

Oneida Community JOURNAL

VOL. 34 NO. 2

FALL 2020

ONEIDA, NY



The ONEIDA COMMUNITY MANSION HOUSE

A National Historic Landmark

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

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

TABLE OF CONTENTS

Letter From the Executive Director	1
Change is in the Air	2
National Historic Landmark Window Upgrade	2
Final Taste of Heaven Part 2	4
Delmas Grant Award	7
Docent News.....	8
Women in the Nineteenth Century – Changing Views	9
Edith Upson Smith.....	12
Colway Art Collection Gifted to OCMH	13
In Memory of Lang Hatcher.....	14
Continued Growth at the Sales Office.....	15
An Oral History Project.....	15
From the Bookstore	15
Subscribe to the Journal Digitally	15
New & Renewed Members & Donors.....	16
Gifts to the Operating/ Annual Fund.....	17

ON THE COVER

John Noyes and Community women at the Rustic Summer House, about 1865.
The O.C. marketed this photo under the title, “The Short Dress Group”.

OCMH OFFICERS

Jonathan Pawlika, *Chair*
Wilber Allen, *Vice Chair*
Mark Strong, CPA, *Treasurer*
James D. Trevvett, *Secretary*

OCMH STAFF

Christine Hall O’Neil, *Executive Director*
Michael Colmey, *Director of Buildings & Grounds*
John Raynsford, *Director of Finance*
Chelsea Scheuerman, *Hospitality Supervisor*

TRUSTEES

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

EDITOR

Catherine Cornue

JOURNAL DESIGN & LAYOUT

Don Cornue

REFLECTIONS FROM THE EXECUTIVE DIRECTOR

Christine Hall O'Neil

As we near the close of an unsettling year, we wish you a measure of peace and good health. We hope you can stay linked to the people, activities and organizations that hold meaning for you. If the story of the Oneida Community resonates with you, we invite you to connect with us. **You are a partner in the efforts to preserve and share the story of the utopian mavericks who sought to make a better life.** The ideals and lessons of the OC can provide hope and inspiration to us today and offer many ways to connect.

We honor the life of Lang Hatcher, OC descendant and passionate advocate of OCMH who passed away in September. Lang served and led OCMH in countless ways, even serving on the Finance Committee up through this winter. Lang's uncompromising commitment to preserve the Community values and legacy was demonstrated in his life and through his book, *Oneida (Community) Limited, A Goodly Heritage Gone Wrong*, which remains an important analysis of the company's rise and fall. (See the tributes to Lang by his friend and former Executive Director, Pat Hoffman as well as Tony Wonderley.)

OCMH is launching an Oral History Project this winter to explore the impact of the Oneida Community (OC) on the companies they spawned. The project will explore how the legacy of the OC manifested itself in the businesses the OC formed. We look forward to conducting interviews of people with a personal link to Oneida Ltd. (See piece on the *Oral History Project*.)

Thankfully, support has not waned. OCMH deeply appreciates the contributions to the preservation of the building. Despite the loss of revenue from the inn, museum and events, supporters of the Mansion House gave generously to the building in the last year. **Individual OCMH donors gave or pledged over \$118,000** in the last year to the Save the Roof Campaign and Quadrangle projects.

Earlier this year, the **Preservation League of NY** awarded OCMH **\$52,000** to support the Quadrangle project. OCMH will be able to direct over **\$815,000 in awards and commitments** toward the **\$1.2M** Save the Roof and Quadrangle project thanks to numerous donors, foundations, public and private entities.

Preservation Projects: OCMH has secured the services of historic preservation architectural firm **Crawford & Stearns** to guide the exterior preservation work. Crawford & Stearns has a long history working with OCMH reaching back to the 1990's. Work is scheduled to begin in Spring 2021.

Gladys Kriebel Delmas Collections Grant Project: OCMH was awarded a \$17,800 grant from the Delmas Foundation to improve the management of OCMH's archives and collection. The project focuses on collections in the 1862 building and will help OCMH evaluate challenges and make improvements.

Historic Window project: thanks to a \$10,000 NYS Legislative grant and a past donation from Lang Hatcher, OCMH has repaired multiple historic windows, primarily in public spaces and guest rooms (see Mike Colmey's article).

Visiting OCMH during the pandemic? Although the Mansion House is **closed to the public, OCMH is "open" virtually online** and the site is available for walks. We are sharing the OC story online and via social media. The updated website features rich content including: **Tony Wonderley's tour** of the Mansion House, and a recent **BBC Reel** short film featuring interviews by Ellen Wayland-Smith, Susan Belasco and Tony Wonderley. Online exhibits, such as the Cornell Work Weekend, tell the story of the building and blog posts add additional perspectives from staff and guest contributors.

OCMH gardens, grounds and trails remain available for public use. Staff has added new signage to complement the new trail maps. See the website's *Gardens, Grounds and Trails* page on oneidacommunity.org for more information. The preservation of the landscape is a critical part of OCMH's mission, serving members and keeping open spaces available to the public. With over 250 acres of property, the OCMH story extends beyond the Mansion House walls.

The vast work of OCMH could not be accomplished without talented volunteers. Board members, Docents, advocates and advisors keep OCMH humming. From website work, professional photography, tours, research, planning, creating content, interviews with filmmakers to countless hours of meetings—the work of OCMH is a concerted collective effort.

Thank you for your part in championing these efforts! **If you are a member, supporter or volunteer--THANK YOU!** You help spread the story and save the tangible evidence of the OC's communal success. Reach out at connect@oneidacommunity.org or on Facebook or Instagram and let us know what part of the story interests you most.

Be safe and well.
Christine



CHANGE IS IN THE AIR

Cathy Cornue

One of the joys of living in Central New York is the changing of the seasons. After a warm, sunny summer to enjoy sparkling lakes and lush green scenery, we have been gifted with brilliant autumn leaves and cool, comfortable nights. The day of the Architecture Tour was a throwback to summer, while two days later, the Cemetery Tour was held on a brisk fall day.

Change is in the air at the Mansion House as well. This pandemic has changed our ability to be open to visitors and to losing some of the staff. Events, like monthly concerts were cancelled and guest rooms were not available. We miss Director of Operations Maria Skinner's charm and skill at brightening up a room with her presence and her design expertise. Education Coordinator Jarrett Zeman's ability to entertain and educate with equal aplomb was cut short by the repercussions of the virus and he too had to leave our staff. We are indebted to Tracy Walker, whose love of history brought her here for docent training. When the need arose, she stepped into the finance position and then into the bookstore/scheduling.

It is our hope that Tracy will be back as a docent when we are able to reopen.

Abigail Lawton, Curator of Collections, has moved back to California where she will be close to family. She and her fiancé look forward to their wedding, which was supposed to happen in May – in California! We are grateful for all she brought to the collections and exhibits and wish only the best for her future.

Recently, OCMH was pleased to welcome Chelsea Scheuerman as Hospitality Supervisor. Chelsea brings a wealth of operational and managerial experience to OCMH having worked in both the military and at Arc of Oneida-Lewis and Herkimer. Chelsea's new position will involve all aspects of customer service and hospitality operations. She will oversee receptionists and housekeeping and manage the needs of residents, guests and visitors. Although she is not from the Oneida/Sherrill area, Chelsea is delighted to be living in Sherrill with her family and is looking forward to meeting people and being part of the team at the Oneida Community Mansion House.



