

Oneida Community JOURNAL

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The ONEIDA COMMUNITY MANSION HOUSE

A National Historic Landmark

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

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COVER

Frank Tuttle stands in front of the Mansion House, about 1879. Tuttle was one of the Towner group who came to the Oneida Community from the Berlin Heights colony of free love.

O. C. JOURNAL

EDITORIAL COMMITTEE

Patricia A. Hoffman
Giles Wayland-Smith
Kate Wayland-Smith
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Don Cornue, *Design & Layout*

OCMH OFFICERS

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

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

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LETTER FROM THE EXECUTIVE DIRECTOR

Patricia A. Hoffman

From time to time, Executive Directors may be found doing detective work, even if somewhat by accident. When we were renovating a third floor apartment in the mansard last year, we found in an interior wall, a thick brick chimney surrounded by an air shaft with very elaborate vents into the rooms. We were curious as to the origin and purpose of this find, but after extensive research and consultations, this 19th century building kept its mystery.

Several months later, a collector sent us a bound copy of the 1872 *Oneida Community Circular*. When it arrived, I leafed through it and noticed in the index an entry on earth closets. Since the Curator and I had recently been discussing these, I turned to the entry and read:

"In the building of the South Wing of our Mansion, we adopted Moule's system of dry-earth closets with the best fixtures we could get. The fixtures were erected in a most thorough and substantial manner, and the dry-earth system faithfully carried out. But for several months it seemed but a partial success. One day the closets would be quite odorless and wholesome; then perhaps the next day they would be intolerable. We tried ventilation through the windows and doors with but little relief. Finally, T.R.N., in studying the matter, concluded that a more thorough system of ventilation was needed and suggested connecting the vaults with the large chimney which stands near. This was finally done, and with the most happy results. The strong draft of the chimney causes a downward draft from the closets and an upward current from the vault. With proper management this system keeps our closets quite free from any offensive odor.The dry-earth system is yet in its infancy, and we may expect great improvement in everything connected with it. But with our present knowledge and experience the draft of our great chimney is an important adjunct to our earth-closet arrangements. G.E.C."

So, mystery solved—and with a nice demonstration of Community innovation and adaptability. Incidentally, Henry Moule's earth closet was patented in 1873.

This issue of the *Oneida Community Journal* focuses on the Townerites. A group of dissident Oneida Community members, they left the Mansion House to follow James W. Towner and settle in what would become Orange County, California. Towner was instrumental in organizing Orange County and later became its first superior court judge. Their story reminds me of the national importance of the Community's social experiment and of the far-flung ripples of that adventure. It is our mission – and our responsibility – to sustain the Mansion House as an artifact and treasure of that history. The tremendous response to our 2010 Annual Campaign – more than \$11,000 raised – affirms the significance of that effort. Thank you.

At the Annual Meeting of the Oneida Community Mansion House Board of Trustees held in November at Zabroso Restaurant in the Mansion House, Jonathan Pawlika, Chair, recognized and thanked Abigail N. Campanie, Marion Cierek, and Kathy Goldfarb-Findling who were leaving the Board. Elected for three-year terms were Gregory Owens, Robert Fogarty, Ph.D., Peter Gebhardt, Ellen Percy Kraly, Ph.D., and Eric Noyes. Board members may serve two consecutive three-year terms and are primarily responsible for setting policies, ensuring the resources are available to support the mission, and hiring and assessing the performance of the Executive Director.

Save April 30, 2011 for our spring fundraising event, *High Tide of the Spirit: Elegant Dinner and Fine Arts Auction*. We are looking for donations of paintings, prints, sculpture, photographs, and more for both the live and silent auctions. If you have something you would like to donate, please contact me at phoffman@oneidacommunity.org or call 315-363-0745.

Finally, and forging another link with the past, the "New Best Quilt" is being hand-quilted by Amish quilter Lizzie in Tennessee through *Plain and Simple Quilts*. According to Lydia, who oversees this effort, "Lizzie was newly married in 2010. Since the young

Cont'd on next page

people in our community do not marry young, Lizzie is twenty-two years old. Lizzie's husband took quite a lot of teasing during their courtship, as both of the families live at opposite ends of our settlement from each other--he had to drive a horse-&-buggy over twenty miles one way to go see her!! They are in the process of building a house, but only the block foundation basement has been completed thus far. I imagine in the spring, after planting, the men of our community will gather there to frame, floor, roof and put siding on the house. The young people will then complete the interior with wallboard and painting--sometimes this stage takes a while before it is completed, as usually they are well out of savings for materials by that time and wall board and paint isn't something our community can make. When I was at Lizzie's for dropping off your quilt, she showed me a litter of new puppies her Jack Russell Terrier had, she had them tucked in a box behind the wood stove."

We look forward to the results of Lizzie's exquisite handwork.



Charlotte Carver and Flora Rafte enjoyed the opening of "Oneida Community Women in the Material World."



