

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.

TABLE OF CONTENTS

Letter from the Executive Director	1
Photos	2
Centenary of the Lounge	4
Snapshots of the Oneida Community	6
1866: The Year of Croquet.....	12
Exhibit Honoring Oneida Ltd. Silverware Designer, Frank Perry.....	15
Subtractions	16
News	16
Gifts to the OCMH Collections	17
New and Renewed Members	18
Recent Gifts to the OCMH.....	19

COVER

Dreaming of summer. Taken by Samuel Chamberlain in the summer of 1947, this photo includes a glimpse of the Lounge--100 years old this year.

O. C. JOURNAL

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LETTER FROM THE EXECUTIVE DIRECTOR

Patricia A. Hoffman

Since the last publication of the *OC Journal* occurred before the Annual Meeting of the Board of Trustees, I thought I'd use this space to share some of the highlights with you.

Sixteen persons serve on the Board of Trustees to oversee the non-profit Oneida Community Mansion House. Elected at the Annual Meeting to serve a three-year term were Hugh Bradford, Robert Fogarty, Peter Gebhardt, and Eric R. Noyes. Greg Owens rotated off the Board and Jonathan Pawlika thanked him for his lengthy and valued service that included serving as Treasurer and on the Executive, Finance, and Budget committees. Officers were elected for the next year with Jonathan Pawlika serving as Chair; Deirdre Stam, Vice-Chair; Kirsten Marshall, Treasurer; Giles Wayland-Smith, Secretary; and Peter Gebhardt, Assistant Secretary.

As is customary, the Treasurer presented a report on the organization's financial condition. Kirsten noted that OCMH, like all non-profit organizations, has continued to face significant economic challenges in the wake of the 2008 recession but our financial condition has remained steady. Diverse revenue streams and control over expenses has allowed OCMH to remain financially sound. The 2012-2013 fiscal year was ended with a modest \$13,000 operating loss on a roughly \$850,000 budget. This was offset by a draw on investment account earnings. At year-end, this account stood at \$4.6 million and Robert Wayland-Smith was acknowledged for his expert management of the endowment and investment portfolios.

As they say, a picture speaks a thousand words and many taken throughout the year provided powerful visuals at the meeting to the programs, exhibits, activities and events that took place. Program highlights included hosting the Communal Studies Association's annual conference in the fall; updating our 4th grade and AP history tours in order to meet new curriculum standards; welcoming several tours by school, university, and pro-



fessional groups; providing an open-house for neighbors in the region; continuing our fall and spring enrichment series, focusing this year on the arts and crafts movement; and mounting three new exhibits (a permanent exhibition of the Edward J. Knobloch Collection entitled "Oneida Game Traps" and two rotating exhibits on "Local History in Maps" and "Wartime at Oneida Ltd.")

The Mansion House Friends chaired by Sarah Spitzer held two major fund raising events, the most recent a gala celebrating OCMH's 25th anniversary. Senator David Valesky presented OCMH with an official commemorative plaque at that event; this honor followed on the heels of the Pioneer America Society: Association for the Preservation of Artifacts and Landscapes presenting OCMH with its annual historic preservation award.

OCMH teamed up with other key members of the Madison County Tourism Cultural and Heritage Tourism Committee to host a visit by Jarred Jones, Senator Kirsten E. Gillibrand's Regional Assistant, and take him on a tour of important historical sites in the county. Committee members collaborate on marketing, events, exhibits, and other activities to bring awareness to the rich historical and cultural heritage of Central New York.

Curator Tony Wonderley spoke on the major strides that have been made in digitizing

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our entire photographic collection through the volunteer efforts of Barb Fenner Kershaw. This herculean task allows us to finally inventory and catalog an essential piece of our Oneida Community collection; it also allows us to eventually make this collection available to the public on-line. Kathy Garner's equally heroic cataloguing effort was also lauded: a complete bibliographic inventory of the 4,000+ books in the Community library. From two pages listing gifts received over the past year (printed elsewhere in this *OC Journal*), Tony singled out for special attention, a ca. 1860s carpetbag (the only original Community carpetbag we have ever discovered); over 650 uncut pages from the printing of *The Berean* in Putney, VT; papers from Gertrude

Noyes and other family members; and art work from Kenneth Hayes Miller, Helen Miller, Edith Kinsley, and Lou Wayland-Smith (the latter two being on display at the meeting.)

In closing the report for the Annual Meeting, I reiterated Kirsten Marshall's observation regarding the financial pressures confronting non-profits at this time. I also stated then and confirm now that I continue to be optimistic about the future of OCMH because of the many people who have dedicated themselves so selflessly to its mission. As of today's date (February 27, 2014) the Annual Campaign has raised \$12,300 and donations continue to come in. My thanks to all of you for helping us to "stay the course."



PHOTOS

*Clockwise from right:
Walt Lang addresses a group of local high school students, one of the more than 600 tours that Walt has given.*

More than 30,000 bees and their hive and honeycomb.

Carol White helped to tour Pioneer America Society conference attendees.





Myrtle Clark celebrated her 95th birthday at the Mansion House.



Geoff Noyes greets Frank Perry at recent exhibit opening.



Event chair Sarah Spitzer (left) and Jodi Hicks announce the silent auction winners at the 25th Anniversary Gala.



Tour guides Joe and Carole Valesky with Vicki Carver signing her edited book of Harriet Skinner's "Oneida Community Cooking, A Meal Without Meat," available for sale in the gift shop.



Steven Kern, then CEO of Everson Museum, presented during the Adult Enrichment Series.



Scott Swayze and Amanda Larson at the Gala celebrating the 25th anniversary of the non-profit OCMH.



CENTENARY OF THE LOUNGE

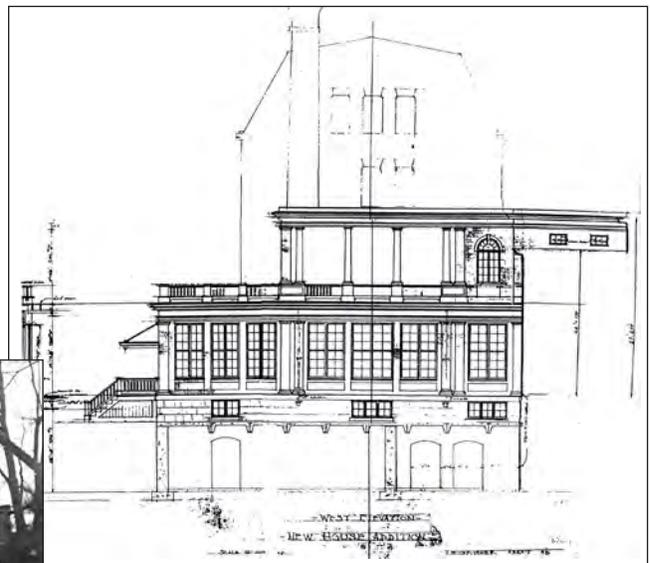
Excerpts from the *Historic Structure Report on the New House* (Crawford and Stearns, 1999-2002):

- In 1914 the Lounge, with basement boiler rooms, was added to the west end of New House, completing the formal unification of New House to the Tontine including two new building entrances and a definition to the west end of the Quadrangle (p. 71).
- It created a new public entry and foyer and circulation center for the whole Mansion House (148).
- Architect Theodore Skinner employed the Colonial Revival style to provide a compatible link between the nineteenth century buildings and complete, to a smaller extent, the raw unfinished west end of New House (68).
- On the roof of the Lounge, Skinner added a Peristyle, a semi-open exterior meeting space (182).
- The foundations for this section were constructed in 1878 as part of the unfinished north wing of New House and remained unfinished

throughout the period. The foundations [had been] covered over with a dock and wooden covered walkway to the Tontine (50).