NATIONAL HISTORIC LANDMARK WINDOW UPGRADES

Michael Colmey

After many hours, and over the course of two years, the Oneida Community Mansion House was finally able to make good on a legislative grant from the New York State Assembly which would allow us to remove and replace broken/cracked clear float glass in our overnight guestrooms, common areas, and some of the apartments. These improvements, which as I write this are currently taking place, will not only improve the conditions and aesthetics of some of our spaces, but will also help suffice code issues regarding cracked windowpanes. Along with glass replacement, the contract also specifies the removal and replacement of any deteriorated wood found in the window sash, frame, and sill.

The process originally began a few years back when we identified seventeen rather large individual glass panes in need of replacement on the first floor. This included windows in the library hallway along with guestrooms on both the north and south elevations. After obtaining pricing which came in at just under eight thousand dollars, it was clear that this would need to be a budgeted project. During this process, longtime supporter and advocate of the Mansion House, Lang Hatcher, donated towards this window project. In the meantime, an Oneida City Codes inspection of the apartments

revealed more cracked panes, which in turn were written up as violations under the International Property Maintenance Code. With the added glass issues, it became evident that we should combine them with the window project we were already seeking funding for. In 2017 a legislative grant was written for historic window repairs and awarded to the Mansion House in the sum of ten thousand dollars. Finally, we felt as though we could breathe a sigh of relief and begin to write the Request for Proposals (RFP) and get them out to qualified contractors.

We began by seeking out glass contractors specific to historic restoration work. These contacts reached from the Utica area out to Buffalo, and all points in between. Site visits were coordinated with contractors, many whom had never been here and found themselves fascinated with our facility. New relationships were being formed and we were well on our way to obtaining a qualified contractor, or so it seemed. Much to our amazement, most people declined to bid. Some were booked up for a year if not more, while others thought the project was not big enough. At this point we found ourselves back to square one, that is until we met Daniel Maine, a contractor out of Waterville who originally came to the Mansion House for an unrelated project. Upon meeting

with Daniel, it was evident that he had quite a passion for working on historic buildings. One somewhat local project he was associated with was renovation work at the Sanger Mansion in Waterville. I explained to Daniel how we had been trying to obtain bids for a window project and the difficulties we were having in doing so. He as well did not hesitate to voice how booked up his schedule was. However, at the end of our conversation he agreed to take an RFP with him and look it over. About a month later I received a bid from Daniel. His bid, combined with two others, met the criteria deemed necessary by the Office Of Parks, Recreation and Historic Preservation. We were now officially able to award a contract for this work, which ironically enough ended up going to Daniel Maine, the contractor who was never here to bid on it to begin with.



Daniel Maine working on a unique "triple sash" first floor guest room window of the New House.



Maintenance staff's Lance Aldrich uncovering the hardwood floors in the New House guest rooms.



Working on the third floor of the New House requires the help of a hydraulic lift.



A TASTE OF HEAVEN ON EARTH – THE STORY CONTINUES

Carol Stone White

The Spring 2020 edition of the Journal presented a fascinating look inside the Oneida Community. Excerpts from the book A Taste of Heaven on Earth revealed unique practices showing “that the complex human being has innumerable capacities and that spiritual flowering and the achievement of the loving heart is the purpose of human life. (It) assesses how Community members explored the furthest reaches of human nature and realized that heaven is within all and can be known and implemented on earth.” (Preface xv)

We are privileged to present a continuation of this story of spiritual discovery and growth and the very real people who brought this community to life.

Every Sunday morning for an hour or more during summer we have a work bee that we enjoy; there is truth in the saying that “work is worship.” Our grounds are our meeting-house; we have consecrated them to the Lord and they are therefore as sacred as any place can be. The beds of flowers, the shrubbery, the groups of evergreens, the forest and fruit-trees, all constitute the upholstery of our spacious sanctuary. No artificial pictures or paintings can compare with them in artistic beauty and grandeur. While I write, I hear the soft still voice of my Heavenly Father giving his home-talks in every leaf, in every flower, in every spear of grass. Truly there are sermons everywhere. We dwell, wherever we are, in the boundless sanctuary of our God, who himself is seen by the pure in heart. Instead of laying in religion enough on Sunday to last for seven days, we prefer to receive our portion fresh every day—hence our evening gatherings in our beautiful Family Hall to wait on the LORD and edify one another. That nightly ordinance is quite as necessary as our daily food.”

The Community grew to 205 people in two years. How did they manage so many persons with varying personalities and propensities? In Andover Seminary, Noyes submitted to Mutual Criticism, his peer’s evaluation of him to assist spiritual growth, and he instituted this procedure as the only government of his communities. “Our criticism system has been described as a ‘merciless overhauling of one another’s individualities’ that must ‘suppress all spontaneity of individual expression.’ But mutual criticism only suppressed the spontaneity of ‘weeds’—what is more



spontaneous than the growth of weeds, which a gardener has no problem suppressing?” The Community realized that each person is a prized package of spiritual, intellectual, social, and physical qualities, and that the basic nature of a person should not be uprooted—even if it could be—but that if aspects of personality become selfish, pruning is required. It is done in kindness to help spiritual growth, to improve social harmony, and to make one’s own life pleasanter. Character assessment was a full spiritual profile, for members were told what is beautiful in their spirit and their personal qualities, and were given respect and affirmation. They knew that virtues have

corresponding faults, and vice versa, so assessing one’s shortcomings can be done with interest, if not always with dispassion.

Community member Henry Burnham obtained the names of twelve surviving members of Andover’s criticism group and wrote to them in 1874; he received nine responses, two reproduced in the 1876 book *Mutual Criticism*, published by the Community. One man remembered only a single criticism of himself, but he seemed to have felt nearly the same emotions years later that he experienced at the time: ‘Believe me, once was enough for a lifetime. Such an operation I never went through before or since.’ Another response was very different. ‘It was in the meetings of that sacred conclave that I spent some of the happiest, and I might say some of the most profitable hours of my life.’ Noyes agreed. “That is the way to take criticism, and it is easy when you know how and have a soft heart. If you cannot calculate on something like that in your circle, do not undertake

Mutual Criticism." Seeing himself as others saw him was so helpful that he later instituted Mutual Criticism as the only government of his communities. A community woman reacted more like the first man: "This is like a major operation without benefit of anesthesia!"

"It does not surprise us that criticism is not received with enthusiasm at first," Erastus Hamilton said. "Like children learning to be washed, we submitted with as good a grace as we could. Criticism is in fact a washing applied to the inner man. Love of interior cleanliness, purity, righteousness, is the deep, central, king-passion, and we have learned to rely upon it as the citadel that governs the whole man. In ordinary life persons may live with some degree of peace and comfort while the latent diseases of heart and mind are at work; but in a Community, persons in daily contact with each other can't avoid understanding each other's character and detecting interior maladies. Without a purification of character greater than any that exists in common society, it would be impossible to live here." Members learned how to love, respect and live harmoniously with others not only in words and deed, but even in thoughts.