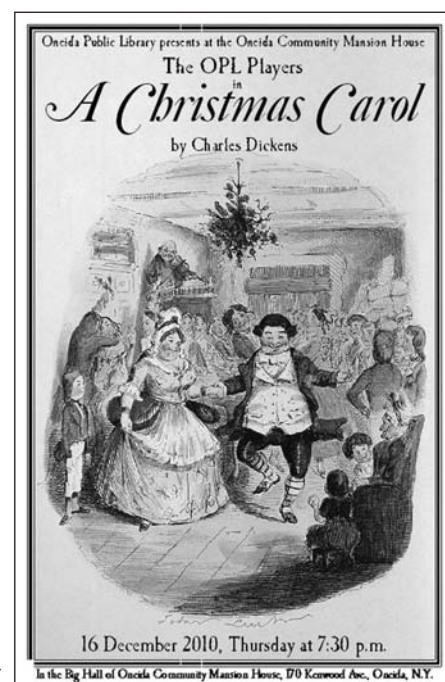
The renewed Jessie Catherine Kinsley exhibit opened the night of the Annual Meeting of the Board of Trustees. From left to right are Nick Vanderwall, Carole Valesky, Rich Applebaum, Joe Valesky, Mike Colmey, Kathy Garner, Andy and Maureen Christensen, and Kelly Rose.



Tony Wonderley, OCMH curator, and Mary Jo Astrachan, tour guide, in the renewed exhibit, "The Braidings of Jessie Catherine Kinsley." This exhibit was made possible by a grant with public funds from the New York State Council on the Arts, celebrating 50 years of building strong, creative communities in New York State's 62 counties.



During her visit last fall, Sally Mandel played the piano that she donated several years ago for the Big Hall.



Organized by Tom Murray, the Oneida Public Library Players performed a reading of "A Christmas Carol" in the Big Hall on Dec. 16. Over one hundred attended.

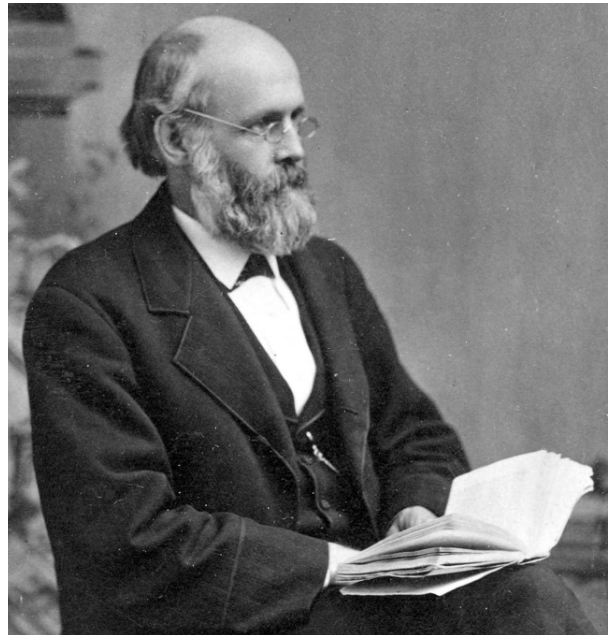
BIBLE COMMUNISM AND THE ORIGINS OF ORANGE COUNTY

By Spencer C. Olin, Jr.

The author (Professor Emeritus of History, University of California, Irvine) has written a half dozen books including *Racism in California: A Reader in the History of Oppression* (1972); *Why War? Ideology, Theory and History* (1980); and *Post-suburban California* (1995). This article originally appeared in the journal, *California History* (Fall, 1979). We are grateful to *California History* and to Prof. Olin for permission to republish it in the *Oneida Community Journal*.

Founded in central New York in 1848 by John Humphrey Noyes and a small band of Christian Perfectionists, the Oneida Community was the most radical social experiment in American history. For more than thirty harmonious and increasingly prosperous years, men, women and children growing to some 300 in numbers joined together in this communitarian venture. Then, in 1881, after several years of factionalism, the group disbanded. Although legally transformed in that year into a capitalist enterprise which became (and remains) a leading manufacturer of silverware, the Utopian Socialist community nevertheless lived on in more than its name alone. Notably, one dissident group of Oneida "Bible Communists" migrated to Southern California in the early 1880s, where they settled in what has become Orange County. Although deeply regretting the dissolution of their treasured Oneida Community, this faction of former communards resourcefully created a new life in California, prospering while remaining loyal to their radical communitarian heritage. Some became intellectual leaders, merchants, farmers, and ranchers, and many actively participated in civic affairs and in Democrat, Populist, and Socialist party politics. James W. Towner, leader of this dissident group of Oneidans called "Townerites," was appointed by the governor of California to serve as chairman of the committee that organized Orange County. He later became the county's first superior court judge.

The experiences of these Townerites on the western frontier provide a missing concluding chapter in the national legacy of nineteenth-century Utopian Socialism. As well, the community's explorations of social questions such as human sexuality, women's liberation, birth control, eugenics, childraising and child care, group therapy, nutrition,



Judge Towner of Santa Ana, circa 1890s.

and ecology anticipate and mirror the concerns of Californians a century later.

A look at the beliefs and practices of John Humphrey Noyes and his Oneida associates helps to explain the community's impressive durability, as well as the values and attitudes of the early immigrants to Orange County from Oneida. By the 1870s, the Oneida communards' highly unconventional approaches to social and sexual matters had attracted both admiration and intense vilification. Yet all their important practices, including Mutual Criticism, Complex Marriage, and Male Continence, were carefully rooted in Perfectionist theological doctrine as formulated by Noyes and his fellow Oneidans. The basic principles of life at the Oneida Community, in other words, had a religious base.