Contemporaneous references to the creation of the Lounge:

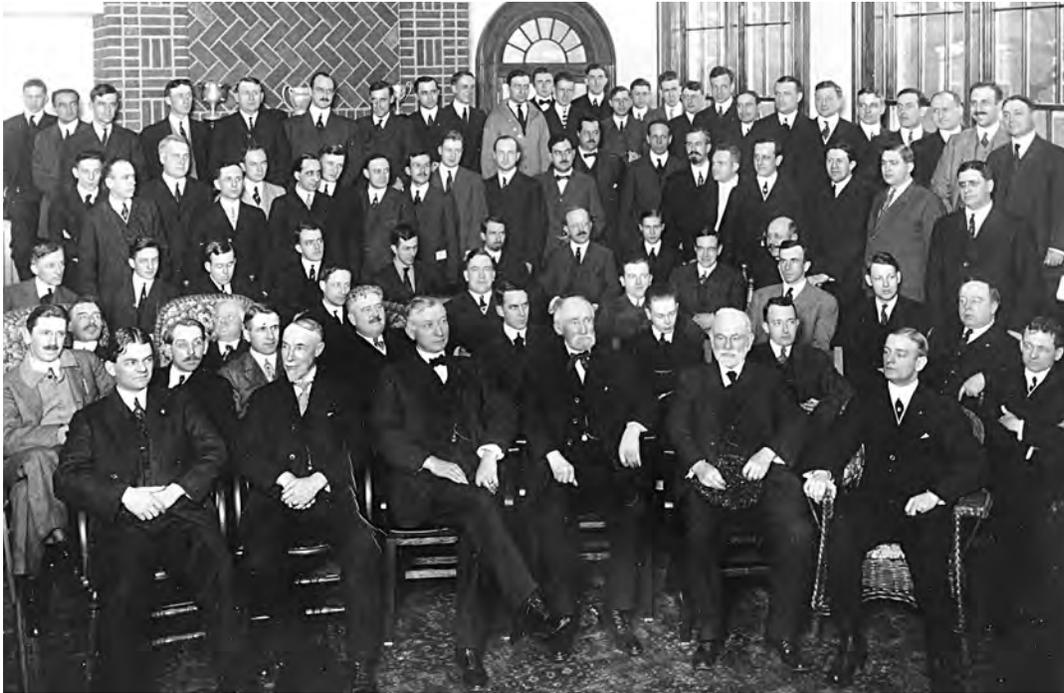
- February 1913-- The Board of Directors, Oneida Community, Ltd., approved the building of a covered porch on the west end of New House (Holton Noyes' unpublished company history, 321).
- March 1913-- Some of Skinner's architectural design drawings for the Lounge are so dated (OCMH Archives).
- June 1913-- Work on the new West Porch began (*Quadrangle* June-July, 19).
- November 1913-- A committee of Mrs. R. H. Bedford and Theodore Skinner appointed to buy furniture for the new Lounge (H. Noyes, 324).
- January 4, 1914-- Tea in the Lounge for company agents and their wives (*Quadrangle* January, 1).
- January 8, 1914-- Following the annual company banquet, everyone adjourned to the Lounge for music, dancing, smoking, and general conversation (*Quadrangle* January, 19; see photo in "From the Past").



Clockwise from top left:
Theodore Skinner imagines the Lounge in a sketch on a photograph, probably early 1913 (gift of Lang Hatcher).

Architectural drawing of the Lounge (elevation of west face) by Skinner, 1913.

The Lounge, about 1921.



Agents' meeting in the Lounge, about 1915.



Agents' meeting in the Lounge, 1948.

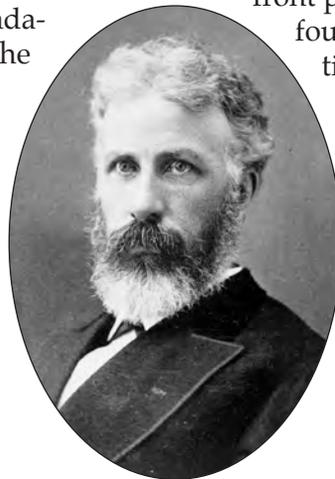


SNAPSHOTS OF THE ONEIDA COMMUNITY

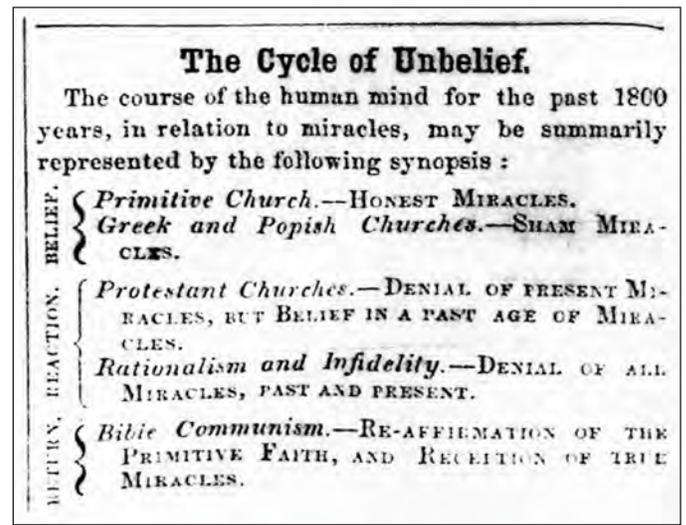
By Giles Wayland-Smith

Any editorial deadline, at least for me, is rather like a circling condor: it concentrates one's attention on the task at hand and forces decisions on exactly what to do. This was the case recently as I wrestled with the issue of how best to detect patterns of continuity and change within the Oneida Community over its thirty-three year history. The condor's simplified, somewhat "down-and-dirty," solution to the above question was to examine the content of one month's editions of *The Circular* in 1854, 1864 and 1874. In other words, even if such an approach might be less substantive than a more formal analysis, the words that the Community used to describe themselves and the world about them should tell us a good deal about what they deemed important and to what degree that may have changed over time.

What did this two-decade examination of *The Circular* disclose? On the one hand, the self-image that the Community projected to the outside world through *The Circular* unquestionably changed over time. This was evident in everything from the title and format of the journal to the substance of its articles. At the same time, however, there was a remarkable consistency in the publication along at least three lines. First, the Community made very clear its religious foundations; quoting from the front page of the 1854 *Circular*, the Oneida Community announced that it was anchored in "the Religion of the Bible [and] the Socialism of the Primitive Church." Second, they firmly believed that Bible Communism could transform the very essence of society; every aspect of life (from gender relationships and child-rearing practices to the nature of work and the quality of governance) could be redeemed. Finally, they were deeply (if somewhat ironically) enchanted with the march of modern science and human learning. It is this combination of continuity and change that I hope to capture by examining the format as well as the editorial substance of the journal over two decades.



Theodore Pitt, about 1870.



Cycle of Unbelief.

The 1854 *Circular* was published at the Brooklyn branch commune. A journal of four 16" x 11" pages, it was quite remarkably "Edited by a Community" and published three times a week, a seemingly impossible task for such a newly founded group. However, this aggressive format reflected the fervor with which they proselytized their unorthodox religious beliefs. The masthead announced that *The Circular* was "Devoted to the Sovereignty of Jesus Christ"; roughly one-third of the front page was devoted to Perfectionism's foundations in the Bible, an enumeration of the thirteen "principles and measures" that were set in motion by Christ's Second Coming in A.D. 70, and an explanation of how Bible Communism had reversed the 1800 year "Cycle of Unbelief" (see reprinted "Cycle of Unbelief"). The remaining two-thirds of the front page was devoted to a listing of Perfectionist publications available for purchase, exposition(s) of the practical virtues of Bible Communism, and Community goods for sale (including fruits and steel traps).

Publication of *The Circular* moved from Brooklyn to Wallingford in March of 1864 and, with that move, came a rather dramatic change in format. Now edited by a single person (Theodore Pitt), the journal became

smaller (13" x 9"), was expanded to eight pages, and was issued just once a week. What's much more notable was the degree to which religious themes had lost their front-and-center position in the journal. The masthead made no reference at all to their Perfectionist beliefs and the first page was no longer devoted almost entirely to the exposition of their theological principles as well as the manifest wonders of Bible Communism in practice. Indeed, even though the following rather petulant offering appeared just once as *The Circular's* New Series was set in motion, the Community outlined its "Creed" in this manner: "We believe in minding our own business, producing all we can, and paying as we go. The rest of our faith must be gathered from what will be found from time to time in our columns."

By 1874, *The Circular* had moved once again, this time from Wallingford to Oneida. While the main formatting elements remained the same (i.e. a smaller sized, eight-page journal published weekly), the editorship had passed to a woman (Harriet Worden). The masthead reflected one relatively minor change (becoming *The Oneida Circular*) but also announced a much more substantive change, namely that it was "A Weekly Journal of Home, Science, and General Intelligence." About one-third of the front page returned to an exposition of who they were but there was virtually no in-depth explanation of the religious beliefs underpinning those realities. For example, their brief description of the "United Communities" mentioned that the Oneidans' theology was Perfectionism and their sociology was Bible Communism, but this was made no more prominent than their proximity to the Midland Railroad depot, the acreage of their domain, and their many business ventures. There were two additional self-descriptions. The first was a "Special Notice" that dealt with complex marriage. The gist of the announcement was that they were not "free lovers in the popular sense" but indeed cherished love and stable families like everyone else; only a fleeting reference was made to the sacred underpinning of "complex marriage." The second offering was an announcement regarding "Admissions." It was stated that applicants must be "earnest in religion" but

much more space was devoted to the fact that the communities were not "asylums for pleasure seekers or persons who merely want a home and a living" and, in any event, they were pretty well filled up.