"Life is a ball made up by the winding on of the thread of our passing experience, and whatever we have wound in the past, whether good or bad, is still in the ball. We are what our past lives have made us," member Mary Cragin wrote. "Wrongs in the past that had lain secret and perhaps half-forgotten, can be poisonous to present experience. Repressed past experiences not only blight our own life but cause societal disharmony, because unwittingly we project onto others our own faults as defense mechanisms to avoid the pain and perplexity of dealing with ourselves." Dorothy Leonard, a Community poet, wrote profound truisms about human nature in these deceptively simple words found in *Buttressed From Moonlight*.

Till I was free / Of my own fate
I could not hear / The earth relate.

Another primary goal of the Community was the humanizing of work by rotating occupations and tasks every day, and over weeks and months. People discovered many potentials and interests within themselves that in normal conditions go unrealized. The tremendous possibilities of the human spirit were noted and they appreciated each other deeply. Frank Wayland-Smith worked in the trap-shop from ages 14-22, and spent three summers on the farm and in the horticultural department tending grape vines. He filled a vacancy in the house-cleaning corps; "What zeal they manifested in the fall campaign!" He learned bookkeeping and was sent to the Community's New York City agency to learn how banks do

business, and he also sold silk thread. "I have every prospect of becoming a house-builder, wagon-maker, dentist, and weaver of silks, depending on my enterprise and faithfulness." Members worked in large happy gatherings called "work bees" where they sang and were read to. As they prospered, they limited work to six hours a day to devote plenty of time for study, recreation, socializing, love, and meditation.

"Mother Noyes has discovered a model way to get up a rousing bee. Do you suppose it is by expending half her energies in calling on others? She heard Mr. K. say the garden walks needed attention. She said nothing, but pretty soon, as some of us sat on the grass eating strawberries and ice cream while others were playing ball and climbing the cherry trees, out came Mother Noyes with a broom and went busily to work on one of the paths. George Miller and Charles Joslyn soon joined her, and in another twinkling all the old brooms, rakes, and hoes were in great demand, and the merriest bee ensued. All worked with a will, and by reading time at 7 o'clock the walks were in very good order. At whatever hour, you are sure to find Mother Noyes now upstairs, anon, downstairs, always busy, and always cheerful. She makes the whole machinery of business go smoothly and helps us all to be just what she is, enthusiastic, hearty workers."

"The whole brood of worldly diseases that curse humanity are but off-shoots of the central lust for money. When the success of Oneida Community businesses threatened to overshadow spiritual growth, Noyes always reminded the Community: "If we have primarily in view to make money, we shall get no enthusiasm from heaven, for we shift from our true purpose, to be co-workers with God in ushering in the last period of man's education – the victory and reign of spiritual wisdom and power." When a person has made more than enough money to meet all needs and many desires, he finds himself wanting more, and then still more. There is no happiness is this," Noyes counseled. "We lay the ax at the root of this blighting evil with the spirit that says, 'All mine are thine, and thine are mine.' The barbarian and savage win rewards in the lower spheres of development through intrigue and cunning—by personal prowess and 'might makes right.' Producing quality work creates its own market and one rises above strife and competition. "I never shall have perfect liberty until I can see a brother in every face into which I look," wrote a Community member. "As long as the good things of this world are distributed by grab-game rules—each man exerting his strength and talents to magnify his own pile compared to that of his neighbor—there is no perfect liberty."

Cont'd. next page

“Love of neighbor that should have embraced the whole world has generally been confined to the mere hearth,” wrote member Robert Delatre in 1869. “If the heart is to be fully developed, there must be no boundary line short of God’s great universe. By every righteous act we draw down the magnetism of heaven. Habituate yourself to good deeds, and it will eventually be easy for you to think and to feel and do aright. All heaven is at our elbow to help us. Try it a thousand times. Try it to all eternity. There’s nothing else worth living for.”

“A farmer’s superior corn won awards at the state fair year after year and a newspaper reporter interviewed him. He was surprised to discover that the farmer shared his seed corn with all his neighbors! ‘Why do you share your best seed corn with farmers who are competing with you every year?’ he asked. The farmer smiled. ‘The wind picks up pollen from the corn as it ripens and sweeps it from one field to the next. If my neighbors grow inferior corn, I’ll end up growing inferior corn. If they grow good corn, I’ll be growing good corn. It’s the same elsewhere: Keeping the good all to yourself can hurt you in the end, but sharing what you’ve got tends to come back to reward you.’”

George Cragin wrote an important piece on July 5, 1869, *Doing as You Would Be Done By*. “A hired man has no margin of time he can call his own. A contract includes the entire day and some portion of the night, if his employer’s interests require it. If the employer is covetous and grasping, the hired man takes his breathing spells, if he has any, between nine at night and four or five in the morning. Twelve to fifteen hours were demanded of adults and children as a day’s work in all cotton factories and other mills. The effect of such incessant toil upon both the physical and moral natures of youth can be easily imagined. Occasionally a farmer treated his hired man so considerately that he made him feel that he was managing his own farm, and transformed the hiring into a partner who manifested as much interest in his employer’s business as if it were his own. That farmer studied human nature, having discovered that kindness of heart—doing as you would be done by—is the best policy; it pays every way.”

Henry Seymour’s *Heaven’s arrangement for full human development* in the September 9, 1872, Circular is a masterpiece: “Our highest ideal of human existence is that of persons continually ripening toward a higher grade of excellence. Human nature was made for this end. All labor should elevate the producer; we should liken human nature to the violin, the tone of which grows ever stronger and sweeter by use. Instead

of being worn down and depressed by his labors, the farmer (Seymour was one) ought to be educated and elevated by it, knowing that he is performing a high service for himself, his fellow men, and his Maker. Farming includes gardening and horticulture, the raising of grains, grasses, and roots, and the rearing and caring for many domestic animals. But with one person’s attention and labors so thinly spread, he has meager facilities for perfecting himself in any one branch; the results of his industry are correspondingly poor. Or a person may work for years and years at a small monotonous task, a business he’d master in a few hours—this dwarfs his whole nature! It is a poor, mean idea of human nature to regard it as we do implements destined to be worn out in the work of production. I caricature the system with a picture of a great press called ‘The Press of Business’ into which the devil has put a lot of human beings. Many, representing factory laborers or counting-house workers, are held merely by their fingers, their feet, or their heads while his majesty turns the screw with a long lever called Human Wants and presses out the fluid of wealth. The All-wise intended we should outgrow this barbarism.”

“It is the enforced monotony in business that we complain of, making it a mere means of producing wealth and utterly disregarding it as a means of the elevation of mankind. Monotony, habit, routine are tyrants, robbing the human spirit of inspiration, creativity, growth, refreshment, and newness of life. Repetition must be minimally tolerated, but even good habits are to be eschewed because in the sight of God all attachments to fixed ways are deleterious to the spirit. The Oneida Community defined genius as freedom from habit. Members were taught to note desiring a pleasurable habit and to deliberately refrain from it, with no regret—to await another pleasure that God surely provides. Noyes taught the Community not to settle for a pale imitation of what gives real happiness and pleasure. “One who remains satisfied with the barren outside of things finds meager pleasure and ultimately emptiness and even pain. Desire constantly outruns enjoyment — to enjoy more and desire less, to withdraw in the midst of pleasure when our susceptibility is at its height, with positive enjoyment, carries contentment to the mountain tops. Whether we eat or drink or work or play, we shall dwell in the soul of things and find sustained happiness in the source of all beauty. This is being perfectly happy without intermission.”