Mutual Criticism, for example, was the central form of governance at Oneida. Derived from an early European procedure known as the Chapter of Faults, it had been routinely followed in Benedictine monasteries and convents, where priests and nuns

adhered to St. Paul's epistles that members "admonish," "rebuke," and "reprove" one another. During Noyes' years at a seminary in Andover, Massachusetts, he had allied with a small renegade band that frankly and openly confessed to each other personal problems and inadequacies. Subsequently, Oneidans adopted "inter-personal feedback" techniques to help members attain personal growth. Psychologists Murray Levine and Barbara Benedict Bunker, who have compared this Mutual Criticism approach with modern forms of group therapy and encounter sessions, have found it to be "striking for its psychological insights and startling to those who believe that sensitivity training and group encounter are major social inventions of our own time." [The Oneida Community's *Mutual Criticism* (1876), republished by Syracuse University Press (1975) with an introduction by Levine and Bunker]

The doctrine of Complex Marriage, or pantagamy, on the other hand, was Noyes' ingenious solution to the perplexing theological problem of how to reconcile earthly marriage with the need to be both sinless and spiritually committed to God. Initially attracted by the idea of "spiritual affinities" rather than "carnal union" between men and women, Noyes eventually concluded that such platonic relationships were unsatisfactory. Finally in September, 1837, Noyes disclosed in a private letter to a close friend his highly original solution: "When the will of God is done on earth, as it is in heaven *there will be no marriage*. The marriage supper of the Lamb is a feast at which *every dish is free to every guest*. Exclusiveness, jealousy, quarreling have no place there....In a holy community, there is no more reason why sexual intercourse should be restrained by law, than why eating and drinking should be and there is as little occasion for shame in the one case as in the other...." [the "Battle-Axe Letter" in *A Yankee Saint: John Humphrey Noyes and the Oneida Community* (1935), p. 44, by Robert Allerton Parker]

Noyes' radical proposal was neither an invitation to Mormon polygamy (which Oneidans firmly rejected as oppression of women) nor a plea for either sexual anarchy as practiced by Josiah Warren's Modern Times community or free love as pursued by the communitarians of Berlin Heights, Ohio.

Instead, Noyes assumed that all "saints" were equally dedicated to the Christian faith, so that communism in sexual relations was just as logical and important as communism in economic arrangements. Furthermore, Noyes and the Oneida Community believed that selfishness, the outside world's major sin, was inherent in two basic institutions: exclusive marriage, which made women slaves, and private ownership of wealth, which rewarded greed and acquisitiveness. Both, they believed, must be abolished in order that men and women might again enjoy full communion with God and social justice and harmony. Abhorring "romantic love" as the basis for selecting a mate, Noyes once remarked, "Falling in love is a kind of fatality." [*Oneida Circular*, April 27, 1874]

In order to reconcile earthly marriage with spiritual devotion to God and with liberation of women from marital bondage—as well as to overcome what Noyes viewed as the emotional isolation and social atomization of the nuclear family—Noyes joined with other like-minded persons in the 1840s to build an ideal community of Bible Communists. To implement their beliefs, they made sexual communism, called Complex Marriage (or the marriage of every man to every woman and vice versa) the foundation of their social system. In this way, the Oneida Community became perhaps the only nineteenth-century utopian colony to combine communism in economics with communism in sex.

Because Oneidans wished to free women from unwanted children and regulate the size of their community, they sought to practice some form of birth control. In the absence of effective contraceptives, Noyes invented the method of Male Continence, or "coitus reservatus," whereby the men assumed responsibility for withholding ejaculation. By this means, Oneidans distinguished "amative" and "procreative" intercourse. This moved physical love into the life of the spirit and freed women from onerous duties to their husbands, thereby enabling both parties to enjoy rather than fear sexual relations. The effectiveness of the Oneidans' practice of Male Continence is evidenced by the birth of only two children per year to some forty couples of reproductive age.

Few areas of social concern escaped the attention of the Oneida Community. Its members dealt equally forthrightly and creatively with eugenics (or “stirpiculture,” as they called it), child-care, parent-child relations, sex education, nutrition and dietetic problems, the relationship between mind and body, and ecology.

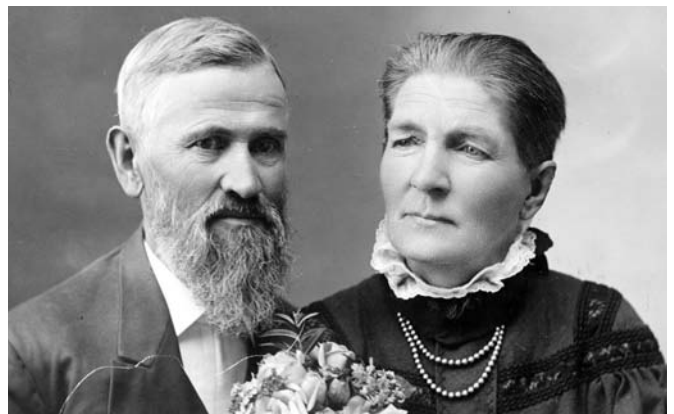
Guided by these principles for more than three decades, the Oneida Community grew to approximately 300 men, women, and children. Despite public criticism for its radical practices, the community prospered financially from commercial forays into trap-making, silk-producing, canning, and in its later years, silverware-manufacturing. By the 1870s, however, factionalism and open strife began plaguing the community’s seeming unshakable social harmony. What went awry?

Many observers have found the reasons for the Oneida Community’s demise in external causes—“public pressure” or “external opposition.” The author of one of the most detailed studies of the Oneida Community, Robert Allerton Parker [*A Yankee Saint*], however, flatly contradicts these analyses with the assertion that “the real defeat came not from outside opposition, but through dissension among Noyes’ followers.” Two other leading accounts—one by Constance Noyes Robertson (Noyes’ granddaughter [*Oneida Community: The Breakup, 1876-1881*, 1972]), and the other by Maren Lockwood Carden [*Oneida: Utopian Community to Modern Corporation*, 1969]—also stress internal factors, including the steady deterioration of Noyes’ physical condition; the inability of Noyes’ son [Theodore R. Noyes] to serve as an effective leader; disagreements regarding the community’s controversial practices of Mutual Criticism, Complex Marriage, and Male Continence; and the rancorous division between supporters of Noyes (the “Noyesites”) and those who in the late-1870s increasingly protested his authority (the “Townerites” who eventually migrated to Orange County).

