

Religious Experience Of John Humphrey Noyes Founder Of The Oneida Community

George Wallingford Noyes

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Religious Experience Of John Humphrey Noyes Founder Of The Oneida Community

Donald E. Pitzer



Religious Experience Of John Humphrey Noyes Founder Of The Oneida Community:

Religious Experience of John Humphrey Noyes, Founder of the Oneida Community John Humphrey Noyes, 1923

Religious Experience of John Humphrey Noyes George Wallingford Noyes, 1923 Religious Experiences of John Humphrey Noyes, Founder of the Oneida Community John Humphrey Noyes, 1923 Free Love in Utopia George Wallingford Noyes, Lawrence Foster, 2001

The free love Oneida Community founded in New York state during the turbulent decades before the Civil War practiced an extraordinary system of complex marriage as part of its sustained experiment in creating the kingdom of heaven on earth. For more than thirty years two hundred adult members considered themselves heterosexually married to the entire community rather than to a single monogamous partner. Free Love in Utopia provides the first in depth account of how complex marriage was introduced among previously monogamous or single Oneida Community members. Bringing together vivid firsthand writings by members of the community including personal correspondence memoranda on spiritual and material concerns and official pronouncements this volume portrays daily life in Oneida and the deep religious commitment that permeated every aspect of it. It also presents a complex portrait of the community's founder John Humphrey Noyes who demanded not only complete religious loyalty from his followers but also minute control over their sexual lives. It recounts the formidable legal suits faced by the community one of which almost forced it to disband in 1852 and the critical behind the scenes work of Noyes's second in command John L. Miller. Most important Free Love in Utopia describes in detail how Oneida's enlarged family was created and how its unorthodox practices affected its members. Key selections from a large collection of primary documents detailing Oneida's early years were compiled by George Wallingford Noyes nephew of the founder. The present volume astutely edited and introduced by noted communitarian scholar Lawrence Foster marks the first publication of G. W. Noyes's remarkable manuscript excerpted from the irreplaceable original documents that were deliberately burned after his death. The volume also reproduces Oneida's First Annual Report which contains the sexual manifesto that underlay the community.

Religious Experience of John Humphrey Noyes, Founder of Te Oneida Community George Wallingford Noyes, 1923 **Religious Experience of John Humphrey Noyes, Founder of the Oneida Community. Comp. and Ed. by G. Wallingford Noyes. With 17 Ills**, 1923 *American Religious History* Gary Scott Smith, 2020-12-07

A mix of thematic essays reference entries and primary source documents covering the role of religion in American history and life from the colonial era to the present. Often controversial religion has been an important force in shaping American culture. Religious convictions strongly influenced colonial and state governments as well as the United States as a new republic. Religious teachings values and practices deeply affected political structures and policies economic ideology and practice educational institutions and instruction social norms and customs marriage and family life. By analyzing religion's interaction with American culture and prominent religious leaders and ideologies this reference helps readers to better understand many fascinating often controversial

religious leaders ideas events and topics The work is organized in three volumes devoted to particular periods Volume one includes a chronology highlighting key events related to religion in American history and an introduction that overviews religion in America during the period covered by the volume and roughly 10 essays that explore significant themes These essays are followed by approximately 120 alphabetically arranged reference entries providing objective fundamental information about topics related to religion in America Each volume presents nearly 50 primary source documents each introduced by a contextualizing headnote A selected general bibliography closes volume three

Land of the Oneidas Daniel Koch,2023-04-01 The central part of New York State the homeland of the Oneida Haudenosaunee people helped shape American history This book tells the story of the land and the people who made their homes there from its earliest habitation to the present day It examines this region s impact on the making of America from its strategic importance in the Revolution and Early Republic to its symbolic significance now to a nation grappling with challenges rooted deep in its history The book shows that in central New York perhaps more than in any other region in the United States the past has never remained neatly in the past *Land of the Oneidas* is the first book in eighty years that tells the history of this region as it changed from century to century and into our own time