When Charles Darwin published *The Origin of Species* in 1859, Noyes’s scientific mind was intrigued. Plants and animals were bred to achieve

higher quality, and Noyes wondered whether humans could pass on spirituality and wisdom to succeeding generations. "The greatest want of the world is spiritual men and women in every department of action. The emphatic lesson that horse-breeders teach is that improvement is to proceed on two lines—take the best possible care those already born, and attend faithfully to make the next generation as much better than ourselves as we can."

In 1868, a propitious visit to the Community by the editor of the *New York World*, D. G. Croly, turned dreams into reality. He said that the Community was "an enormous benefit," and he was particularly interested in scientific propagation. "We as a Community are already well advanced in arrangements favorable to scientific propagation," Noyes wrote, "our living in large numbers, our displacement of marriage, our training in male continence, our victory over special love, and the growth of public spirit among us. This makes it easy for us to do what is utterly impossible in ordinary society. The final government under which propagation will be conducted must be free self-control through good spiritual influences instead of personal dictation. Let us consider it our business to pioneer in this intricate possibility."

A long-time associate said, "Mr. Noyes had no doubts regarding life or himself. He met disappointments and difficulties with an inextinguishable faith in an Edenic world plan and the ultimate triumph of righteousness. He was a source of light and power for all about him."

Noyes's son, Pierrepont Burt Noyes, implemented Community principles in a corporate model for the future, Oneida Limited, managed by Community descendants for over one hundred years. They valued their workers through good wages and profit sharing, and created Sherrill, an ideal "company town" with all amenities necessary for human well-being.

The author's great grandmother's journal, "A Personal Journal: Excerpts, 1873-1879" completes the fascinating history presented in *A Taste of Heaven on Earth: Harnessing the Energies of Love*.

We are indebted to Carol Stone White for generously sharing portions of her book with us for the OCMH Journal. Signed copies of this book may be ordered through the bookstore. Unsigned copies are available through amazon.com.

A recording of Carol's "Virtual Homecoming Book Talk" with Cathy Cornue, about her inspiration for writing this book is now available at the OCMH YouTube Channel at <https://www.youtube.com/watch?v=JKLMGcCbMAs&t=46s>



DELMAS GRANT AWARD



Abigail Lawton, former Curator of Collections with Emily Dugan, Collections Intern

Gladys Kriebel Delmas Collections Grant Project: OCMH is grateful to have received a \$17,800 grant award from the Gladys Kriebel Delmas Foundation. This award will help improve the management of OCMH's archives and collection. Historic buildings present unique challenges to collection management ranging from accessibility, climate control and structural capacity. With the support of the Delmas Foundation, OCMH will conduct an inventory of the archives and collections, evaluate collection spaces, assess environmental conditions and determine storage and preservation needs. After evaluating the needs of the collections, we will make plans to improve the collections storage system.



DOCENT NEWS

Beyond Mansion House Tours

Although the Mansion House is not open for inside tours, docents are still volunteering their time and energies in many ways.

- Updating and preparing two popular outdoor tours. In late October, thirteen people came for the Architecture Tour and sixteen came for the Cemetery tour.
- Working with the staff, docents may be developing content for our online presence (website and social media.)
- Brainstorming ideas about additional projects such as Zoom book talks; discussion groups; short video presentations about an object at the Mansion House; an historic event related to the OC history.
- Assisting with organization of resources within the Mansion House.
- Collaborating with the Education Committee to update a *Bibliography of Books about the History and Social Context of the Oneida Community*, consisting of fifty three titles, twenty nine of which are in the OCMH Bookstore.
- Leading and participating in online docent training.

Training for New Docents

Docents at the Mansion House are volunteers from a variety of backgrounds who give guided house and grounds tours, assist with public programming, participate in discussions, and occasionally do research on topics related to the history of the Oneida Community. While regular in-person training and regular tours are on hold until we reopen to the public next year, we are planning to train new docents in a series of virtual sessions. If you would like to participate in the life of the Mansion House by volunteering as a docent, we are happy to talk with you and tell you more.

Are you interested? Know someone who might be? If so, please contact Susan Belasco, Docent and Chair of the Education Committee of the Board of Trustees:

Docents@oneidacommunity.org



Retirement of Two Docents: Carole & Joe Valesky

To say we appreciate the work of the core of volunteer Docents is a vast understatement. In the changes in the last few years, docents have been a steady force—carrying on the story of the Oneida Community on the “front lines” for visitors to the Mansion House.

Most of you know that the 93,000 square feet Mansion House can seem labyrinthine to visitors. A tour with a trained docent is the BEST WAY to experience the home and the story. The guides not only lead regular house tours, they constantly study material, assist with research, meet to share feedback, and lead school programs. Carole and Joe Valesky did all of the above and more. For 19 years, they welcomed and informed visitors, contributed to committees and advised staff and the Board. For 19 years times 2 equaling 38 years of service, Carole and Joe have seen numerous staff changes, exhibits come and go, regaled visitors from around the world, educated school classes, informed meetings and strengthened friendships at OCMH. The Valeskys witnessed almost 2/3 of the museum’s evolution and were integral parts of that growth from behind the scenes to the forefront of OCMH. Their support has been deep and broad, forming the backbone of a community-based not-for-profit cultural heritage institution.

Although Carole and Joe have “retired” from leading tours, they hope to continue to serve in other ways, sharing their many gifts with this community. We are grateful.

OCMH Board, Docents & Staff



Docents Gary Onyan, Linda Evans and Cathy Cornue recently led two tours in one weekend. Both the Architecture and Cemetery tours were well received by our visitors.

WOMEN IN THE NINETEENTH CENTURY – CHANGING VIEWS

Carol Stone White

Until the industrial revolution, the home was the center of production of all clothing, food, medicine, education, soap, and candles long before electricity was discovered. Women produced all these goods and received appropriate respect in America's pioneer days. With few mechanical aids, farming meant constant hard work and frontier life meant risk to health and life for women, with children planned and unplanned coming nearly yearly. Women managed large plantations in the south; in some colonies women had the right to vote because it was based on the ownership of property. When a man died, his wife and sometimes even his daughters took over his business.

Following the establishment of state laws after independence, New York took the vote away from women in 1777, Massachusetts in 1780, New Hampshire in 1784, and New Jersey in 1807. After the Revolutionary War fought against the injustice of 'taxation without representation,' new lawmakers taxed women property owners without giving them representation in the form of voting rights. In the eyes of the law, the husband and the wife were one person and that person was the husband. When a woman married, she forfeited her legal existence. If she received property from her father or another source, her husband could sell it and keep the money for himself. If she worked, her husband was entitled to her earnings. If she left the marriage and was able to work, he could collect her earnings because, legally, these belonged to him. She could not sign a contract, make a will, or sue. He could apprentice her children against her wishes—there were no child labor laws—or he could assign them to a guardian of his own choosing. He alone had legal rights to them, and even after his death she was not their legal guardian unless he, by will, made her so. In many statutes women were classed with infants and idiots. Marriage was an institution wherein man exercised near absolute power in every respect behind closed doors. "Love, honor, and obey" meant what it said. Woman was at the mercy of man in the marriage relationship until the twentieth century, and still is in many cultures.