Let us now look more closely at the actual content of *The Circular* over two decades. There were many ways to categorize the entries, but three broad topics seemed to be consistently presented throughout the period: theological/spiritual issues, Bible Communism in practice, and commentaries upon the world in general. The chart below outlines the percent of total column inches devoted to each of these three thematic areas in the selected months of 1854, 1864 and 1874.

DIVISION OF CIRCULAR TOPICS. 1854-1874

	1854	1864	1874	Total
Spirituality/theology	42%	13%	17%	24%
Bible Communism	36%	31%	58%	42%
Worldly commentaries	22%	56%	25%	34%
Total column inches	2,250	980	1,175	4,405
Issues in month	13	4	5	22

A number of insights can be derived from these data. The first observation, of course, relates to the precipitous decline in the Community's coverage of Perfectionist beliefs as such and the corresponding rise in their coverage of the other two categories. However, that fact should not be over-emphasized at the expense of three other observations. First, the Community always made clear (even if with greater or lesser intensity) that it was a religiously-anchored community, that its very essence was grounded in its interpretation of Biblical history. Second, the Oneidans always emphasized the fact that the truly "good news" (or Gospel) was the possibility of creating heaven on earth, here and now. Right from the beginning, in other words, they were New England pragmatists who insisted that theological truth was made manifest in the total transformation of everyday life. Expanding upon the communal principles of the Primitive Church, they argued that Bible Communism brought health to its people, unleashed human potential through education, made work a joy as well as exponentially productive, provided

the basis of self-governance both individually and collectively. It was no coincidence, therefore, that journal entries on Bible Communism almost equaled the Spiritual entries in 1854 or that this was the most important journal category over the entire twenty year period. Finally, it is clear that the Community was always engaged with the outside world. There was a modern, cosmopolitan quality to the Community. If for no other reason than their desire to revolutionize society, the Community was deeply interested in the world's myriad affairs and eagerly sought to adapt its advances to their own Perfectionist purposes.

To what degree are these broad generalizations confirmed by the actual articles included in the twenty-two editions of *The Circular*? Of equal importance, what may explain the mix of continuity and change in the Community as reflected in these articles? There is no question but that religious themes, both directly and more indirectly, dominated in 1854. There were Home Talks by John Humphrey Noyes and comments by him on rappings and spiritualism more generally. The nature and importance of prayer was frequently attested to. For example, in addition to several contributions from Community members, Moses' desert solitude was seen as providing powerful hints as to one's own prayer life and over one hundred column inches were devoted to excerpts from Thomas a Kempis' *Imitation of Christ* (even if monks' cells were roundly rejected)! Most issues included Analects (pithy religious sayings), selections on the Bible and the Holy Land, and testaments to the truth of Perfectionism. "Just as with spring melts, the Kingdom of God bursts the death-frost of sin." There is also a fascinating entry on "blood." It was argued that blood "is the essence of being...the source of action, character, thoughts, moral tendencies...Blood is both material and spiritual...Christ changes the blood." This argument (namely, that acquired characteristics such as one's conversion to Christ can be transmitted genetically) provides a powerful theological underpinning of "stirpiculture," the Community's later eugenics program.

At the same time, and only one step removed from theology proper, the Oneidans in 1854 also focused intently upon broadcasting the virtues

of Bible Communism. They claimed that living as selflessly as possible in community not only liberated people in every facet of their lives but also set in motion the "engine of history." What they termed "Practical Communism" was self-evidently superior in every way: One easily could see the material blessings of "dying to every earthly claim"; "Communism is favorable to the intellect as the search for both truth and knowledge quickens"; "Individuality, with its hard, icy spirit, will fail to provide the energy for initiating God's Kingdom."

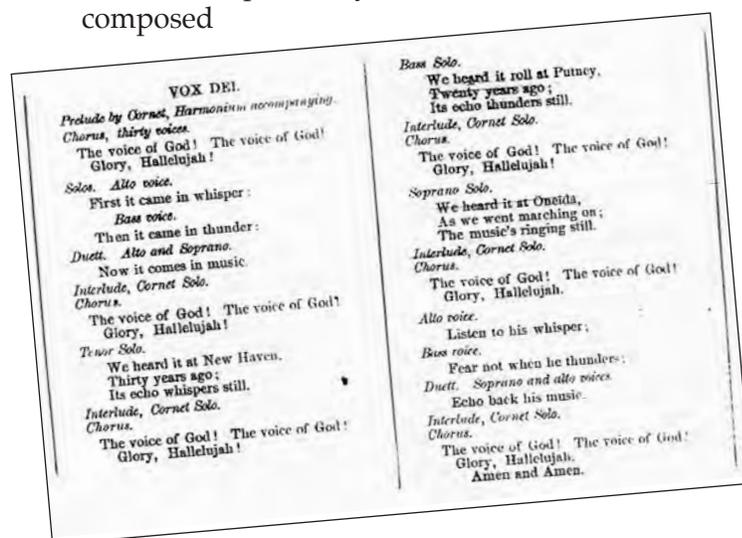
If the Community in 1854 concentrated on "salvation" at every level, it was definitely not at the expense of their interest in the world at large. Indeed, one of the things that I have found so intriguing about the Community is the breadth of their interests. They seemed to be fascinated by everything. In part, I believe, that was because they saw themselves as the architects of a completely transformed society but it also was because they saw knowledge and scientific inquiry as liberating. *The Circulars* were filled with accounts of the world at large and why one should take note of them: the status of women's rights; slavery and the destabilizing effects of the Kansas-Nebraska Act; the explosion of industry and commerce through the development of aluminum, the "march of iron," the laying of underwater telegraph cables, railroad and steamship innovations; poetry by Coleridge and Henry Ward Beecher extolling nature; the importance of diet, even as Grahamism seemed to be waning; Egyptian architecture and Oriental hospitality; essays on song birds and fish culture; strife in Europe and Russia; the science of light; the class system in Great Britain.

Why was there this particular *Circular* mix of the sacred and profane in 1854? There surely were many factors involved. But in explaining why there was such an emphasis upon Perfectionist theology and the real-world benefits of Bible Communism, I would have to assume that the major reason was the enthusiasm (and related optimism) of a group still in its formative stage. The Oneidans were, after all, still in the full flush of their spiritual conversion and were in the process of implementing their central beliefs in every area (from the architecture of their

dwelling to the organization of work, from complex marriage to mutual criticism.) This enthusiasm/optimism, in turn, was fueled by the manifest talents and financial resources that the early members brought to the Perfectionist experiment. In other words, they were confident of their beliefs precisely because they were not only overcoming the difficulties of re-settling in a semi-frontier area but also were creating the model of a transformed society. There was a third factor involved: in addition to the demonstration effect of the Community itself, the Oneidans saw the free press as their most potent proselytizing weapon. Through a kind of syllogism that was outlined in *The Circular*, they argued that (1) "Religion is, by right, the highest teacher of mankind...(2) The press [or, more narrowly, journalism] is, at this day, the most commanding instrumentality of instruction...(3) Religion ought therefore to ascend from the pulpit to the sanctum of the Daily Press." Thus we have *The Circular* and their early, almost breathtaking insistence upon three editions a week. The heavy dose of worldly "news" in *The Circular*, on the other hand, seemed to be due to the character of the people involved and the nature of their beliefs. They were, by definition, an inquiring group but they also seemed to have a kind of built-in self-confidence that came from their education, social mobility, and relative success in their chosen occupations. In addition, Perfectionism demanded constant self-improvement and life-long learning became a common denominator of Community life.