Internal factors clearly held greater significance, although the threat of external reprisals became crucial when Noyes was driven into Canadian exile in June, 1879, to escape charges of statutory rape and adultery.

Most relevant here is the internal challenge to Noyes’ authority posed by the group that came to be called “Townerites.” This dissident faction gathered around two men in particular: William A. Hinds, who had been a community founder and who became president of Oneida Community, Ltd., in 1904, and James W. Towner, the minister, abolitionist, lawyer, judge, Civil War captain, and decorated hero who with a small group joined Oneida as former members of the Berlin Heights Free Love Community. Although the earnest and persistent Towner clan had been denied admission to the Oneida Community for eight years on the grounds of alleged incompatibility between the sexual anarchists of the Berlin Heights variety and the Bible Communists, in 1874 they convinced Noyes and his associates of their commitment to the principles of Bible Communism and were granted membership in the Oneida Community.

Suffice it to say that a dispute eventually developed between the Noyesites and the Townerites and that two additional factors help explain the ultimate dissolution of the community. First of all, the Townerites’ sexually libertarian and politically democratic proclivities, an indelible legacy of the earlier free love experiences in Berlin Heights in the 1860s, came into conflict with the spiritually hierarchical principles of Oneida. Secondly, Noyes’ persistent reliance on the “rule of grace” and his stern rejection of the “rule of law” alienated the more legally-minded Towner group from the rest of the Oneida communards.



The Smiths—D. Edson Smith and wife Ellen (Frances Hutchins) Smith of Santa Ana, circa 1900. Both were from the Oneida Community.



The Nashes—Edwin Nash (right), his wife, Martha (Reeve) Nash (left), and their son, Evan Nash, on the Towner farm, Santa Ana, circa 1900. All were members of the Oneida Community. (Photo contributed by Richard Reeve).

The deliberate and painful decisions to terminate the Oneida Community and form a joint-stock capitalist corporation were reached in 1879 and 1880. Following a bitter transition period from communal to capitalist organization and, at least in terms of public pronouncement, from pantagamy or Complex Marriage to monogamy, several contingents of Townerites departed Oneida for Southern California in 1881 and 1882. They settled in the small frontier town of Santa Ana which had a population of approximately 1,200 people, and in subsequent years they were augmented by other Oneidans and by the birth of several children. By 1890, nearly 40 former Oneida Bible Communists and their children (or nearly fifteen percent of the community at the time of its dissolution) lived in what had become a rapidly growing agricultural and commercial center.

The role played by these Townerites in the settlement and development of Orange County is obscured by the lack of written remnants and by the reticence of most descendants to discuss family matters. We do not know, for example, the extent to which the social and sexual practices of the Oneida Community were continued by the Townerites in Santa Ana. Nor do we know the extent to which the principles of Bible Communism guided their activities or helped maintain a community life

in the West. It seems unlikely that the Townerites would have completely abandoned the social and sexual behavior they practiced so long at Berlin Heights and at Oneida. Highly principled, not frivolous, people, they were well accustomed to criticism from “conventional” society. Towner, in particular, had adamantly argued during the final months of the Oneida Community that Complex Marriage should be continued even in the face of virulent public attacks.

Nevertheless, these practices, even if continued in Santa Ana, were never publically espoused. By this time, the national “purity crusade” against the polygamy of Mormonism and the sexual associationism of the Oneida Community had gained full momentum. As social historian David Pivar had noted, in the 1870s and 1880s “a tumultuous debate [raged] about sex, marriage, morals, and divorce in America. Oneida had become a symbol of free love and, hence, a threat to social organization....” [*Purity Crusade: Sexual Morality and Social Control, 1868-1900*, 1973] Under such



The Hawleys—Alfred Hawley and wife Elizabeth (Mallory) Hawley of Santa Ana, circa 1900. Both were Oneida Perfectionists.

circumstances, the Townerites would have been foolish to flaunt their deviant ways at the same time that they were trying to integrate themselves in a new environment. On June 9, 1882, an editorial in the *Santa Ana Weekly Standard* suggests that their caution was appropriate. Referring to certain new “anti-religious” elements in the community, an editorial writer commented: “It is difficult to figure this thing out—whether it is another ‘Oneida Community’ business or a ‘Mormon outfit.’ At any rate it will be a good idea for parents to keep their eyes on their daughters and husbands on their weak wives....”

Whatever their sexual practices in Orange County, evidence suggests the Oneida dissidents persisted in functioning as a group in Santa Ana. Particularly important factors were their extensive intermarriage among Townerites, the continuing social and commercial interaction, the correspondence and visits with people who remained at Oneida, and, significantly, the practice of contiguous landholding in Santa Ana.

