
John C. Miller
Rhoda Molin
Donna and Kenneth Moulton
Jeanette Noyes
Jonathan and Holly Pawlika
Colleen Prossner
Jeff and Nancy Prowda
Charles and Gretchen Sprock
Judy and Paul Wayland-Smith
Barbara and James Yonai

FAMILY/HOUSEHOLD
Pauline Caputi and Anthony Wonderley
Brian and Nancy Carroll
Charlie and Sue Chambers
Polly Darnell
N. Gordon Gray
Annabel Haley
Mary L Hastings
Jeff Hudson
Elizabeth and John Kelly
Laura and Glen Kimball
Richard Kinsella and Dawn Krupiarz
John and Susan Kuterka
James and Janine Nogawa
Stephen Orton
Bonnie and Thomas Panara
Dr. Tomlinson Sauscher
Eileen and Jeffrey Stone
Ann Raynsford and John Swift
Kelly and Neal Rose
Carol Salerno
Claudia Wiley

INDIVIDUAL
Peter Austin
William Card
Linda Colvin
Tim Cummings
Edwards (Skip) Evans
Dawn Frantis
Emile Gould
Cindy Gyorgy
Susan Haynes
Barbara Kinsella
Susanne Miller
Ole Pedersen (Gift membership from Jonathan Pawlika)
Jennifer Rose (Gift membership from Kelly and Neal Rose)
Jessica Rose-Malm (Gift membership from Kelly and Neal Rose)
Barbara Sanderson
Margaret Thickstun
Amy Trevvett
Christine Trevvett
Tina Vanderwall
William Vartorella
GIFTS TO THE OPERATING/ANNUAL FUND
September 1, 2019 – March 1, 2020

$10,000 to $24,999
David S. Hill
Kenwood Benevolent Society

$1000 to $9999
Kathy Garner
Kenwood Benevolent Society
New York Council for the Humanities
Rhoda Vanderwall

$500 to $999

$250 to $499
Deborah Austin
Marjorie Garvey
Laura and Thomas Hatch (In memory of Dard and Carol Wayland-Smith and Bruce Wayland-Smith)

$100 to $249
Susan and John Campanie
Katherine Hatch
John M. Hatcher
Rhoda Molin
Donna and Kenneth Moulton (In honor of Cindy Gyorgy)
Sarah Orton in Memory of Eliot Orton
Joann and Ralph Stevens
Jennifer Wayland-Smith
Judith Wellman

Up to $99
Barbara Busch
Kathy Gardner (in memory of Pauline Caputi’s mother)
John D. Loosman
M.E.I.D. Construction
John Raynsford (in memory of Pauline Caputi’s mother)
Edith Smith
Mark Strong

IN KIND GIFTS
Paul Wayland Smith – desktop computer with monitor and keyboard
Steve Thompson – (2) Five drawer flat file cabinets

MUSIC SERIES SPONSORSHIP
Gorman Foundation (Heirloom Sponsor)
Campanie & Wayland Smith (Deluxe Sponsor)
Argentine Health Partners (Utopian Sponsor)
Costello Eye Physicians & Surgeons, PLLC (Utopian Sponsor)
Creekside Inn (Utopian Sponsor)
Planned Results, Inc. (Utopian Sponsor)
White Begonia (Utopian Sponsor)
HOMECOMING WEEKEND - POSTPONED UNTIL 2021

Following a long-standing tradition, OCMH had planned to host a Homecoming weekend this summer to gather together descendants, Oneida Limited families, and local residents of Kenwood and Sherrill at the Mansion House for a weekend of events and fund-raisers for the Save the Roof projects. Due to the current health crisis, we have decided it is best to postpone this Homecoming until the following summer, July 2021. However, you can still join us virtually on July 24, 25, and 26th this summer: We will plan talks, a raffle for auction items, virtual tours and much more, all of which you will be able to access on the OCMH website. While we are practicing social distancing, it has also brought to light how much we value social connection and has reaffirmed our commitment to this community going forward.
Top row, l to r: John Hatcher, Jeff Hatcher, Mark Laidlaw, Pat Sanderson, Lauren or Nathaniel Otis, Gina Beshgetoor, Gail Barron
with Marc and Alan, Pody Vanderwall, Dorian Cragin, Robin Vanderwall, Jane Fraier, Judy Noyes, Susie Vanderwall, Jeannette Noyes,
Carol Fischbeck, Mary Colway, Susie Fischbeck, Laurie Wayland-Smith, Pete Gebhardt, (babysitter) with “Jimmer” Jim Alexander

Middle row, l to r: Margo Trout with Nick, Marie Perry with Maria, Greta Sanderson with Emily, Nola Gebhardt, Marianne
Hickman with Melanie, Ellen Wayland-Smith with Annie, Dirk Vanderwall, Kate Wayland-Smith with Ellen, Nini Hatcher with Joe,
Molly Alexander, Cindy Colway, Lynn Fischbeck, Carol Wayland-Smith with Jennifer, Sue Warren, Sheila Ackley,
Pat Johnston with Katie, Cindy Allen with Diana and Bruce

Bottom row, l to r: Bob Rafferty with “Frisky”, Scott Wayland-Smith, Ben Trout, Mark Perry, Margaret Sanderson, Kerry Fraier,
Pud Sewall, Karen Laidlaw, Lisa Hickman, David Cragin, Eric Cragin, Beth Fraier, J.C. Alexander, Peter Alexander, Betsy Hatcher,
Paul Gebhardt, Betsy Warren, Kim Otis, Tom Warren, Bill Ackley, Greg Johnston
Forwarding Service Requested