The year 1864 ushered in a very different *Circular*. Spiritual themes did not disappear, but many fewer column inches were devoted to those issues and even the character of the entries changed rather dramatically. Gone were not only the list of Perfectionist tenets but also the Home Talks, explorations of the Bible and one's deepening prayer life, the centrality of Christ. In their place were bland, almost lifeless nostrums. For example, Theodore Noyes argued that society should cut away "the weeds [of science in order to] reverence the living, ever-abiding truths [of Christianity]," but his heart hardly seemed in it. Similarly, rather than asserting Christ's

primacy in one's spiritual journey, a lengthy entry used Columbus' pursuit of the unknown as the paradigm for experiencing the "worlds of inspiration and the interior life." Bible Communism, on the other hand, was covered in a robust fashion. Mutual criticism received a good deal of coverage. It was seen not only to promote "a love of the truth... in the spirit of humility and improvement" but also to anchor harmony within the community and provide for physical well-being (as was evidenced in their largely successful survival of a recent diphtheria outbreak.) Likewise, the evident benefits of Community life were outlined in detail. A typical Sunday, which was "a day no more sacred than any other," was shown to encompass the Rhetorical Club, the Business and later Women's Business meetings, music in the Hall, "church" led by outside speakers "for those who want it," a Bible Study class, the Singing School, and finally the crowning 8:00 Evening Meeting. The Community's major holiday, the High Tide of the Spirit on February 20th, also was highlighted. In addition to the splendor of the evergreens and flowers brought to the Hall, praise was lavished on the food (oysters, fruit, wine, fragrant soup dishes and "simple accessories") as well as on the music (including a rendering of "Vox Dei"—see reprinted lyrics—which had been composed



Vox Dei.

for the occasion.) *The Circular's* coverage of the outside world expanded significantly in length, though not in content. Henry J. Seymour presented several

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entries entitled “Rambles from Mt. Tom,” dealing with everything from rock formations traced to the Ice Age to other appreciations of nature. Additional entries covered recent discoveries on parasitic disease, works by Henry David Thoreau, a lengthy history of the locomotive, the Czar’s abolition of serfdom, several “Footnotes” by “Q” on the virtues of walking and the pleasures of nature, Mormonism, and an analysis of the newly formed American Express Company.

While the interests of the Community could still be easily divided into three categories, both the format and the tenor of *The Circular* in 1864 changed quite noticeably. There are perhaps three factors that help to explain those changes. First, the Community was now sixteen years old. It was stable but also much larger and much more complex on every front; publishing a paper that was double in length but issued only once a week would seem to have made perfect sense. Of much greater importance in explaining the substantive changes would seem to be the fact that *The Circular* was published in Wallingford. Wallingford, after all, was literally an outpost: small in population, rurally located, and limited in its resources and productive capacity. Wallingford lacked the star-power of John Humphrey Noyes himself, his Home Talks, and his spiritual engagement; they equally lacked the daily energy that was fed not only by a large number of people deeply engaged in multiple productive as well as cultural activities but also by a vibrant, “happening” upstate New York. It seems almost inevitable that the purely spiritual entries would lack vigor and be reduced in number, that the most ebullient Bible Communist entries would involve reports from Oneida itself and goings-on in its newly constructed brick Mansion House, and that its commentaries on the outside world would emphasize nature, the virtues of walking, and the works of Henry David Thoreau. (Undoubtedly, the “loss of innocence” caused by the Civil War may also have played a role.) But a possible third explanation was provided by Tom Murray in his current article on croquet in the Community. He argues that the Community was encumbered with a debt of over \$71,000 in 1866, “due mostly to the building of a new

[trap] factory and a fall-off of trade.” This led Father Noyes to declare that “business is our religion now.” Surely, these severe economic pressures must have been affecting the outlook as well as the priorities of the Community earlier than 1866 and this logically would have been reflected in *The Circulars* of 1864.

Enthusiasm returned to the Community on every front in 1874 if the *Circulars* are any indication. While the purely spiritual entries remained rather limited (undoubtedly reflecting the change of the *Circular* to “a weekly journal of home, science, and general intelligence”), Father Noyes was once again prominently displayed in Home Talks and other entries. Christ returned to the center. “In the millennium, the glory of God will cover the earth as the waters cover the sea.” Far outstripping spiritual entries, however, were the seemingly endless paeans of praise for Bible Communism in practice. Everything was seen to be improved in Perfectionist community. Children were not spoiled but were raised healthily and with an appetite for education and work; people were led to “seasons of heart-searching and purification”; labor was made attractive and highly productive because it drew, voluntarily, upon the talents and interests of each individual; members became disciplined stewards not only of their own lives but also of nature; humor as well as culture abounded. The same breadth of vision and optimism



Harriet Worden, about 1870.

pervaded the Community's commentaries on the outside world. Detailed descriptions of a modern steel mill, the inner workings of Grand Central Station, the new-found wonders of anesthesia, and the launching of the second largest steamship in the world all testified to eye-popping advances in industry and science; the Community marveled at human progress made real when they hosted thirteen former slaves for two days of mingling and concerts at the Mansion House; and they heartily rejoiced that the "simplicity, conciseness, and strength" of the English language was combining with English capital to bring "Western Civilization...and Christianity...to the sleepy empires of the East."

The factors standing behind the ebullience of the 1874 *Circulars* seem reasonably straight-forward. Put simply, the Community was in many ways enjoying its heyday. Its businesses were prospering; daily life at the Mansion House was comfortable, pleasing to the eye, and culturally stimulating; relations with their neighbors were generally fine not only because they were the area's largest employer but also because they were fair, accommodating employers; their many

visitors applauded them; science was advancing and could be adapted to their own sacred and material purposes. At the same time, the conflicts and disruptive forces that were to end the experiment just six years later were still in their infancy. Objections to complex marriage; the formation of informal social hierarchies; the rise of religious skepticism, perhaps particularly among the young men sent off to university; the lack of any clear successor to Father Noyes: all of these generators of future conflict were only beginning to rise to the surface. Even the unusually consequential arrival of James Towner and his cohorts from Berlin Heights was not to come until later in the year. As a result, what appeared to the world through the issues of *The Oneida Circular* was a unified, prosperous, and self-confident community. The fervor of its spiritual vision may have been pushed further into the background but that spiritual anchor remained and the manifest benefits of Bible Communism were made visible both in the Community's domain itself and through its messenger to the world, *The Circular*.



Perfectionists of the Wallingford (Connecticut) family, 1876.

1866: THE YEAR OF CROQUET

by T. A. Murray, Assistant Director, Oneida Public Library

On August 10, 1866, with typical enthusiasm, the Bible Communists of Oneida embraced the latest sporting craze sweeping the country by laying out a croquet-erie on the lawn north of their new Mansion House. Soon the Community's *Daily Journal* was reporting that both old and young were enjoying croquet with "equal zest" and that the game seemed "well adapted to the promotion of friendship and good feeling," while being "thoroughly scientific" (*Daily Journal*, August 15; *Circular*, August 20).

Over the years teams of three and four players even brought their mallets and balls out on moonlit nights and on zero-temperature days in January (*Circular*, January 1, 1873.) Their enthusiasm never abated over the next decade and a half.

But in 1866 the Oneida Community was thriving in both spirit and worldly wealth. After an eight-hour working day in the Community's fields and expanding factories, refreshed by one of their famous vegetarian dinners, many of the 209 community members—79 adult males, 78 adult females as well as 20 male and 32 female minors under age 21—would congregate on the croquet lawn for some earnest play (*Circular*, January 21, 1867).

Young men would strip off their plain dark sack coats and attack the game with hard-hitting professionalism. Next up would be teams of tanned but genteel women with cropped hair and notoriously short dresses and pantalettes. At times the sexes joined in a game where, according to one community sage, "the gentleness and moderation of the women modified the tendency to excess and competition in the men" (*Circular*, June 21, 1875).



Playing croquet in front of the old Mansion House, 1867. Players (standing left to right) are Annie Kelly, James Vail, Eliza Burt, Harriet Mallory, Lemuel Bradley, Albert Kinsley, Chester Underwood, Mrs. (Sarah) Mallory, Elizabeth Mallory, William Woolworth, and Georgia Sears.

Still, some grave elders questioned the propriety of competitive games in an unworldly community that had shunned exclusive love and the "I" spirit concocted by the Devil for the corruption of the world. They worried in particular over a Community innovation, "solus croquet," in which one team member dominated the game by repeatedly roqueting an adversary's ball from arch to arch (*Circular*, October 14, 1867).

Their scrupulous qualms were laid to rest by the Community's prophet and patriarch. After a morning spent playing croquet, John Humphrey Noyes, as was his wont, discovered a moral purpose to his pleasure. Mr. Noyes, it was reported, played "a fine game of croquet" and accepted the game's competitive spirit as a good thing. "By loyally recognizing God in the game, and that he controls the result and gives the victory to whom he pleases," Noyes explained, "we may enter into it heartily and exercise our ultimate skill and power to win. In this way, it becomes a field for the development and manifestation of character and individual power and destiny, and competition instead of being a mere exhibition of antagonism becomes a harmonic co-operation with God" (*Daily Journal*, August 17, 1866).

In 1866, coming out of the post-war economic slump, the Oneida Community applied the competitive spirit to business, thus acquiring the wealth and prosperity that was, to a great extent, to become its undoing. They started out 1866 with a debt of \$71,172.28, due mostly to the building of a factory and a fall-off of trade. To meet the looming crisis, Mr. Noyes pronounced that “business is our religion now.” His rallying cry for the Community became “everything for sale except the soul.” The *Daily Journal* loyally exhorted its readers to “see to it that we are in rapport with Mr. Noyes and the heavens in our devotion to (business). All our time, whether we work, study or pray, should be pervaded by a thorough business spirit” (January 18, 1866).