Oneida Utopia Anthony Wonderley,2017-12-15 Oneida Utopia is a fresh and holistic treatment of a long standing social experiment born of revival fervor and communitarian enthusiasm The Oneida Community of upstate New York was dedicated to living as one family and to the sharing of all property work and love Anthony Wonderley is a sensitive guide to the things and settings of Oneida life from its basis in John H Noyes s complicated theology through experiments in free love and gender equality to the moment when the commune transformed itself into an industrial enterprise based on the production of silverware Rather than drawing a sharp boundary between spiritual concerns and worldly matters Wonderley argues that commune and company together comprise a century long narrative of economic success innovative thinking and abiding concern for the welfare of others Oneida Utopia seamlessly combines the evidence of social life and intellectual endeavor with the testimony of built environment and material culture Wonderley shares with readers his intimate knowledge of evidence from the Oneida Community maps and photographs quilts and furniture domestic objects and industrial products and the biggest artifact of all their communal home Wonderley also takes a novel approach to the thought of the commune s founder examining individually and in context Noyes s reactions to interests and passions of the day including revivalism millennialism utopianism and spiritualism

Speaking Ill of the Dead: Jerks in New York History Kara Hughes,2011-11-08 A delightfully wicked look at the badly behaved characters who shaped the history of New York through their deeds and misdeeds

America's Communal Utopias Donald E. Pitzer,2010-01-20 From the Shakers to the Branch Davidians America s communal utopians have captured the popular imagination Seventeen original essays here demonstrate the relevance of such groups to the mainstream of American social religious and economic life The contributors examine the beliefs and practices of the most prominent utopian communities founded before 1965

including the long overlooked Catholic monastic communities and Jewish agricultural colonies Also featured are the Ephrata Baptists Moravians Shakers Harmonists Hutterites Inspirationists of Amana Mormons Owenites Fourierists Icarians Janssonists Theosophists Cyrus Teed's Koreshans and Father Divine's Peace Mission Based on a new conceptual framework known as developmental communalism the book examines these utopian movements throughout the course of their development before during and after their communal period Each chapter includes a brief chronology giving basic information about the group discussed An appendix presents the most complete list of American utopian communities ever published The contributors are Jonathan G Andelson Karl J R Arndt Pearl W Bartelt Priscilla J Brewer Donald F Durnbaugh Lawrence Foster Carl J Guarneri Robert V Hine Gertrude E Huntington James E Landing Dean L May Lawrence J McCrank J Gordon Melton Donald E Pitzer Robert P Sutton Jon Wagner and Robert S Weisbrot

A Conservative History of the American Left Daniel J. Flynn, 2008-04-29 From Communes to the Clintons Why does Hillary Clinton crusade for government provided health care for every American for the redistribution of wealth and for child rearing to become a collective obligation Why does Al Gore say that it's okay to over represent the dangers of global warming in order to sell Americans on his draconian solutions Why does Michael Moore call religion a device to manipulate gullible Americans Where did these radical ideas come from And how did they enter the mainstream discourse In this groundbreaking and compelling new book Daniel J Flynn uncovers the surprising origins of today's Left The first work of its kind A Conservative History of the American Left tells the story of this remarkably resilient extreme movement one that came to America's shores with the earliest settlers Flynn reveals a history that leftists themselves ignore whitewash or obscure Partly the Left's amnesia is convenient Who wouldn't want to forget an ugly history that includes eugenics racism violence and sheer quackery Partly it is self aggrandizing Bold schemes sound much more innovative when you refuse to acknowledge that they have been tried and have failed many times before And partly it is unavoidable The Left is so preoccupied with its triumphal future that it doesn't pause to learn from its past mistakes So it goes that would be revolutionaries have repeatedly failed to recognize the one troubling obstacle to their grandiose visions reality In unfolding this history Flynn presents a page turning narrative filled with colorful fascinating characters progressives and populists radicals and reformers socialists and SDSers and leftists of every other stripe There is the rags to riches Welsh industrialist who brought his utopian vision to America one in which private property religion and marriage represented the most monstrous evils and gained audiences with the likes of Thomas Jefferson John Adams and James Madison There is the wife swapping Bible thumper who nominated Jesus Christ for president There is the playboy adventurer whose worshipful accounts of Soviet Russia lured many American liberals to Communism There is the daughter of privilege turned violent antiwar activist who lost her life to a bomb she had intended to use against American soldiers There are fanatics and free spirits perverts and puritans entrepreneurs and altruists and many more beyond A Conservative History of the American Left is a gripping chronicle of the radical visionaries who have

relentlessly pursued their lofty ambitions to remake society Ultimately Flynn shows the destructiveness that comes from this undying pursuit of dreams that are utterly unattainable *Yankee Saints and Southern Sinners* Bertram

