

Jean-Baptiste André Godin à John Humphrey Noyes, 22 août 1874

Auteur·e : Godin, Jean-Baptiste André (1817-1888)

Les folios

En passant la souris sur une vignette, le titre de l'image apparaît.

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Informations sur le document source

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Présentation

Auteur·e [Godin, Jean-Baptiste André \(1817-1888\)](#)

Date de rédaction [22 août 1874](#)

Lieu de rédaction Guise (Aisne) - Familière

Destinataire [Noyes, John Humphrey \(1811-1886\)](#)

Lieu de destination Oneida Community (New York, États-Unis)

Description

Résumé La lettre est la traduction en anglais de la lettre en français de Godin à Joseph Noyes du 21 août 1874. Le questionnaire suivant la lettre (folios 279r-182r) est, de même, la traduction en anglais du questionnaire accompagnant cette dernière.

Notes Destination : d'après l'index du registre et l'appel de la lettre, celle-ci est adressée à « Joseph Noyes », « Oneida Creek, New York ». D'après le texte de la

lettre, il ne fait pas de doute que la lettre est en réalité adressée à John Humphrey Noyes, le fondateur de la Communauté d'Oneida.

Mots-clés

[Anglais \(langue\)](#), [Communautés](#), [Français \(langue\)](#), [Problèmes sociaux](#), [Socialisme utopique](#)

Personnes citées

- [Oneida Community](#)
- [Stanton, Kate \(1838-1931\)](#)

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Familistère, Guise, 22 August 1874

Rev. Joseph Rogers.

My dear Sir.

I have read some articles in relation to the reform that you have undertaken at Oneida. They have interested me exceedingly, and I trust you will give me further information as to your project.

I am hoping to realize in France the social improvement which you seek to realize in the United States, though in another way. It is for this reason that I address you in confidence, trusting that you will give me all of the necessary information that I desire.

Problems of social improvement are difficult to solve in Europe, for we have not the liberty that you enjoy in America. Scarcely anything can be done here to modify our habits. It is by association of interests and by improvement in the material conditions of life that I have been able to ameliorate the moral, you, on the contrary, have taken the moral side of the question, to improve the material.

I send you, by this mail, my book in which I have treated of those questions, in order to give you an idea of what I have been able to do.

Will you be kind enough to send me in return all the information I desire regarding the Oneida community?

I write to you as a philosophic reformer and I hope you will answer my inquiries that I may be able to propagate the social teaching which have resulted from your experience, and to avail myself of the reforms that you have made at Oneida.

The replies to the questions that I shall annex to this letter, I shall receive with much pleasure. I write to you in English for you may not understand French well. Please inform me if you do, for I do not myself understand English.

I have numbered all of my questions as you perceive. Will you please number your replies? I trust this is not asking too much, as you are a philosopher and a lover of progress.

I am convinced that you have undertaken one of the most difficult problems of social reform. I am also convinced that it is indispensable to reform the habits and love-life of the family in order to make other necessary social reforms. Government, or the direction of things, also presents grave questions to solve. I shall prize greatly all that you can tell me of the results in Oneida.

Miss Mat. Stanton, an american lady, is
with me now. She has come to Guise specially
to study the Familistère. She will visit Amiens
on her return to America.

The same sentiment, love of humanity,
inspires us both. For this reason I hope my
letter will meet with a kind reception from
you.

I am with much esteem and sincere
regard,

Faithfully yours
Godinoff

The administration of the Onida Community.

- 1 - How are the officers chosen who have charge of the community?
- 2 - What measures are taken by the administration to renew and perpetuate the officers without any trouble?
- 3 - How can competition between the chief officers be avoided now, and for the future?

Production and Work.

- 4 - What obligations of labor does each one of the community owe to the others, and what are the duties of each member towards the community?
- 5 - What are the motives which actuate the members to devote themselves to work, to make themselves useful, and to emulate profitable industry?
- 6 - Are there any lazy members in the community? If so, what is done with them?

The use of products and interior rules.

7. - Where do the members of the community eat, and in what way - at a common table or in their private apartments?

8. - Can each one dress as he desires?

9. - How many rooms can one occupy?

10. - Does each one have an apartment, and has he a choice of rooms?

Affectionate relations.

11. - Are there any obligatory rules for men and women to belong to each other?

12. - How and at what age do the young men and women first have sexual intercourse, and by whom are they taught?

13. - Can the young men and women follow their attractions in love, or are there rules against these attractions?

14. - If a man and woman prefer each other more than any one else in the world, can they live together without other loves in the community?

15— Is the community embarrassed by rivalry or jealousy among its members— among the men, among the women, or among the men and women?

16— Are some of the men and women at Oneida more attractive than the others, and is any person neglected in the community?

17— When persons fall desperately in love with each other, what is done to prevent the consummation of it?

Education and the family.

18— What are the mother's duties towards their children?

19— How is the paternity of the child known, and what are the duties of the father?

20— Who brings up the children, and who has care of them?

21— How are the children educated, and by whom?

External commerce.

22— How are the persons chosen, who buy and sell the goods abroad?

23 - How are the persons chosen who have charge of the finances of the community ?

24 - Do the functionaries pledge a guarantee for what they receive ?

General State of the population

25 - Has the health of the population undergone a change, by changing the habits ?

26 - Are there any pleasures that the Oneida community cannot give to its members ?

27 - Do the members of the community enjoy enough happiness among themselves, so that they do not regret the pleasures of the outside world ?

28 - What indispositions and sicknesses are the most common, and what diseases does one fear the most, in the community ?