Prior to their departure from New York, the Townerites had carefully formulated a plan for acquiring land in California. Towner probably drafted the article of agreement dated September, 1881, which made Julius Hawley, Roswell B. Hawley, Alfred E. Hawley, Frederick A. Marks, Martha J. Marks, Edwin S. Nash, Charlotte S. Reid, and William A. Hinds copartners for the purpose of purchasing land. According to the plan, each copartner contributed between \$2,000 and \$2,500 for a period of three years, in order to cultivate and improve the land and to can fruits and vegetables for business and trade. Ultimately the land was to be apportioned according to the plan adopted by the Anaheim Colony, as set forth in Charles Nordhoff’s *The Communitistic Societies of the United States* (1875). No party to the agreement could sell or dispose of his land without giving the privilege of first purchase to the other parties.

By combining their limited financial resources, as they had done for so many years, the former Oneidans were able to raise \$26,200 for purchasing a substantial block of land soon after their arrival in Santa Ana. The 458-acre Ross tract near the western boundary of the city was purchased and then divided

among the copartners. In subsequent decades it was sold, repurchased, and resold, sometimes to Townerites for a minimal amount, sometimes to “outsiders” for a handsome profit. In addition, other Oneida emigrants—including George Allen, John P. Hutchins, D. Edson Smith, Augusta E. Towner, and James W. Towner—purchased numerous nearby parcels of land, on a portion of which stand today’s county court house and municipal buildings. The acquisition of this land provided the Townerites a strong base from which to exercise economic, social, and political power in their new community.

Not surprisingly, the Townerites’ impact upon the Santa Ana community was beyond proportion to their numbers. For example, James Towner was appointed in 1889 by the governor of California to serve as chairman of the five-person commission directing the organization of the new Orange County out of the old Los Angeles County. In that same year, Towner was elected as the new county’s first superior court judge, a position he held until 1896. Other former Oneida colleagues actively worked in politics, the Unitarian church, agriculture, citrus farming, ranching, and commerce. Alfred E. Hawley, Edwin S. Nash, and D. Edson Smith played prominent roles in Socialist party politics in Orange County in the early twentieth century. When Hawley became head of the party, the county central committee met regularly in his retail store. D. Edson Smith and Arthur Towner, James Towner’s son, joined the Pomological and Agricultural Society of Orange County and in the late 1880s published an article in the *Rural Californian* entitled “How to Make a Living from Ten Acres.” Smith himself farmed nine acres of deciduous fruits on the outskirts of Santa Ana. In addition, Harley Hamilton, the half-brother of Augusta Hamilton Towner, served as musical director of the Los Angeles Symphony Orchestra for nearly twenty years from 1894 to 1913 [see “Harley Hamilton, Musician” by Jessie Mayer, *Oneida Community Journal*, March, 2000], and Ransom Reid, Jr., born in Oneida in 1865, was responsible for establishing the city’s water and sewer system and served as Santa Ana Water Superintendent from 1900 to 1920.

Throughout their lives, the Townerites in California remained loyal to each other, and relations between them and the Oneida Community continued for many years. Indeed, they were often referred to affectionately at Oneida as “the California colony.” Through extensive landholdings, intermarriage, and common social, political, agricultural, commercial, and religious activities (even if not through group living and publically-espoused pantagamy), the Townerites’ former communal ties persisted in the Far West. We need to abandon, therefore, the notion of a permanent ‘breakup’ of the Oneida Community.

In Robert V. Hine’s pathbreaking book published in 1953 [*California’s Utopian Colonies*], the history of seventeen California utopian colonies is explored ranging from Northern California’s Icaria Speranza to Southern California’s secular Llano del Rio and the Point Loma Theosophists in San Diego. More recently, Kevin Starr, in his splendid book, *Americans and the California Dream, 1850-1915* (1973), called attention to the significant “counter-patterns” to the vast ranchos that characterized early land-use in California—the large landholdings that so aroused the moral indignation of social critics such as Henry George and Carey McWilliams. Starr points to the 1851 purchase of a 35,509

acre tract in the San Bernardino Valley by a group of Mormons, who carefully planned a landscaped town with a model irrigation system. Shortly thereafter, he notes, a group of German immigrants to San Francisco co-operatively purchased a Southern California tract from the former Rancho San Juan Cajón de Santa Ana and founded the colony of Anaheim. Furthermore, Starr documents that in 1874 a group from Indianapolis purchased part of the Rancho San Pascual at the western end of the San Gabriel Valley, where members built cottages and planted extensive vineyards and orchards. In 1875 their settlement was named Pasadena. It was in these kinds of towns, Starr argues, that the Californians “lived both on the land and in community,” surpassing the primitive economy and culture of the early ranchos by introducing irrigation systems, diversified crops, cooperative marketing, modern commercial practices, churches, schools, libraries, and concert halls. To this growing list now must be added the contributions of the Townerites. In reconstructing this aspect of Southern California’s social and economic history, therefore, historians would do well to examine Santa Ana not only as an arena of social change but as a case study of what Starr calls “a return of the middle class to the land.”



The Allens—George Allen and wife Lillian (Towner) Allen in their Santa Ana bungalow, early 1900s. Both were Oneida Community members.

TOWNERITES TO CALIFORNIA

By Corinna Ackley Noyes

Among its many virtues, Corinna Noyes' *The Days of My Youth* provides an excellent summary of what happened to various groups of Perfectionists following the Community's breakup. Excerpted from that book (pp. 98-100), this piece complements the article by Spencer C. Olin, Jr., by offering another view of the California Townerites. In this one, Frederick Marks emerges as a key figure in the exodus to the West Coast. *The Days of My Youth* (1960) will soon be available in a new edition issued by the Richard W. Couper Press, Hamilton College Library.