"Looking to laws alone...society would be a hell upon earth," asserted John Stuart Mill. "The laws of most countries are far worse than the people who execute them—happily, many men's feelings and interests exclude or greatly temper the impulses and propensities that lead to tyranny." Mill described in harrowing detail in his *The Subjection of Women* how the position of women in Europe was akin to slavery. "There was absolute subjection of a wife to her husband by legal enactment: she vowed lifelong obedience. No slave is a slave to the same lengths and in so full a sense of the word, as a wife is....

Even slaves had time off when duty was done," the October 18, 1869 Circular lamented. "However brutal a tyrant she may unfortunately be chained to, he can claim from her and enforce the lowest degradation of a human being....The knowledge that men can acquire of women is wretchedly imperfect and superficial and always will be so until women themselves have told all that they have to tell." An unmarried woman might be better off than a married woman, legally and economically, for she could control her own property if she had inherited it, or keep earnings, though there were few ways to earn a sustainable living. She could be an ill-paid teacher, servant, factory worker, paid companion, seamstress, run a boarding house, small shop, or work in a mill.

Socially she was far worse off. The only path to acceptance by society was through marriage. A spinster was scorned, pitied, ridiculed, and ignored; hotels and restaurants often would not serve them. The church also declared that woman's proper sphere was the home: her education was minimal, for the feeble female brain would be overburdened if it had to compete with the stronger male intellect, but the three R's and spelling, minimal geography and history were taught in New England and New York. Few native-born adults remained illiterate and most read their Bibles from childhood. The chief aim of education for women was to make them better companions for their husbands and more qualified to raise children and manage the home. Young ladies of good families were taught needlework, music, sketching, and manners. Their brothers went to college or trained for the professions, while female seminaries flourished to teach etiquette and homemaking. It was universally accepted that women's greatest fulfillment was in marriage and serving men. In 1762, Rousseau wrote, "To please, to be useful to us...to render our lives easy and agreeable: these are the duties of women at all times, and what they should be taught. The woman is expressly formed to please the man. She should be respectful, compliant, and willing to accommodate all of a husband's wishes, making every other consideration subservient to his convenience." This advice was accepted by most women, the Oneida Circular reported in December 1871. "All moralities tell them that it is the duty of women that it is their nature to live for others," Mill wrote, "to make a complete abnegation of themselves."

The industrialization of America led to the increasing isolation of women. The home was no longer the economic nucleus as factories took over much of the housewife's production. The good news was that life became less rigorous and more settled, but the lives of middle-class women grew

Cont'd. next page



more restricted and monotonous. Instead of utilizing many skills, she now focused on the appearance of her home and herself. Maintenance of heavy floor-length dresses, tight stays, mandatory long hair, and care of many children required much time. Physical exercise outdoors was considered unladylike and unhealthy. Many recreations existed only for men, as did public amusements such as circuses or the stage. Dancing, cards, and novels were considered immoral. Woman was seen as the weaker, more dependent person, charming but not very able or bright.

In the mid 1800s, women who were abolitionists, political activists, and supporters of the women's suffrage movement were advocating for women's rights. "Centuries of oppression and lack of education might have caused women to appear mentally inferior, but this was not innate," insisted Angelina Grimké. Woman has been "robbed of essential rights, the right to think, and speak and act; the right to share responsibilities, perils and toils; the right to fulfill the great end of her being as a moral, intelligent, and immortal creature." Because "woman has so long been subjected to restrictions," said Lucretia Mott, "she has become enervated, her mind to some extent paralyzed." Sarah Grimké lamented, "All history attests that man has subjected women to his will, used her as a means to promote his selfish gratification, to minister to his sensual pleasures, to be instrumental in promoting his comfort; he has done all he could to debase and enslave her mind; now he looks triumphantly on the ruin he has wrought, and says that the being he has deeply injured is his inferior." In a letter to her sister Angelina in 1838, she wrote: "Deeply, deeply do I feel the degradation of being a woman—not

the degradation of being what God made me, but what man has made her. All I ask of our brethren is that they will take their feet from off our necks and permit us to stand upright on that ground that God designed us to occupy."

"The man had all marital privileges with little if any sense of sex requirements in women who were supposed to be superior to base physical satisfactions," Whitney Cross¹ noted. "Unrequited desires of the male were considered detrimental to health...custom was apt to sanction his resort to extramarital relief. But in the female [this] would be punished by the most severe ostracism." Women in unhappy marriages might separate or divorce, but they were not permitted to see their children or have anything to say about their upbringing. Margaret Fuller, in *Women in the Nineteenth Century* (1845), wrote that escape from marriage was extremely difficult, no matter how much wealth she possessed. "She couldn't take a penny of it with her, and she would have to leave behind all the clothes not actually on her back. A father had exclusive rights, no matter what kind of man he was or what the cause of separation had been."

"This near-universal subjugation of women was not found in the Oneida Community, where its leader, John Humphrey Noyes, included women in every aspect of decision-making, business, cultural activities, education, and play. "Women are made for God and herself, with the right to choose when and how often she shall bear children," Noyes wrote. "She has a spiritual nature that lifts her up to God, and there is her highest sphere where there is 'neither male nor female.' To one who appreciates God's creation, man and woman are an endless mystery. I've heard men say, I know all about

women. Such an attitude toward women is an insult to human nature. Only as we become refined in our perceptions and delicate in our feelings toward God, shall we be delicate and tender in our feelings toward others, and treat them fairly.”

After five pregnancies in six years with only one son surviving, Noyes pledged to his wife Harriet that he would never again expose her to fruitless suffering. For two years he studied sexuality and discovered Male Continence, stopping well short of the propagative act except when pregnancy was intended.

Male Continence:

- Male continence is destined to work a great revolution in society:
- Boundless, ever-improving respect and love between men and women as exponents to each other of the life and love of God. It reconciles the sexes, promoting true fellowship and union between them.
- It removes the curse from women and beautifies instead of blasting them. It is healthful for man, diminishing his cares and burdens and doubles his resources and happiness. It will tend to elevate marriage.
- To thrive, stop having children and take your wife into partnership. No more broken-down women worn out by over-breeding and excessive family care. No more neglected children growing in vice and want from the inability of parents to look after them. No more over-worked men toiling alone for the support of an undesired but ever-increasing family.
- Limitation of propagation will not exhaust society but be consistent with its highest vigor and beauty.
- It solves the population question, by placing propagation under full and natural control.
- Children born by choice under the best conditions attainable with the care and interest of an entire Community exercised on their culture and welfare.
- With a due amount of religion, it makes community practicable.

“Woman is made for God and herself, with the right to choose when and how often she shall bear children,” Noyes insisted.

