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measures to relieve poverty and punish crime. Many town records are reprinted; countless others are available in manuscript form. They are often fragmentary, especially with regard to reports by the overseers of the poor. Nevertheless, these materials shed important light not only on the study of poor relief but on the structure and functioning of the family and the community. As I attempt to demonstrate in Chapter 2, lists of the type, amount, form, and recipients of aid open up considerations that students of colonial society have heretofore neglected. Among the published materials, the records of Virginia parishes, under the editorship of C. G. Chamberlayne, are particularly useful, and so are those of New York City and Boston. More haphazard but still valuable are the town collections of New Jersey, Rhode Island, and Connecticut.

Some manuscript records from the larger settlements have been especially useful. The Massachusetts Historical Society has an unrivaled collection of materials on poor relief in eighteenth- and nineteenth-century Boston — one that has hardly been used. Its records on the Boston almshouse are unusually complete. So too, the New York Public Library and the New York Hall of Records have manuscript holdings by overseers of the poor that afford a close look into New York practices. These records exist too in Philadelphia, and a search of county court-houses would undoubtedly bring still others to light.

Finally, the court records setting down the punishments meted out to vagrants and criminals are important to this story. Here too, the records have not been used to their fullest in illuminating personal relations and community structures in the eighteenth century. An exploration of some New York City materials, the records of the Mayor's Court, was especially rewarding.

SECONDARY SOURCES

Many volumes dealing in part with colonial relief practices appeared in the 1930's, under the editorship of Sophonisba Breckinridge of the University of Chicago. Written by social workers, rather than historians, they relied exclusively upon the statutes, making almost no effort to use other materials. The result often is a sterile and unimaginative survey of the laws, without attention to colonial society. Among the better secondary studies of poor relief in the eighteenth century are: David M. Schneider, *The History of Public Welfare in New York, 1609-1866* (Chicago, 1938) and Margaret Creech, *Three Centuries of Poor Law Administration* (Chicago, 1942); a valuable and more recent survey with an excellent chapter on the colonial period is James Leiby, *Charity*

and *Corrections in New Jersey* (New Brunswick, N.J., 1967). A non-interpretive but detailed account of the colonial poor laws is Stefan Riesenfeld, "The Formative Era of American Assistance Law," *California Law Review*, 43 (1955), 175-223.

Books treating colonial crime are not only in short supply but of low quality. They tend to be descriptive, with little effort at analysis as to why the colonists adopted particular forms of punishment. One exception, however, that stands as a monument to diligence and thoughtfulness in the use of legal sources is Julius Goebel Jr., and T. Raymond Naughton, *Law Enforcement in Colonial New York* (New York, 1944). It is only to be regretted that the volume has not spurred others to similar work. Also useful was a brief but interesting examination of religious views and court actions in Massachusetts before and after the Revolution: William E. Nelson, "Emerging Notions of Modern Criminal Law in the Revolutionary Era: An Historical Perspective," *New York University Law Review*, 42 (1967), 450-582. Our knowledge of legal and social history would increase if more studies of this sort were conducted.

The student of deviancy and dependency in the colonies will want to read closely the new community histories that unfortunately are limited to date to New England. Charles Grant on Kent, Connecticut, Richard Bushman on Connecticut towns, Kenneth Lockridge on Dedham, Massachusetts, Michael Zuckerman on New England towns, and Philip Grevin on Andover, Massachusetts, bring fresh insights to colonial society. Other volumes that assist our understanding of the poor and the criminal include: Sydney V. James, *A People Among People: Quaker Benevolence in Eighteenth-Century America* (Cambridge, Mass., 1963); Richard Shryock, *Medicine and Society in America, 1660-1860* (New York, 1960); Edmund S. Morgan, *The Puritan Family: Essays on Religion and Domestic Relations in Seventeenth Century New England* (Boston, 1944, rev. ed., New York, 1966); and John Demos, *A Little Commonwealth: Family Life in Plymouth Colony* (New York, 1970).

It is unfortunate that we do not have any studies of private philanthropy in the colonies comparable to the work of W. K. Jordan for England; nor do we know very much about geographical mobility, or the social origins and circumstances that brought men in the eighteenth century to crime, or for that matter, to poverty. One effort at interpretation that I do not believe succeeded is Kai T. Erikson, *Wayward Puritans: A Study in the Sociology of Deviance* (New York, 1966). While attention to theory is important, one cannot neglect research in the kinds of materials described above.

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