Having taken the very worldly step of marriage, there were some, the more adventurous ones, who wanted to see something of the world. Someone or something had infected them with the Western fever. They were looking not for gold but for a livelihood as attractive and sensible as fruit-raising, since at that time California was being painted in irresistibly glowing colors for the eyes of all weather-bound Easterners to see. Southern California was the great El Dorado. Oranges, lemons, almonds and walnuts were the promised bonanza. According to the stories told, all one need do to reap this glorious harvest was a little light and pleasant farming, whereupon the luscious fruit would almost fall in one's lap.

The members of this group were all the so-called "Secessionists." Mr. Hinds and Judge Towner were the chief promoters of the scheme but were never active in the practical matters of selecting the site of the new experiment. Frederick Marks, one of the O. C.'s best builders and a natural executive, was the man appointed by the group to "spy out the land."

Why land in the vicinity of Santa Ana was chosen, I never heard. Probably it was pictured very attractively as to climate and horticultural advantages. The price of land, too, must have been a big factor in Mr. Marks' decision, since the group had only a small amount of capital, all told. He finally settled on a 550-acre ranch owned by a Widow Ross, which he purchased by a small down payment and a promissory note secured by a mortgage.



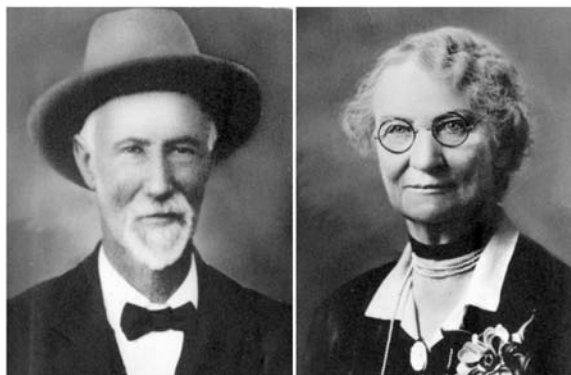
Frederick Marks, circa 1870s.

The Widow Ross, so it was learned afterward, never expected the mortgage could be paid by a bunch of eastern tenderfoots, but she had never met any Community-trained men and women before. In a month's time the group, fifteen strong, men, women and children, had set out to see and settle in the Promised Land. In the early 80s, travel west, even by train, was a fairly primitive affair, if you traveled "tourist." This meant that you took your own blankets and pillows for your bunks, furnished and cooked your own food on the one stove at the end of the car, which was also the only heat provided. Here again, Community-training proved an asset. Rigorous conditions daunted them not at all; and when, at Albuquerque, they were held up two days waiting for a troop of U. S. Cavalry to clear out a band of hostile Indians led by Geronimo, a touch of melodrama was added to the expedition which gave them a thrill they never forgot.

There was only one house on the property bought, and into this Mr. Marks moved his family and his wife's father. Where the remaining nine were housed I cannot find out, so here I must leave them. However it was, after a few years of hard work and rigid economy, they prospered and were able to pay off the mortgage. Most of them were well content in their new home, and few of them ever returned even for a visit to the old home and old friends.

At first, however, they could not get away from the old instinct for joint enterprise. They migrated in a group, bought their land together and arranged amicably how much each family should save toward payment of the joint debt. After that, the families became

quite independent, took up other businesses besides ranching, and turned more or less into regulation World's Folks, though never forgetting, I am sure, the many advantages and deep spiritual experiences of their communal life at O. C.



The Markses—Frederick Marks and wife, Martha (Hawley) Marks of Santa Ana, perhaps early 1900s. Both were Oneida Perfectionists.

SPRING ADULT ENRICHMENT SERIES

The Oneida Community developed a rich musical tradition, anchored both in deep religious values and in the very worldly desire to entertain themselves. Drawing on that tradition, the spring Adult Enrichment Series will present four outstanding performances: "If Music Be the Food of Love, Play On." Each of the free performances will be held in the Big Hall which was known for its outstanding acoustics.

In "Millennial Praises," on April 13 (Wednesday at 7 p.m.), Christian Goodwillie (Shaker scholar and Special Collections Librarian at Hamilton College) will explain and sing a recent project to recapture the melodies of Shaker songs two hundred years old. The first Shaker hymnal, published in 1812-13, provided only the words (without tunes) to a number of key religious songs. Through study of later musical scores, Goodwillie was able match the lyrics to their original music. The results include an award-winning book, an enriched field of American religious folk-songs, and the haunting experience of hearing music brought to life from a distant time.

We highlight "Changing Standards: A Showcase of New Music with Jim O'Mahony," on April 21. (This and the following presentations will be on successive Thursdays at 7 p.m.). While the vast majority of jazz "standards" were composed between 1930 and 1960 by Tin Pan Alley song writers

and jazz musicians such as Cole Porter, George Gershwin, Duke Ellington, and Charlie Parker, O'Mahony will showcase the current trend of jazz musicians who look outside the standard repertoire and will highlight some under-the-radar new music. He will play his arrangements of music which is ripe for improvisation, yet composed within the past fifteen years. Included are works by the acclaimed Brooklyn group, Grizzly Bear, modern folk harpist Joanna Newsom, San Francisco art-rock band Deerhoof, and more.

We invite you to join pianist/saxophonist Monk Rowe (Director, Hamilton College Jazz Archive) on April 28 for "I've Got the Blues." A popular musician, educator, and jazz scholar, Rowe will perform classic blues songs and then lead the group in a hands-on song-writing activity. In small groups, participants will compose new blues lyrics and hear the results at the end of the hour. Previous song writing experience is not required and musicians and non-musicians of all ages are welcome.