Wyatt-Brown,1990-09-01 Many scholars according to Bertram Wyatt Brown have mistakenly attributed the coming of the Civil War solely to the slaveholding South's determination to retain black bondage as a means of economic and political advantage That view he maintains too readily diminishes the ethical dynamics involved in the chasm between antebellum North and South In *Yankee Saints and Southern Sinners* Wyatt Brown explores in a series of wide ranging essays the ethical differences epically with regard to honor liberty and slavery that divided the two regions of the country Slavery was of course the crucial issue in the conflict but such moral concerns as honor and shame conscience and guilt were inextricably a part of the dispute as well Northerners under abolitionist and antislavery guidance came to regard slavery as a violation of American conscience and understandings of individuality personal liberty and civic responsibility whereas southerners adhered to an ethical scheme based on traditional concepts of honor Wyatt Brown suggests that to most southern whites the rubric of honor was much more than a matter of duels and political posturing It was instead an integral part of the moral and cultural heritage of the region affecting a variety of social relationships Sometimes the dictates of honor were even more powerful than the Christian morality that nearly all Americans espoused Using Stanley Elkins antislavery interpretation as a point of departure Wyatt Brown devotes the first part of the book to the abolitionists dynamic relationship to evangelical culture in which conscience implanted in childhood became the primary ethical code guiding reformers In the most dramatic and probing chapter in this section he shows how the violent antinomian John Brown capitalized on the tensions between Christian conscience and primal manhood to gratify his own and his fellow countrymen's desire for righteous glory albeit for noble ends The second half of the book reveals the contrasting ethical spirit of the South as explained in W J Cash's *Mind of the South* After placing the proslavery argument in the context of evangelical and later secular modernity Wyatt Brown analyzes the ethical texture of secessionism in one of the book's most original and intriguing arguments Differences over the meaning and applicability of honor and shame he contends played a major part in the South's struggle in 1860 and 1861 over secession and the North's response to it Making abundant use of anthropological sociological and psychological insights Bertram Wyatt Brown offers here an interpretation of the causes of the Civil war that is both provocative and persuasive

The Palgrave Companion to North American Utopias J. Friesen,2016-02-25 *The Palgrave Companion to North American Utopias* is a fascinating virtual catalogue of utopian societies and communes from past to present The authors assert that the formation of a utopian society is both possible and feasible and give examples of how to create one of our own

The Literary Digest International Book Review Clifford Smyth,1923 **Annual Report** American Historical Association,1926 *Who Goes There?* Rebecca Price Janney,2009-02-01 Princess Diana John Ritter Saddam Hussein Mother Teresa Chris Farley Does it seem reasonable to guess where each of these people ended up after they died While it is

comforting to suppose that everyone who's good goes to a better place when they die and everyone who's bad doesn't on what is that hope based To adequately understand how these thoughts influence us today Rebecca Price Janney goes back to the colonization and founding of the United States From the Great Awakening to the American Revolution through the tumultuous 19th century and all the way past two world wars and a technological revolution Who Goes There pieces together a thoughtful narrative of American beliefs about the afterlife *Religion and Sexuality* Lawrence Foster, 1981 Most writers have treated these three groups and the social ferment out of which they grew as simply an American sideshow In this book therefore I have attempted to go beyond the conventional focus on what these groups did I have also sought to explain why they did what they did and how successful they were in terms of their own objectives By trying sympathetically to understand these extraordinary experiments in social and religious revitalization I believe it is possible to come to terms with a broader set of questions that affect all men and women during times of crisis and transition From the preface Winner of the Best Book Award Mormon History Association Oneida Maren Lockwood Carden, 1998-08-01 This volume describes how the initiation of young girls into the sexual practices of the commune became a major source of conflict The study appraises information about the history practices organization and principles of Oneida **The Sewanee Review**, 1925

Unveiling the Energy of Verbal Beauty: An Psychological Sojourn through **Religious Experience Of John Humphrey Noyes Founder Of The Oneida Community**

In a world inundated with monitors and the cacophony of immediate connection, the profound power and mental resonance of verbal beauty frequently diminish into obscurity, eclipsed by the continuous barrage of noise and distractions. Yet, situated within the lyrical pages of **Religious Experience Of John Humphrey Noyes Founder Of The Oneida Community**, a fascinating function of literary splendor that impulses with raw emotions, lies an unforgettable trip waiting to be embarked upon. Published with a virtuoso wordsmith, this enchanting opus guides viewers on a mental odyssey, delicately revealing the latent possible and profound influence embedded within the delicate internet of language. Within the heart-wrenching expanse of the evocative analysis, we shall embark upon an introspective exploration of the book is key styles, dissect its charming writing style, and immerse ourselves in the indelible impact it leaves upon the depths of readers souls.

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