With religious zeal and uncommon Yankee ingenuity, the united Community sold off assets, established a general store for the neighborhood, patented and began to manufacture a foot-operated machine that shaved green corn from the cob and started up a silk-thread factory. Its existing businesses also picked up. Over the year the Community earned \$80,468.28 in the sale of 211,898 steel animal traps, which had been invented by the Community’s own Sewell Newhouse. Its preserves department earned \$50,000 in the wholesale distribution of bottles and cans of Oneida-grown strawberries, raspberries, plums, peaches, peas, tomatoes, corn and other varieties. After reducing prices at Mr. Noyes’s advice, the bag department sold 702 dozen gentlemen’s and ladies’ traveling bags, satchels and “Noyes’s lunch bags” through the Community’s New York City agency for a sales total of \$32,455.13. By year’s end, *The Circular*—the weekly newspaper published by the Community at its sister community in Wallingford, Connecticut—could proclaim in its “Home Review for 1866” that the community was cleared of debt and had increased its capital by \$18,000 (July 16, 1866 and January 21, 1867).

Profits came at the cost of a staggering amount of work. While the silk factory hummed and the trap factory clanged, hun-

dreds of acres of farmland were tilled, sown and harvested; 300,000 feet of lumber were hewn at the water mill; castings for machinery, hop stoves and plows were made in the foundry; and cooking, cleaning, washing and mending for a family of 209 souls went on every day in the Mansion House. It is remarkable that much of the labor involved in this work was accomplished by a group in which the average member’s age was 37 years, the average height 5 feet 2 inches and the average weight 132 pounds (*Circular*, January 21, 1867; *Daily Journal*, April 16, 1866).

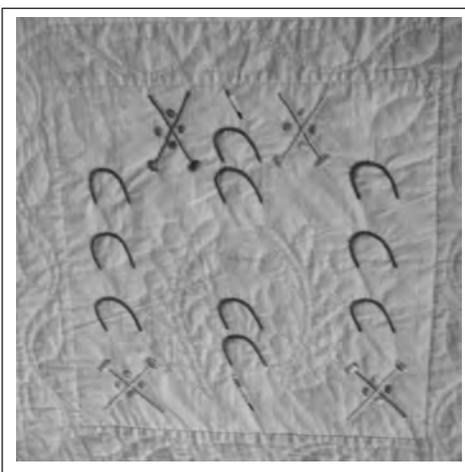
Men dominated the communal bureaucracy, but women often worked side by side with them. In 1866, some 25 women were employed at traditionally male jobs, including book-keeping, typesetting, cobbling, and silk and bag manufacturing. One young woman even became the resident dentist. Still, the majority of women attended to the household work, even to the extent of serving as a “mother” responsible for washing and mending a particular man’s clothes (*Circular*, December 7, 1868).

The Oneida Perfectionists laid great claim to liberating women from the “slavery” of the patriarchal Victorian family and unwanted child-bearing. So, the women of the community were not about to let themselves become domestic drudges. The Community was always keen

for labor-saving devices. A clothes washing machine eliminated most handwork and reduced the time needed to wash over 200 people’s clothes from 24 days to one and a half. A dish washer in the communal kitchen, powered by a steam engine, rinsed the plates of over 200 diners every day (*Circular*, February 2, 1865 and March 28, 1864).

Yet, despite mechanization, female employment in the businesses and unflagging religious zeal for work, the Community found it necessary towards the end of the

Civil War to hire “outsiders.” With the “business spirit” in full force in 1866, the Community hired 154 men and women to work on the farm and in the factories.



“The croquet-ground with mallets and balls, makes a pretty picture,” it was reported of Mrs. Mills’ block for the Best Quilt in 1873 (photo by Walter J. Lang, Jr).

The hired help worked 10 hours a day, while Community members contented themselves with eight (*Circular*, January 21, 1867).

The Bible Communists had become full-blown capitalists and the principal employer in the Oneida area. Against the outside press' charge of hypocrisy, *The Circular* declaimed: "We have always regarded the hireling system as only a mitigated form of slavery, and our ideas in this respect have made us such lenient masters that we are unable to compete with other manufactures in many businesses in which close figuring on labor is required. We never hired the labor of other people until our manufactures created a market larger than we alone were able to supply" (January 6, 1868).

In work, play, or their frequent religious discussions, the Community--to all appearances--balanced high seriousness with humor, business with culture, and propriety with an enthusiasm that often expressed itself in the word "thrilling." At an evening meeting in the Big Hall, Mr. Noyes sought to create such a balance in his home talk "The Enthusiasm Cure," using croquet as his metaphor. "At a time of considerable depression in my system, I began to have a special appetite for croquet. I went out and stuck to it pretty much all day, playing your new solus game. I sweat over it, but enjoyed it, and it went to the spot, and was the beginning of new life. There is so much inclination in the world to judge of every employment by its immediate external usefulness," Noyes concluded, "that I suppose the Lord chooses to cross it and bestow his gifts in a way that shows that he looks at the motive, rather than at the act (*Circular*, September 16, 1867).

Imbalances still occurred, however, prompted, in the Community's view, by the arch-sin of Lucifer himself--insubordination. In almost all the existent testimonies of members who underwent the communal ritual of "Free Criticism," there is the liturgical formula: "I confess my love for Mr. Noyes, Mr. Hamilton and the Community. I confess Christ in me a spirit of subordination to Mr. Noyes and Mr. Hamilton." Members who could not be brought to this abject confession of a "broken spirit" invariably defected from the Community.

In the late summer of 1866, for instance, the Blood family of Vermont arrived at the Oneida Community and took up the communal life

with great enthusiasm. By November, however, Mr. Blood was being criticized for "evil thinking and doubts about Mr. Noyes's inspiration and position in the Community." By December, Mr. Blood decided to leave, while his wife chose to remain (*Daily Journal*, November 23-24 and December 18, 1866).

"The connection between the spirit of insanity and disobedience," as the Community discussed it at an evening meeting in August 1866, was most pathetically exemplified in the case of Victor Cragin Noyes, the 19-year-old son of John Humphrey Noyes and Mary Cragin. While the Community embraced the competitive spirit of croquet that summer, Victor had displayed "an independent and disobedient state," and no amount of therapeutic "criticism" could cure him. In mid August, Victor publicly recanted and confessed his subordination to Mr. Noyes. But on August 29, he fled Oneida, only to be found three weeks later and escorted to the insane asylum in nearby Utica. There he remained, a victim of what the Community diagnosed as the "evil spirit of insubordination" (*Daily Journal*, August 2, August 20, and September 22, 1866).

In 1866, these disturbers of the communal peace could be still be banished from Mr. Noyes' "Edenic world plan." The Community was left free to carry on business as usual coupled with bracing doses of the "enthusiasm cure" to relieve any brooding discontent.

A visitor standing on the north lawn late one summer day in 1866 would have heard through the open windows of the Great Hall the Community orchestra putting to good use the \$145.23 worth of new instruments and sheet music. They are practicing for the medley of comic songs and the dance of quadrilles scheduled that evening after the Community meeting. From the dining hall to the rear of the central quadrangle, the young men rush out after a late supper to the croqueterie to practice their wrist motions with scientific precision. Sedately, the young women follow and stroll to the benches on the sidelines to wait their turn to play. And the old folks stand around and solemnly discuss how croquet so perfectly illustrates a harmonic co-operation with God (*Circular*, January 21, 1867 and June 21, 1875).



EXHIBIT HONORING ONEIDA LTD. SILVERWARE DESIGNER, FRANK PERRY

By Tony Wonderley

After World War II, Oneida silverware faced severe competition from cheap stainless steel flatware made abroad. By the early 1960s, however, Oneida Ltd. successfully restructured around stainless cutlery and became the world's largest maker of flatware. This achievement owed much to silverware patterns designed by Frank Perry. Perry joined the company in 1951 and retired as Vice President and Director of Design in 1992. During those years, he created more than a hundred different lines of flatware.

The recently opened Mansion House exhibit pays tribute to Perry's creations which re-popularized silver-plated wares (*South Seas*, 1954), revitalized the sterling-silver line (several important asymmetric-floral and baroque looks over the years), and laid the basis for Oneida Ltd.'s leadership in stainless cutlery (the classic Colonial *Paul Revere*, 1958). In "South Seas to Botticelli: Frank Perry Designs for Oneida Flatware, 1950s-1970s," we highlight examples of Perry's design drawings, his flatware patterns, and Oneida Ltd. ads promoting the silverware.