The final performance will feature operatic baritone John Davies and his daughter, soprano Sarah Davies Hasegawa on May 5. Their concert will highlight folk songs of the Civil War era.

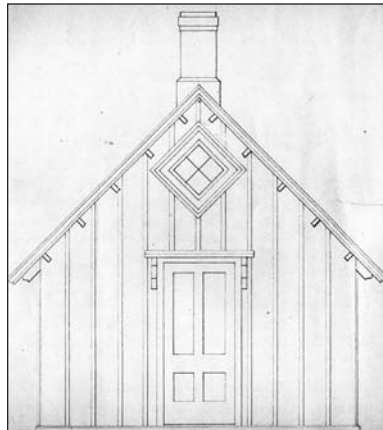
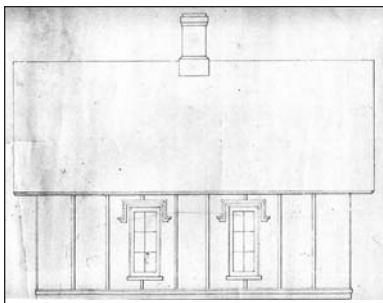
All performances will be introduced with a story about music in the Oneida Community and followed by a reception with light refreshments.



GIFTS TO THE OCMH COLLECTIONS

July 2010-January 2011

- Study for "Street Scene," framed watercolor done by Jessie Catherine Kinsley in Devonshire England (1913); Jessie Kinsley's wooden rocking chair, from Pody Vanderwall.
- Framed drawing (ca 1865) by Charlotte Miller, from Nini Hatcher.
- Six silver-plated spoons including examples of Adam (1917) and Hampton Court (1926) patterns, Oneida Community, Ltd., from Kevin Learned.
- Silverware ad (1903) and facsimile of trap pamphlet from early 1900s, Oneida Community, Ltd., from Ed Knobloch.
- Horseshoe from Oneida Community horse barn, and Oneida Ltd. ephemera, from Lang Hatcher.
- Metal tool box with die-maker tools, Oneida Ltd. (ca 1940); metal die (lower half of mold) for spoon of Croyden pattern (1932); fourteen photos of factory interiors (ca 1940), from Karen Wellman, Richard and Thomas Parker.
- Photographs from Lang Hatcher, Nini Hatcher, Pody Vanderwall.
- Books from Anita Streeter, Mrs. Sally Ready, and Carl M. Sofranko; bound volume of the Oneida Circular (1872) from K.C. Parkinson.
- Map of Oneida Community Cemetery (1913), from Wilber Allen and Kelly Rose.
- About 155 architectural plans and diagrams of the Mansion House from Oneida Ltd. These include many maps and details from engineering projects between about 1913 and 1981; plans by architect Theodore Skinner for the Lounge (1913) and the porch added to Ultima Thule (about 1910); patterns for detail work in the South Wing (about 1869); drawings of the New House, apparently by the Leeds firm (about 1877); survey notes (possibly by Joseph Skinner, about 1872); and drawings probably by Oneida Community architect Erastus Hamilton. (See Dunn Cottage below.)



*Among recent OCMH acquisitions are these two architectural drawings (elevations of front and side), probably by Oneida Community architect Erastus Hamilton. They are design plans for the Dunn Cottage, a "cunning little Gothic house just beyond the boundary hedge on the North Lawn," according to Corinna Ackley Noyes (*The Days of My Youth*). It was on the edge of today's Skinner Road across from Dr. Burdick's house.*



The cottage was built in 1864 for Leonard Dunn (shown in an 1855 drawing by Charlotte Miller), a mechanic and dentist who was said to be a nervous invalid and sensitive to noise. John Sears apparently was living there in 1868. In the 1870s, it may have been the "Piano Cottage" where Tirzah Miller and others practiced their music. In 1909, the Dunn Cottage was sold to Theodore Skinner who was then building a house on Middle Road. That house was moved in 1914 to today's 178-180 Skinner Road behind the Mansion House. Perhaps some part of the Dunn Cottage still exists within it.

NEWS

Compiled by Jessie Mayer and Nola DeSimone

□ On the day after Thanksgiving, a memorial service was held in the Oneida Community Cemetery for Jane Kinsley Rich, who died on June 20, 2010, at the age of 97. The weather was very mild and pleasant that day, for late November, and many friends, grandchildren and other relatives gathered to remember Jane and say goodbye to her. Among those present from out of town were Anne-Celine and Laurent Maurer and their daughters Julie and Laura, Merry Leonard and Ed Pitts, Annabel Haley, Jennifer Rose O'Regan, Del and Les Mitchell, Ellen Bolland, and Eric R. Noyes and Mimi Gendreau. Eric is a new member of the OCMH Board of Trustees.

□ In December, Frank Perry, a long-time Kenwood resident, was the featured display artist at the Sherrill-Kenwood library. Frank retired from Oneida Silversmiths in 1993 as vice-president and director of design, after a 41-year career.

□ Utica College recently inducted faculty member Doris Miga into its Sports Hall of Fame for serving more than 30 years as academic mentor for the men's basketball team. "Mother Miga," as she is known to the team, and her husband Walter, have attended nearly every single game for 45 years. Prof. Miga taught sociology for 34 years, including a course on American Utopian Societies. She served as an Oneida Community Mansion House Trustee for seventeen years.

□ The classic rock band "It Is What It Is" gave a concert of popular rock classics at the Oneida Library in February. The band features Greg Owens and Chris Klish on acoustic guitar, and Jonathan Pawlika on bass; all three contribute to the vocals. Jonathan Pawlika is the Chair of OCMH, and Greg Owens is the Treasurer.