All men for 33 years assumed the practice of Male Continence to participate in Complex Marriage.² Male Continence shifted the responsibility of maintaining chastity from woman to man. “This is right,” Noyes declared. “Nature and justice cry out against the wrong done to woman by imposing upon her a task that man shrinks from assuming. The world is upside down on this point. Licentiousness is a gigantic foe carrying havoc through the land. In the Community there’s no freedom to love today and leave tomorrow; or

freedom to take a woman’s person and keep our property to ourselves; or freedom to sire offspring without help and leave them to the street and poorhouse. Women fall by tens of thousands with the enemy on all sides; ruin stares her in the face if she yields an inch, while men, free and easy, have little responsibility — what but destitution can come from such an unequal fight? Exactly the state that now exists in society! Let man assume chastity as a masculine virtue—that his honor and courage are at stake and that failure in chastity will involve him in social degradation and ruin. This will open a new era in human progress.”

The practice of Male Continence was superior to the Shakers’ total chastity while exercising amative bodily functions in the spirit of purity. As the temple of the Holy Spirit filled with all the fullness of God, human nature reaches its normal condition by toning the nervous system to the divine standard of health,” Noyes wrote. “Discovering that sexual passion is fully within the province of the will, we learned that it is a portal to divine communion.” In a publication sent to the governors of Vermont and New York, to newspapers, lawyers, and a member of Congress, the Complex Marriage system was openly proclaimed. “Every dollar of our common property is pledged for the maintenance and protection of the women and the children’s education” it stated. “We are a church, a family, and a school, and marriage with us is for life. In the two grand essentials of sacred marriage—faithfulness and cherishing—our record is without blemish. We believe in the power of God over the human heart to abolish selfishness, to make persons who seek not their own but prefer each other’s rights and claims.”

“We have no quarrel with those who believe in exclusive dual marriage and faithfully observe it,” they wrote, “but we’ve concluded that for us there’s a better way.

Complex Marriage forced persons to develop their capacity to love and be loved with a sustained concentration rarely found elsewhere. People were attractive, attentive, and engaged, as we are in courtship. The consensus was that Male Continence originated in the mind of God, having great beauty and celestial purity. Community members found this sexual practice acceptable and ennobling.

¹ Cross, Whitney R. *The Burned-Over District: The Social and Intellectual History of Enthusiastic Religion in Western New York, 1800-1850*. Cornell University Press, Ithaca, 1950.

² This topic appeared in more detail in the Spring 2020 Journal article, *A Taste of Heaven on Earth*, by Carol Stone White.



EDITH UPSON SMITH - A TWENTIETH CENTURY WOMAN

Keith Rubin, Contributor

As we have seen in the article in this Journal, most nineteenth century women had very few rights and limited opportunities for careers or activities. The women of the Oneida Community, on the other hand, were able to reach beyond the "expected" roles of women. While the Community disbanded, it seems that their mindset about women's roles continued to expand. A recent event for Edith Upson Smith reminds us how far women had come by the WW II era – and how far they have come today.

In honor of Edith Smith's 99th birthday the Ninety Nines organization (started by Amelia Earhart to promote women as airline pilots) did a "fly over" for her at her assisted living place in Green Valley, Arizona. Edith is one of the few remaining WASPs (Women's Airforce Service Pilots) at this point. Members of The Ninety-Nines International Organization of Women Pilots participated and flew in from various California and Arizona locations. Members of the Experimental Aircraft Association also participated.



WINGS AND WASP: Military pilot getting highest civilian honor

A little background: Edith learned to fly a plane at 18 (and to drive a car many years later). She was suddenly widowed at 21 when her husband, who was a B-17 pilot, was killed in a training mission. While studying at Stanford University, she applied and was accepted into the WASP program. More than 25,000 women applied, 1830 were accepted and 1,074 successfully completed the training which took place at Avenger Field in Sweetwater, TX.

After graduating from the program, Edith was stationed at The Air Force Training Command in Frederick, OK. Her responsibilities included ferrying planes, test piloting repaired planes and flight instructor for the cadets until the program

was disbanded in December, 1944. She flew many different aircraft including the PT-17, BT-13, AT-6, UC-78 and B-25. She never flew after that as airline jobs primarily went to men after the war.

The Women's Airforce Service Pilots (WASP) were not awarded veterans status/ rights until 1977 and were awarded the Congressional Gold Medal in 2010.

She met her husband, Leslie I. Smith in San Francisco before she joined the WASP program. He was a Community descendant and together with Les (vice president of Oneida Limited) Edith raised

their three children at 3 The Orchard, in Kenwood. Kelly Noyes Rose, a life-long dear friend of Edith's daughter, Keith Rubin, stated that Edith has always been a "second mom" to her and has many happy memories of their time in Kenwood. After Les retired they moved to Arizona. He passed away in 2009 but lived long enough to know she would be receiving the Congressional Gold Medal.

It wasn't until this birthday flyover that Edith met another Community descendant, Eric Noyes, who also happens to live in Green Valley, AZ. Kelly connected Edith to her cousin Eric and he was able to be with her during the flyover. Community connections continue to be made and celebrated!



Van's Aircraft RV-10 piloted by Diana Andersen and Helen Soulen.

HAPPY 99TH, EDITH!



ABOVE: Piper PA-18 Super Cub. RIGHT: Grumman Yankee AA1 piloted by Martin Thomas.



JAMES COLWAY ART COLLECTION GIFTED TO OCMH

Community Bank N.A. has donated their James Colway Art Collection to OCMH. The collection of 17 paintings were given to honor Mike Kallet's retirement from the Community Bank's Board of Directors.

Mike Kallet was instrumental in obtaining the collection for Oneida Savings Bank and Community Bank acquired the collection at the time of their merger with Oneida Savings Bank. Community Bank's gift will allow the public to enjoy the collection in a setting close to the artist's former home.

Several of the paintings were exhibited internationally as part of the *Art in the Embassy* program and depict iconic local scenes. Besides being a beloved local artist, James Colway served as the Art Director and Director of Advertising for Oneida Ltd.

OCMH plans to unveil the Colway Collection at an event in 2021 to honor Community Bank's donation and the retirement of Mike Kallet and his 40 year commitment to serving the greater Oneida



Rick Stickels, of Oneida Savings Bank Charitable Foundation, talks about the collection with OCMH Board Chair, Jonathan Pawlika.

and Central New York community. As Community Bank CEO, Mark Tryniski, stated: "We can think of no better way to honor [Mike Kallet's] legacy of service than contributing the Colway Collection to Oneida Community Mansion House."

Thank you to OSBCF and Rick Stickels for their advocacy and support!



PRESERVATION LEAGUE GRANT TO HELP PROTECT AND REVITALIZE THE MANSION HOUSE:

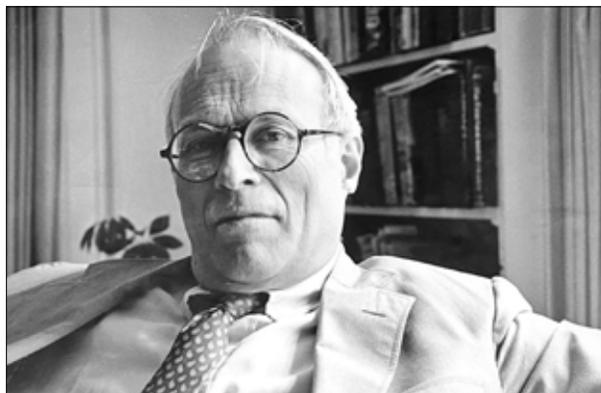
The OCMH was awarded a \$52,000 grant to rehabilitate the west façade of the South Wing of the Quadrangle. This grant was awarded by the Preservation League of NYS & the Northern Border Regional Commission for the Northeast Heritage Economy Program. This project, slated to begin next year, will repair a section of the roof and façade that has seen accelerating damage from water. The damage required the closure of the double doors off the Court, the removal of loose bricks and the addition of temporary protection to the roof and façade. Historic preservation architects, Crawford & Stearns, are at work planning this project for spring 2021.