Beautifully installed by Perry's daughter, Maria Skinner (*Simply Designed Spaces*), the exhibit features the text-and-image design work of Don Cornue (*Sign & Art Etc.*).



The silver company that was born without a silver spoon

Oneida Ltd. was hardly born with a silver spoon in its name. Nevertheless, from its small beginning in agricultural and farm ware to making steel gutter pipes, Oneida has grown to be one of the two largest producers of silverware in the world.

Their success is based on vision, hard work, meticulous craftsmanship—and on never underestimating the power of a woman.

The first advertisement for *Heirloom* flatware in *Life* magazine, in 1955, was a tiny 4 1/2 lines. This year, *Journal* readers were the first to see just what all over to appear in a woman's collection for Christmas.

Oneida's tradition is an illustrious legacy. That legacy is never just about the silverware patterns but particularly

Never underestimate the power of the No. 1 magazine for women... **THE JOURNAL** No. 1 in circulation No. 1 in respectability



Top to bottom, left to right:

Lloyd Ressegger (standing) discusses Oneida silverware design with a team including Frank Perry (left), about 1953.

Pete Noyes proudly holds up Perry's *South Seas*, 1956.

The best for Bob Hope's daughter is Perry's *Flower Lane*, 1957.

Ad for *Paul Revere*, 1985 (gift of Steve Thompson).

First appearance of the cube logo in an ad for *Paul Revere* and other Oneida stainless patterns, 1964.

Frank Perry, Jim Colway, and Les Smith at Oneida Ltd., 1974.

Paul Revere to the moon: the Apollo 12 commemorative line, 1970.



SUBTRACTIONS

Compiled by Jessie L. Mayer and Nola DeSimone

□ Lily Milnes, 85, died on June 12, 2013, at her son Dana's home in Brookfield, Wisconsin. Lily was born in Toronto; she married J. Anthony "Tony" Milnes there in 1950 and moved to Pittsburgh, where they raised their family. Later in life, Lily lived for over thirty years in Seymour, Tennessee. She was a lifelong member of the YWCA, giving many years of service in Pennsylvania and Knoxville, TN, where she also sang in church choirs. Her husband, Tony Milnes, died in 1972 and is buried in the Oneida Community Cemetery. Lily is survived by three children, James (Nancy) Milnes of Philadelphia, PA, Marilyn (Michael) Steinle of Knoxville, TN, and Dana (Cheryl) Milnes of Brookfield, WI, eleven grandchildren, and five great-grandchildren. Her grandson Rev. Marshall Steinle officiated at her funeral in Knoxville.

□ C. Wilbur (Pete) Viele, 94, died on February 12, 2014, at home in Sherrill NY. Pete graduated from Sherrill High School in 1937, attended Bucknell University, enlisted in the U.S. Navy in 1944 and served until 1946. He worked for Oneida Ltd. Silversmiths until his retirement in 1983 as manager of the Data Processing Dept. In 1941 he married his high school sweetheart, Dawn Wilber. Dawn and her dear friends Jeanne Garner, Martha Parker and Ellie Bliss, and their spouses, took a three-week tour together in England and Europe in 1990, reported in the March 1991 issue of the *Journal* ("The Sub Debs Abroad"). Pete and Dawn were longtime members of OCMH. Dawn Viele died in 2007, after 66 years of marriage. Pete is survived by three daughters and sons-in-law, Gretchen (Richard) Tudman, Gayle (Doug) Seamon, and Greta (Barry) Cummings, nine grandchildren, 12 great-grandchildren, and one great-great-granddaughter.



NEWS

Compiled by Jessie L. Mayer and Nola DeSimone

□ Thanksgiving at the Mansion House saw some out-of-town visitors: Laurent and Anne-Céline Maurer, former M.H. residents, with their daughters Julie and Laura; Del and Les Mitchell from Rochester; Cindy Gyorgy, our snowbird, returned from her summer home in Maine to her winter residence in the Mansion House, and was joined at dinner by her sons Dean and Mark and some of her grandchildren.

□ George Pohl hosted a party in the Mansion House library in December, assisted by Pody Vanderwall, to celebrate Myrtle Clark's 95th birthday. Myrtle is the Mansion House's longest-residing tenant (as well as the oldest); she has been living here since 1946. Reportedly it was a lovely party, attended by more than 50 well-wishers. On another occasion there was a party in the Lounge for Eve Jubanyik's birthday; she is also a long-time resident, although Myrtle holds the record.

□ M.H. residents Flora and Donato Rafte are visiting their daughter in Florida. Kenwood residents Kelly and Neal Rose were in Naples; Paul and Amy Gebhardt vacationed in Miami Beach.

□ In February, Prof. Giles Wayland-Smith

gave a talk at the Oneida Library on "Oneida Community's Curious Science of Eugenics."

□ The Oneida Ltd. Factory Store in Sherrill is being closed, as is the O.L. Administration Building (a.k.a. the Sales Office) in Kenwood. Oneida Ltd. is disappearing from the area. **Sixty years ago:** Lucy Latham, a Kenwood resident and science teacher, was honored by former students with a surprise party at the Mansion House.

Fifty years ago: Adele Paquette of Kenwood, a junior at Buffalo State College, left to spend the spring semester at the University of Siena, Italy, under the auspices of the Experiment in International Living.

□ Nicholas Noyes of Sherrill was appointed to the local Selective Service Board. (Our younger readers may not realize that from 1940 to 1973, men between the ages of 18 and 45 had to register with this board and could be drafted by lottery to serve in the army.)

Ten years ago: Oneida Ltd. announced that it had sold the Oneida Community Golf Course, including Sunset Lake and the O.C. Cemetery, to OCMH. This transaction was entirely underwritten by an exceptionally generous grant from the Gorman Foundation.



GIFTS TO THE OCMH COLLECTIONS

February 2013 through February 15, 2014

OBJECTS

- A belt buckle cast as a trap pan by James Chizek (1981) and a cardboard box for Community Plate, Winnie the Pooh children's set (ca 1933, see photo), from Ed Knobloch
- Nine pieces of cutlery (1929-1970), two ceramic insulators from the Third Rail (ca 1920), a wood-worked game-piece by Jerry Wayland-Smith (ca 1960s?), and a scrapbook of paper items (reviews, newspaper articles, endorsements) pertaining to *The Pallid Giant* by P.B. Noyes (1927), from Lang Hatcher
- Metal strips once serving as subject labels for Mansion House library shelves, from Pody Vanderwall
- A heavy metal branding iron (?)--"O. C. LAWN," from Jim Nasci
- Three Oneida traps and a fourth made by a competitor (early 1900s), from Jackie LaRaia
- Two sculptures by Lillian Dunn (ca. 1960s), from estate of Charles K. Scheible and Paul Wayland-Smith
- Commemorative Mansion House envelope (1975), from Michael Bedford
- Engraving of a landscape by Helen P. Miller (ca 1920), from estate of Charles K. Scheible and Robin Stockton Williams (see photo)
- 24 pieces flatware (ca 1908-1976) from Louella Eager
- Set of blueprint plans of the Mansion House (ca 1913) and six Oneida Ltd. Christmas cards (ca late 1940s), from Paul Wayland-Smith

- Scrapbook with about 70 local concert programs (ca 1891-ca 1943), from Russell Lura
- Certificate of Missionary Society to Charles Macknet (1855), from Carol Davenport
- Pages from *The Wall Street Journal* (1956) and *Oneida Daily Dispatch* (1972) pertaining to Pete Noyes, from Geoff Noyes

BOOKS & PRINTED MATTER

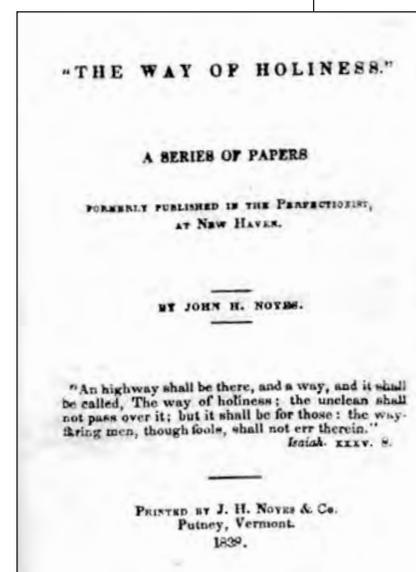
- *The Oneida Community* by Allen Estlake (1900), from Giles Wayland-Smith
- Six Oneida Community publications (1869-1876), *By-Laws of the Oneida Community Ltd.* (1881), Jessie Kinsley's *Bedside Book* (1938), about 82 issues of the *Quadrangle* (1908-1938), and about 27 issues of the *Kenwood Kronikle* (1898-99), and *Merrie Green Fields* by Barb Smith (1989), from Walt Lang
- Nine pamphlets (1857- ca 2000) and five magazines with focus on the Shakers, from Nancy Gluck
- Six Oneida Ltd. Christmas cards (ca late 1940s), from estate of Charles K. Scheible and Paul Wayland-Smith
- Over 650 uncut signatures from the printing of *The Berean* in Putney, NH (1847), from Walter Brumm via Christian Goodwillie
- Eight copies of *Home Talks* (1875), edited by Alfred Barron and George N. Miller, from Tim and Sue Garner
- Forty-seven bound volumes of Oneida Community periodicals and publications (including *The Way of Holiness*, 1839; see photo), and other paper materials of the Oneida Community, from Mark Weimer



Cardboard box for Winnie the Pooh children's set of flatware (ca 1933), gift of Ed Knobloch.