□ Oneida Ltd.'s spring new product development and design efforts are in full swing. Paul Gebhardt, Sr. Vice President, Design and Advertising, recently traveled to Frankfurt, Germany, for the Ambiente Design show; before that, he worked with his design team in London, and attended Maison & Objet in Paris. His wife, Amy Gebhardt, has taken a new position with the company as Director

of Public Relations. She will be involved with traditional media as well as newer social media vehicles such as Facebook and Twitter.

□ Cleve and Mary MacKenzie have sold their ophthalmology practice and retired. They just returned home to Huntington Beach, CA, after spending three weeks in their Panama City apartment. The city place is near the airport and convenient when flying in, but their goal is to buy a home five hours away on the beach.

□ After the horrible tragic shootings in Tucson in January, Newsweek printed an article about assassins in history, mentioning Charles Guiteau, who assassinated Pres. James A. Garfield in 1881. Guiteau at an earlier time was a temporary trial member of the Oneida Community, but "the perfect world its adherents envisioned didn't include presumptuous oddballs like Guiteau," and he was required to leave. (He killed Garfield because Garfield wouldn't appoint him as an ambassador—he was totally unqualified for such a position.)

□ Walt and Lois Lang of Kenwood celebrated their 50th wedding anniversary in October at the Miami Beach Eden Roc Resort with their daughters, Janelle Lang and Michelle Lang Dunlap and her husband, Jim, and their grandchildren, David, Juliana, Steven and Laura Dunlap. Both daughters live in South Florida. Walt is a Mansion House tour guide.

□ Dr. Dirk Vanderwall, DVM, spent a couple of days in January teaching new practices in equine reproduction to veterinarians in the Netherlands. Thereafter Dirk spent a day visiting cousins in Sneek, Netherlands, his father's home town. Dirk, the son of Nick and Pody Vanderwall of Kenwood, teaches at the University of Pennsylvania School of Veterinary Medicine.

□ Carolyn Strobel and her husband Yuvi Parihar are living in San Jose, CA. Carolyn is working for the Anita Borg Institute for Women and Technology. She is the daughter of Robin Vanderwall and Dan Strobel of Sherrill, and the granddaughter of Nick and Pody Vanderwall.



ADDITIONS AND SUBTRACTIONS

By Jessie Mayer

□ Tina Wayland-Smith, daughter of Bruce “Bruno” and Pat Wayland-Smith of Sherrill and granddaughter of Gerard and Leonora Wayland-Smith, married Gregory S. Perkins, son of Dick and Ethel Perkins of South New Berlin, on October 10, 2010 (10-10-10) in a ceremony in the Big Hall at the Mansion House. Neal Rose, Esq. officiated at the ceremony. The reception was held at Zabroso Restaurant following the ceremony. Tina practices law with S. John Campanie, Esq. at Campanie & Wayland-Smith PLLC and is the first assistant County Attorney in and for Madison County. Greg is a New York State Court Security Officer stationed at the Madison County Courthouse in Wampsville. The couple live on Middle Road in Oneida.

□ Abigail Campanie and William Buchanan were married on November 6, 2010, at the Mansion House, with a reception following at the Oneida Community Golf Course. Abigail is the daughter of S. John and Susan Campanie of Kenwood, and the granddaughter of Eugene and Jeanne Noyes Garner. She is a graduate of V-V-S High School, Hamilton College and Brooklyn Law School. She is an attorney. William is the son of Douglas and Lynn Buchanan of Willmar, Minnesota. He is a graduate of Augustana College and Syracuse University. The couple currently lives in

South Bend, Indiana, where the groom is working as a Post-Doctoral Research Associate in the University of Notre Dame’s Department of Chemistry.

□ Cynthia Townsend Colway, 85, of Kenwood, died on September 11, 2010, in Oneida, following a long illness. Cindy was born in Oneida, attended schools in Sherrill and in Webster Groves, MO, and graduated from Syracuse University. In 1948 she married James R. Colway. Cindy liked traveling to Cape Cod, Jekyll Island, England and Ireland, researching family genealogy, playing bridge and golf, and following SU sports, especially basketball. She is survived by her husband of 62 years, Jim; a son, Jamie (Susan) of Myrtle Beach, S.C.; a daughter, Mary Thompson (Steve) of Oneida; and six grandsons. She was predeceased by her parents, May and Jim Townsend, and a brother, James (Buddy) Townsend, who served with the 82nd Airborne Division, died on June 7, 1944, and is buried in the military cemetery at Omaha Beach.

□ Two sweet girls, Odelia and Imogen, were born to Sarah Wayland-Smith (daughter of Giles and Kate Wayland-Smith) and Ramsey El-Assal on November 12. “It seems appropriate,” Giles reports, “that El-Assal means ‘honey spinner’ in Arabic.”



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(through January 31, 2011)

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New York State Council on the Arts (*Assistance with Curator's salary*)
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FROM THE PAST



The Oneida Community Orchestra in front of the Mansion House (June, 1863). Among the musicians are: Abram Burt, first clarinet (far left); Frank Wayland-Smith, first violin (8th from left); George W. Noyes, another first violin (9th from right); John H. Noyes, second violin (8th from right); and Edward Inslee, first horn (2nd from right).

SAVE THE DATE:

Homecoming at the Mansion House, July 29-31, 2011

If you would like to help plan Homecoming (a reunion for Oneida Community descendants and friends), please call Patricia Hoffman at 315-363-0745 or e-mail phoffman@oneidacommunity.org.



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