The Quad project will not only repair the mansard roof section and façade, it will help protect interior museum and residential spaces while giving the public improved access and connection between the Mansion House museum



spaces and the quadrangle. After all, the Mansion House quadrangle was an important space for communal and public gatherings from the earliest days of the Community. Repairing this façade will help protect the 150 year old National Historic Landmark and help preserve the long tradition of public programs, weddings and events in this historic space.



IN MEMORY OF JOHN P. L. "LANG" HATCHER


I MET LANG HATCHER fifteen years ago when I came to work at the Mansion House. An imposing man, both in stature and character, he never failed to make his will known or to convey his generosity and dedication to what he believed in. Once he latched on to something he thought should be done or changed, there was no ignoring it, as I found out soon enough. He asked me one time why salt and pepper shakers weren't on every table when we had luncheons and after I told him we didn't have enough, he came in one day with a box of them. He mixed his humor with practicality and I have a pair of red suspenders that can attest to that.

Lang took stewardship seriously, attended almost every OCMH Committee and Board meeting on which he served, the annual meeting of members, quarterly lectures, and fund raising events (even when he didn't approve of the menu). Surrounded with books and magazines in his home, he was a natural and accomplished historian and writer, publishing a book on Oneida Ltd. and its demise. The only one of its kind, Lang's book is an extraordinarily important historical document as evidenced by the standing room only crowds during his book readings.

The OCMH collections grew through his largess and remarkably, because of his efforts, the magnificent braiding *Memory Hither Come* was acquired for the Mansion House when Oneida Ltd. closed. He never liked where we installed it and that was one thing he never let me forget.

After Nini passed away, Lang and I had dinner together at the golf course almost every Friday night. The staff knew him well and he knew and hobnobbed with most everyone. We had good conversations replete with tales of various Mansion House and neighborhood characters, books and articles he'd read, and, of course, Oneida Ltd. One night I asked him to tell me the meaning of life. He looked at me with that way he had and said, "I'll get back to you on that." Well, Lang, your life brought an abundance of meaning to mine.

Pat Hoffman (Past Executive Director)

LANG WAS OF THIS PLACE—the neighborhood and the building, the Oneida Community and the Oneida company. The great-grandson of John Humphrey Noyes, grandson of Pierrepont Noyes, and nephew of Pete Noyes (president of Oneida Ltd. after 1960), he embodied the history of all of this.

And he wrote it. Most notably, there is his book about Oneida Ltd. (*Oneida [Community] Limited: A Goodly Heritage Gone Wrong*, 2016)—both an insider's account and the definitive last chapter of a wonderful American story. In addition to that work, however, Lang set to paper many other historical gems. There is, for example, his telling of Oneida Ltd.'s great technological success in developing stainless steel flatware (*Oneida Community Journal* - Sep. 2006 and Mar. 2017). My favorite is his account of the golf course which he loved (*Oneida Community Journal*- Mar., Jun., and Sep., 1994 and Jun. and Sep.-1995).

Lang graduated from Colgate University in 1954 at age 21. After two years of military service, he attended the Wharton School of Finance and Commerce (University of Pennsylvania), emerging with an MBA in 1959. Shortly after, Lang began his career with Oneida Ltd. at a subsidiary branch in Northern Ireland. Over the course of the 1960s, he rose from advertising and merchandising manager, to sales director to managing director—head of UK operations. Back at corporate headquarters in 1970, he was named to the firm's Board of Directors. Several years later, he was appointed Director

of North American Subsidiaries which meant overseeing three companies including Camden Wire—still very much a going concern in the old OL Knife Plant. What Lang directed was profitable.

Lang retired from the company in 1995. At that point he and his lovely wife, Nini (another descendant from another family of Oneida Ltd. officials), had raised four children in their Kenwood home next door to the "Sales Office," Oneida Ltd.'s administrative building.

As an official of Oneida Ltd, Lang saw to the upkeep of the Mansion House: front porch, back porch, Tontine roof, and many other corners of this magnificent and rambling construction. It was Lang who ensured that a Kinsley braiding created for the Sales Office would be brought here when the company failed. Now gracing a corridor of the Mansion House, *Memory Hither Come* (1928) is, for me, a reminder of Lang.

Lang was a prime mover in preserving the documentary record of the Oneida Community by having it transferred to Syracuse University Library (1970s), and in creating this place as a not-for-profit museum independent of the company (1980s).

And memory. Such a fabulous memory that man had. I could take a photograph to him showing a scene a hundred years ago. He would identify the people, then regale me with stories about their lives and times. He was a raconteur. That's the Lang I'll remember most clearly and miss the most.

Tony Wonderley (Curator, 2007-2016)

CONTINUED GROWTH AT THE SALES OFFICE

Jody Hicks

The Sales Office is thriving! The six apartments have been filled with friends from the community, some have lived away for a long time, but have returned to enjoy our neighborhood. Often, you can see them enjoying a meal or drinks out by the old post office entrance.

In addition to the established businesses of BJK- school photography, FPM-environmental remediation, Liberty Resources, Bloom Yoga- yoga classes, Natural Alternatives- holistic health and beauty, and East Side Acupuncture, we have several new businesses. These include three hair dressers: MC Custom Cuts, Joanie's Th-Hair-apy, and Cheryl's Hair Systems. There is a new

masseuse, Stephanie Patricia, who just relocated to the building. The Tot-Spot is trying something innovative to deal with our new reality: they have hired a certified teacher who is working with young children to manage the rigors of homeschooling. We have also started the very small "Kenwood School" for some of the older neighborhood kids as they manage trying to stay focused while learning from home.

We still have space available for office suites large and small, if you have any interest or questions, please feel free to contact me at 315-663-1850.

ONEIDA LTD. ORAL HISTORY PROJECT

OCMH has begun planning an oral history project to explore what it was like working for Oneida Ltd. and living in the surrounding area. Project materials will be collected and archived for review by current and future generations in order to preserve the company's legacy as viewed by local residents and former employees. While the project timeline is not yet set, it is anticipated that interviews will be collected over the next year. An advisory committee that will plan and conduct the project is being formed. More information will be coming as the project progresses. Watch for project updates on Facebook and via OCMH email news. Sign up for email news on our website: oneidacommunity.org.