Engraving by Helen P. Miller (ca 1920), gift of Scheible estate and Robin Stockton Williams.

Title page of John H. Noyes' first book (1839), from Mark Weimer.



Cont'd. next page

- Copy of *Trappers Guide* (1893) and OCL-CAC brochures/materials (ca 1913-1950), from Geoff Noyes
- Over 100 Oneida Ltd. sales brochures (ca 1963-2000), from Louella Eager
- Oneida Ltd. ad (1985) for *Paul Revere* stainless, from Steve Thompson
- Two bound volumes of *The Community Jeweler* (1934-36), from Lang Hatcher
- *Green World Tour* by Tang Xiyang and Marcia Marks (1999), Charles Finney's autobiography, and museum packing pamphlets, from Pody Vanderwall
- Misc. volumes from Jeffrey Garner, Patricia Hoffman, and Jim Demarest
- Two books (*Edmonds' Mostly Canallers* and *Kephart's Extraordinary Groups*), from Peter Eager
- Copy of *My Father's House*, from Francis W. Lloyd

ARCHIVAL

- Papers of Gertrude Noyes (1871-1951) and her son, John R. Noyes (1902-1956), from Paul V. Noyes
- Permission to copy Lotta Kinsley's 1923 journal and architectural sketches, from Pody Vanderwall
- Various newspaper notices and printed material pertaining to Davenport-Woolworth-Macknet families from Carol Davenport via Walt Lang
- Four files of OL and OCMH records (ca 1941-1993) and photocopies of OL silverware patterns (ca 1961-62), from Lang Hatcher

PHOTOGRAPHS, POSTCARDS, & PERMISSION TO COPY

Carol Davenport, Pody Vanderwall, Lang and Nini Hatcher, estate of Charles K. Scheible, Geoff Noyes, Amy and Sean Hart, Walt Lang, Jim Allen, Ed Knobloch



NEW AND RENEWED MEMBERS

(through January 31, 2014)

BENEFACTOR

Mr. & Mrs. Barry Mandel
Mr. John Marcellus
Mr. Eric R. Noyes and Ms. Mimi Gendreau
Mrs. Donna Reed
Mrs. Doris Wester Miga

DONOR

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Dr. & Mrs. N. Richard Reeve
Ms. Trine Vanderwall & Mr. Eric Conklin

CONTRIBUTOR

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Mr. John M. Hatcher
Dr. & Mrs. Douglas Kerr
Ms. Joanne Larson
Mr. & Mrs. Edward Vantine
Mrs. Nick Vanderwall
Dr. & Mrs. Giles Wayland-Smith

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Mr. & Mrs. Wilber Allen
Ms. Deborah E. Austin
Mr. Whitman Bolles
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Mr. & Mrs. Thomas Hatch (*In Memory of Dard & Carol Wayland-Smith*)
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Mr. C. Wilbur Viele
Mr. & Mrs. Paul Wayland-Smith

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Mr. & Mrs. Howard Astrachan
Mr. & Mrs. Thomas Bogan
Dr. & Mrs. James Brod
Ms. Victoria Carver and Mr. Frank Christopher
Ms. Myrtle Clark
Mr. James E. Crowley
Mr. & Mrs. Randall Ericson
Ms. Carol Fischbeck (*Gift of Ms. Trine Vanderwall*)
Mr. & Mrs. Matthew Gorman (*Gift of Mr. & Mrs. Kenneth Gilkes*)

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 Mr. & Mrs. Alan Noyes
 Mr. & Mrs. P. Geoffrey Noyes
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 Mr. & Mrs. Steve Thompson
 Mr. & Mrs. Dirk Vanderwall (*Gift of Mrs. Nick Vanderwall*)
 Mr. Dan Strobel and Ms. Robin Vanderwall
 Mr. & Mrs. Jay Williams

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 Mr. Timothy Cumings
 Mrs. Nancy Fischbeck Feinstein
 Mrs. Pearl Gradwell
 Mr. N. Gordon Gray
 Mrs. Cynthia Gyorgy
 Ms. Barbara Kershaw
 Ms. Marlyn McGary Klee
 Ms. Hope McMahan
 Mr. Eric C. Noyes (*Gift Mr. & Mrs. Alan Noyes*)
 Mr. Greg Noyes (*Gift Mr. & Mrs. Alan Noyes*)
 Ms. Sarah Noyes (*Gift Mr. & Mrs. Alan Noyes*)
 Mr. Venkat Venkateswaran
 Mrs. Ruth B. Zounek

STUDENT

Ms. Christine Bishop

MANSION HOUSE BUSINESS PARTNERS

Contributing
 Oneida Savings Bank
 Gustafson & Co.



RECENT GIFTS TO OCMH

(through January 31, 2014)

ANNUAL FUND

Mr & Mrs. George Allen
 Mr. & Mrs. Michael Allen (*In Memory of Crawford M. Herrick, Jr., Ashley Allen, and Paul and Berna Herrick*)
 Mr. & Mrs. Wilber Allen
 Anonymous Donor
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 Mr. & Mrs. Howard Astrachan
 Mr. & Mrs. John Bailey
 Mr. & Mrs. Nigel Bolland (*In Memory of Helen Wayland-Smith Wyland*)
 Mr. & Mrs. Hugh Bradford
 Mr. & Mrs. John Campanie (*Honoring the Hatchers, Pody Vanderwall and Kathy Garner*)
 Ms. Maren Lockwood Carden
 Mr. James Crowley
 Ms. Elizabeth Earley (*In Appreciation of an overnight stay*)
 Mr. & Mrs. Randall Ericson
 Mr. & Mrs. Donald Everhart
 Dr. Robert Fogarty
 Ms. Katherine Garner (*with thanks to Myrtle Clark, Nini & Lang Hatcher and Pody & Nick Vanderwall for their generous donations of major equipment to Lawns and Gardens*)
 Mr. Peter Gebhardt

Mr. Jeffrey George (*In Memory of Betty and Bob George*)
 Mr. & Mrs. James T. Gustafson
 Mr. & Mrs. W. Donald Hanlon
 Mr. & Mrs. Kevin Hanlon
 Mr. & Mrs. Thomas Hatch (*In Memory of Dard & Carol Wayland-Smith*)
 Ms. Leslie Herrick (*In Memory of Crawford M. Herrick, Jr., Ashley Allen & Paul and Berna Herrick*)
 Mrs. Wanda Herrick (*In Memory of Crawford M. Herrick, Jr., Ashley Allen & Paul and Berna Herrick*)
 Mr. William Hicks
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 Mrs. Leota Hill
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 Ms. Patricia Hoffman (*In Memory of James R. Colway*)
 Mr. James Judson (*In Memory of James R. Colway*)
 Mr. & Mrs. Doug Kallet (*In Memory of James R. Colway*)
 Mr. & Mrs. John Kelly
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 Ms. Barbara Kershaw
 Mr. Glenn Kimball & Ms. Laura L. Herrick (*In Memory of Crawford M. Herrick, Jr., Ashley Allen and Paul & Berna Herrick*)