Dave Hill



From the Bookstore:

Three new books about the Oneida Community and Oneida Ltd. Have been written within the past year. The research into this fascinating history continues to unfold new insights. **These books are available at the OCMH Bookstore and are available for pick-up or by mail (\$5.00 shipping). To order, call (315)363-0745 or email: cscheuerman@oneidacommunity.org.**

Writings from Wallingford by Anthony Wonderley: \$20

The Angel in the Marketplace by Ellen Wayland-Smith \$30

A Taste of Heaven on Earth by Carol Stone White \$35

Subscribe to our Digital Newsletter!
Visit www.oneidacommunity.org

Members! Do you want the Oneida Community Journal delivered to your Inbox instead of your Mailbox? Email your name and the phrase- "Yes! Send the Journal to my Inbox" Email to: connect@oneidacommunity.org

The Oneida Community website continues to grow. Recently, Pauline Caputi provided indexes to past Journals and Circulars which have been added to the website. Whether you are doing research for educational or professional reasons or are interested in learning more about the history of the Oneida Community, there is a wealth of information available. Journals not on the website are bound in books located in the Mansion House. If you are interested in viewing them please call to make an appointment.

NEW & RENEWED MEMBERS AND DONORS

March 2020 – September 2020

BENEFACTOR

Barry and Sally Mandel
Eric R. Noyes and Mimi Gendreau
Rick and Deborah Stickels
Carol and Joseph Valesky
David and Carol White

DONOR

Geoff and Kristi Noyes

CONTRIBUTOR

Ellie and Nigel Bolland
Wilber and Christine Noyes Earl, Jr.
Geoffrey and Lois Ezell
John Fifer and Annette Noyes
Jane Hanlon
David and Billie Hill
Gary and Becky Onyan
Pamela Parker
Jon Rosbrook

CONTRIBUTING BUSINESS PARTNER

Gustafson & Wargo

ASSOCIATE

Dwight and Linda Evans
Barbara Fisch
Ernest and Lynne Giraud
Natalie Gustafson
Dave and Mary Hannum
Thomas C. & Laura Wayland-Smith Hatch
Ernest and Bobbie Hemphill
William H. Hicks
James and Cheryl Jacobson
Cleve and Mary Mackenzie
Tim McLean
John and Kathleen Miller
Elizabeth Hill Munroe
David and Joyce Newhouse
James and Nancy Pawlika
Jeffrey and Nancy Prowda
William Pasnau and Janet Silano
M. Greyson Pannill and Peter W. Siersma
Patricia Wayland-Smith
Dan Strobel and Robin Vanderwall
Tanya Beshgetoor Weiss
Herb Wilkinson III

FAMILY/HOUSEHOLD

Leslie Alvarez
Barbara Busch
Heather and Nicolas de la Riva
Anne Herrick and Nick Diemel
Gene Durso
Jeffrey and Margaret Fischbeck
Donna Rich and Art Foley
Russell Fox
Emily Herrick (*In Memory of Emily Wayland-Smith and Herrick Schmidt*)
Colleen Keane
John and Kathy King
James Lesch
Donald and Patricia McIntosh
James and Janine Nogawa
Alan and Josephine Noyes
Robert and Nancy Pickels
Merry Leonard and Ed Pitts
Graham Egerton and Anne Redfern
Barbara Rivette
Eileen Kinsella and Dennis Sands
Charles and Gretchen Sprock
David and Deirdre Stam
John and Karen Wellman
Barry and Elizabeth Zebley
Art and Shirley Zimmer

INDIVIDUAL

Bruce Burke
Linda Cochran
Christine Dascher
Shirley Drummond
John DuChene
Jo English
Ed (Skip) Evans
Elizabeth Fleury
N. Gordon Gray
Geraldine Haskell
Wanda Herrick
Suzanne Adams-Lalonde
Gerald Lyons
Pat Milnes
Doris Nichols
Eric Noyes
Greg Noyes
Sara Noyes
Shirl Oatman
Alan Parkhurst
Theresa Phillips
Anne Starr
Betty Ann Stewart
Michael Tomlan
Terry Tubbs
WilliamVartorella

GIFTS TO THE OPERATING/ANNUAL FUND

March 1, 2020 – September 1, 2020

\$25,000 and above,

\$10,000 to \$24,999

\$1,000 to \$9,999

CNY Arts (2019-20 Mansion House Music Series)

Eric Noyes and Mimi Gendreau

Gorman Foundation (2019-20 Mansion House Music Series)

John L. Hatcher

Sherrill Manufacturing/Liberty Tabletop (2019-20 Mansion House Music Series)

Humanities New York

Sherrill-Kenwood Community Chest

William Vartorella (For Collections)

\$500 to \$999

Campanie & Wayland-Smith PLLC (2019-20 Mansion House Music Series)

Barry and Sally Mandel

Alan and Josephine Noyes

Pody Vanderwall

\$250 to \$499

\$100 to \$249

Argentine Health Partners (2019-20 Mansion House Music Series)

Howard and Mary Jo Astrachan

Robert and Mary Burdick (In honor of Pody Vanderwall's birthday)

John and Sue Campanie

Costello Eye Physicians & Surgeons (2019-20 Mansion House Music Series)

Creekside Inn (2019-20 Mansion House Music Series)

Ernest and Lynne Giraud

Cynthia Gyorgy (In Memory of William L. Skinner and Theodore W. Skinner)

Alan and Josephine Noyes

Kelly and Neal Rose

Paul and Judy Wayland-Smith (In Memory of Bill Skinner)

Planned Results Financial Services (2019-20 Mansion House Music Series)

Pody Vanderwall (For Binding Journals Fund)

White Begonia (2019-20 Mansion House Music Series)

Up to \$99

Annabel Haley

John and Sue Kuterka (In honor of Pody Vanderwall's Birthday)

Suzanne LaLonde

Tim McLean

Kate Wayland-Smith (In memory of William Skinner and Theodore Skinner)

Betty Ann Stewart

Terry Tubbs

John and Karen Wellman (In honor of Kathy Garner, for Lawns and Gardens)

Herb Wilkinson III

In Kind Gifts

Thomas C. & Laura Wayland-Smith Hatch - New OCMH Website; Development, Creation, and 2 years Hosting

Steven and Susan McPherson- Supplies for Lawn and Gardens

Neal and Kelly Rose - Furnishing and accessories

Save The Roof Campaign

\$1000 and up

Kenwood Benevolent Society

David and Carol White

\$500 - \$999

America's Charities (Matching gift - Allen Salerno)

\$250 - \$499

Sarah Wayland-Smith and Ramsey El-Assal

Jonathan and Holly Pawlika

Planned Results, Inc.

\$100-\$249

Peter Austin

Susan Drummond

Cindy Gyorgy

James and Nancy Pawlika

Marie Perry

UP to \$99

Annabel Haley

Alan Parkhurst

Cemetery Fund 2020

John and Sue Campanie

Robert and Melinda Cross

Geoffrey and Lois Ezell

Kathy Garner

Cheri and Jeffrey Goodson

Cindy Gyorgy

Andrew and Jane Noyes Ingalls

Nairn Kucharik

Geoff and Kristi Noyes

Natashia and Spencer Noyes

Paul and Judy Noyes

Sarah Thompson Orton

Marie Perry

Jeff and Nancy Prowda

John Swift and Ann Raynsford

Barbara Rivette

Neal and Kelly Rose

Judith and Paul Wayland-Smith

Kate Wayland-Smith

Carolyn Jane Strobel

Dan Strobel and Robin Vanderwall

Pody Vanderwall

Oneida Community
MANSION
HOUSE

A National Historic Landmark

170 Kenwood Avenue

Oneida, NY 13421

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

Forwarding Service Requested