Drs. Ellen & Scott Kraly
 Dr. & Mrs. James Kinsella
 Mr. & Mrs. Thomas Hume Laidman
 Mr. & Mrs. Reid Larson
 Mr. & Mrs. John D. Loosman
 M & M Press
 Mr. & Mrs. Barry Mandel
 Mr. & Mrs. Paul Milnes
 Sten Molin Memorial Fund
 Mr. & Mrs. David Newhouse
 Mr. & Mrs. John D. Nicholson
 Mr. Eric R. Noyes & Ms. Mimi Gendreau
 Mr. & Mrs. Gary Onyan
 Ms. Candace Paris
 Mr. & Mrs. Jonathan Pawlika
 Mr. & Mrs. Neal Rose (*In Memory of James R. Colway*)
 Mrs. Nora Leonard Roy and
 Dr. Christopher Roy
 Shamrock Bridge Club
 Mr. & Mrs. Paul Solenick
 Mr. & Mrs. David Stam
 Mr. & Mrs. Eric Stickels
 Mr. John Swift & Ms. Ann Raynsford
 Mrs. Martha H. Straub
 Mr. & Mrs. Stuart Talbot
 Mrs. Mary Thompson
 Mr. Edward Trach

Cont'd. next page

Mrs. Nick Vanderwall (*In Appreciation of Gwen Smith & Pauline Caputi, Various Memorials, Christmas Wishes to Lang & Nini Hatcher, Judy & Paul Noyes, and Sue & John Campanie*)

Mr. & Mrs. Edward Vanderwall
Dr. & Mrs. Giles Wayland-Smith
Mr. & Mrs. Paul Wayland-Smith (*In Memory of Charles "Bud" Scheible*)
Mr. & Mrs. Robert Wayland-Smith
Ms. Sarah Wayland-Smith and Mr. Ramsey El-Assal
Dr. Judith Wellman
Mr. & Mrs. Gerard Wertkin
Dr. Anthony Wonderley and Ms. Pauline Caputi
Mr. & Mrs. Art Zimmer

25TH ANNIVERSARY GALA

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Silver Sponsor

International Wire
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Kathy Garner
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Katherine Warner
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Patron

Sue & Tim Garner
Pat & Donald Lake
Judy & Paul Noyes
Kate & Giles Wayland-Smith
Judy & Paul Wayland-Smith

AV EQUIPMENT/ COMMUNICATIONS

Mr. & Mrs. John Kuterka (*with Christmas Wishes to the Vanderwalls: Pody, Robin, Dirk, Trine and their families*)

BUILDING FUND

Mr. N. Gordon Gray
Oneida Community Historical Committee (*Paint shed restoration*)

CEMETERY

Mr. & Mrs. Geoffrey Ezell
Mr. & Mrs. Neal Rose
Mrs. Martha H. Straub
Mrs. Wanda Herrick (*in Memory of Ashley Herrick Allen*)
Mrs. Nick Vanderwall
Mrs. Priscilla Wood (*In Memory of Richard H. Wood & Kinsley N. Wood*)

CONSERVATION

Mr. & Mrs. John L. Hatcher (*Oneida Community travel bag*)
Oneida Savings Bank (*Oneida Community travel bag*)

CURATORIAL

Mr. and Mrs. John L. Hatcher (*Video of Curator's tour*)
Kenwood Benevolent Society
Judy Gibson Noyes

EDUCATION

Mrs. Joan Nickerson (*In Honor of Pody Vanderwall*)
Mrs. Nick Vanderwall (*In Memory of Walter Miga*)

EXHIBITIONS

Mr. & Mrs. William Pasnau

GRANTS

The Howard & Bess Chapman Charitable Corporation (*Two-way radios*)
The Gladys Kreible Delmas Foundation (*Website redesign*)
The Gifford Foundation (*Strategic Planning*)
Kenwood Benevolent Society (*Operations*)

IN-KIND

Sherrill Manufacturing (*flatware*)

JESSIE CATHERINE KINSLEY BRAIDINGS

Sten Molin Memorial Fund
Mrs. Nick Vanderwall

LAWNS AND GARDENS

Ms. Christine Bishop (*In Appreciation of Kathy Garner*)
Mr. Bruce Burke
Mr. & Mrs. Donald Everhart (*In Memory of James R. Colway*)
Dr. Katherine Garner (*In Memory of James R. Colway*)
Mrs. Cynthia Gyorgy (*In Memory of James R. Colway*)
Mr. John M. Hatcher (*In Honor of Jeff Hatcher and Betsy Hatcher*)
Mrs. Leota Hill (*In Memory of James R. Colway*)
Kenwood Benevolent Society
Mr. & Mrs. Walter Lang (*In Appreciation of Kathy Garner*)
Mr. & Mrs. Gerald E. Lyons (*In Memory of Bob, Bud and Greta Sanderson & Joann Ladds*)
Sten Molin Memorial Fund
Oneida Savings Bank Social Club on Behalf of Jason Colway (*in Memory of James R. Colway*)
Mr. & Mrs. Jeff Prowda (*in Memory of James R. Colway*)
Mr. & Mrs. Michael Ready
Mrs. Nick Vanderwall (*in Memory of James R. Colway and in Honor of Myrtle Clark's Birthday*)

LIBRARY

Mr. Peter Eager
Mr. & Mrs. Steve McPherson (*In Honor of Myrtle Clark's 95th Birthday*)

TRANSPORTATION FUND

Mrs. Doris Wester Miga (*In Memory of Walter Miga*)



FROM THE PAST

"The Opening of the Lounge, January 1914"

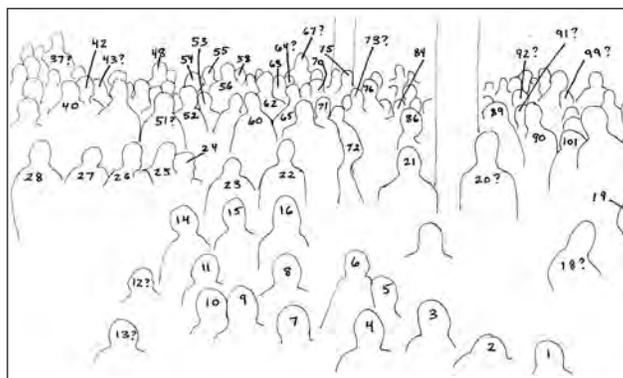


Some knowledgeable person once identified about seventy individuals in this photo (as listed) but neglected to indicate where those people are in the picture. Astonishingly, that can still be done after a century--partially, plausibly. "I found it hard to figure out some of the outline people [in the diagram with silhouettes] and made some assumptions that seemed reasonable," Pody Vanderwall explained. Lotta Kinsley, for example, "was not a large person and I think the person identified as her is correct, but only if she is standing on the bench or sitting on Ab Kinsley's shoulder, which would be like her to do."

1. Helen Noyes Wood
2. Frances Wayland-Smith Cosart
3. Jack Barron
4. Eugene Kitendaugh
5. Hartley Freeman
6. Crawford Herrick
7. David Noyes
8. Milford Newhouse
9. Robert Wayland-Smith
10. Neil Reeve
11. Catherine Leonard O'Halloran
12. Murray Barron
13. Jerome Wayland-Smith
14. Faye Dunn Reed
15. Eunice Inslee Morgan
16. Thirza Noyes Orton
17. Albert Ackley?
18. Emily Otis Kelley
19. Jessie C. Kinsley
20. Helen M. Barron
21. Emily Wayland-Smith Herrick
22. Mary Leonard Beagle
23. Jane A. Kinsley
24. Sarah Frances Smith
25. Gertrude Munz Noyes
26. Rhoda Burnham Dunn
27. Margaret Turner Cragin
28. Beatrice Bloom MacKown
29. Edith Noyes Inslee?
31. Manley A. Aiken

32. Sherwood A. Griffith
33. Rosamond Underwood Collins
34. Winifred Herrick Hamilton
37. Paul Herrick
40. John H. Cragin
42. Carroll F. Austin
43. Horatio T. Noyes
45. Russell Ross
48. Pierrepont B. Noyes
51. Eleanor Ross
52. Norma Barron Wayland-Smith
53. Adelaide Bliss Marks
54. Eleanor Wayland-Smith
56. Gerard Wayland-Smith
58. John Humphrey Noyes II
59. G. Raymond Noyes?
60. Miriam T. Earl
62. Louis Wayland-Smith
63. Dr. Burton L. Dunn
65. Holton V. Noyes
66. Henry G. Allen
67. Lotta Cragin Kinsley
70. Wilber T. Earl
71. Florence Benson Barron
72. Florence Hurlbut
73. Rachel Mott Bedford
75. Martin E. Kinsley Jr.
76. Edward B. Bedford
83. Marie Kelley

84. Edith M. Kinsley
86. Leona Hatch Burnham
89. Rachel Bolles Griffith
90. Maud Allen
91. Cornelia Wayland-Smith
92. Florence McFarland
96. Herbert H. Freeman
99. Lily Cragin Aiken
101. Dorothy Barron Leonard
103. Hope Allen's guest, Alice LaPotaire
105. Margaret E. Phillips



Oneida Community
MANSION
HOUSE

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