

1. Utilitarianism Chapter II

I must again repeat, what the assailants of utilitarianism seldom have the justice to acknowledge, that the happiness which forms the utilitarian standard of what is right in conduct, is not the agents own happiness, but that of all concerned. As between his own happiness and that of others, utilitarianism requires him to be strictly impartial as a disinterested spectator. In the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility. To do as one would be done by, and to love one's neighbor as oneself, constitute the ideal perfection of utilitarian morality.

2) 1831, William Lloyd Garrison in his anti-slavery newspaper *The Liberator* : "I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or to speak, or write, with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen; – but urge me not to use moderation in a cause like the present. I am in earnest – I will not equivocate – I will not excuse – I will not retreat a single inch – AND I WILL BE HEARD. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead."

3) Frederick Douglass in "The Nature of Slavery," 1850: "The slave is a man, "the image of God," but "a little lower than the angels;" possessing a soul, eternal and indestructible; capable of endless happiness, or immeasurable woe; a creature of hopes and fears, of affections and passions, of joys and sorrows, and he is endowed with those mysterious powers by which man soars above the things of time and sense, and grasps, with undying tenacity, the elevating and sublimely glorious idea of a God. It is such a being that is smitten and blasted. The first work of slavery is to mar and deface those characteristics of its victims which distinguish men from things, and persons from property. Its first aim is to destroy all sense of high moral and religious responsibility. It reduces man to a mere machine. It cuts him off from his Maker, it hides from him the laws of God, and leaves him to grope his way from time to eternity in the dark, under the arbitrary and despotic control of a frail, depraved, and sinful fellow-man. As the serpent-charmer of India is compelled to extract the deadly teeth of his venomous prey before he is able to handle him with impunity, so the slaveholder must strike down the conscience of the slave before he can obtain the entire mastery over his victim."

4) Marx on Bourgeois transformation of Labor: "It has pitilessly torn asunder the motley feudal ties that bound man to his 'natural superiors,' and has left no other nexus between man and man than naked self-interest, than callous 'cash payment'...The bourgeoisie has stripped of its halo every occupation hitherto honored and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage laborers."

5) Marx on Individualism and Property: "From the moment when labor can no longer be converted into capital, money, or rent, into a social power capable of being monopolized, i.e., from the moment when individual property can no longer be transformed into bourgeois property, into capital, from that moment, you say, individuality vanishes. You must, therefore, confess that by "individual" you mean no other person than the bourgeois, than the middle-class owner of property. This person must, indeed, be swept out of the way and made impossible."

6) History of Woman Suffrage, Volume I, Elizabeth Cady Stanton: Extract from a Pastoral Letter of "the General Association of Massachusetts (Orthodox) to the Churches under their care" —1837: "We invite

your attention to the dangers which at present seem to threaten the female character with wide-spread and permanent injury. The appropriate duties and influence of woman are clearly stated in the New Testament. Those duties and that influence are unobtrusive and private, but the source of mighty power. When the mild, dependent, softening influence of woman upon the sternness of man's opinions is fully exercised, society feels the effects of it in a thousand forms. The power of woman is her dependence, flowing from the consciousness of that weakness which God has given her for her protection, (!) and which keeps her in those departments of life that form the character of individuals, and of the nation. There are social influences which females use in promoting piety and the great objects of Christian benevolence which we can not too highly commend.... But when she assumes the place and tone of man as a public reformer, our care and protection of her seem unnecessary; we put ourselves in self-defence (!) against her; she yields the power which God has given her for her protection, and her character becomes unnatural. If the vine, whose strength and beauty is to lean upon the trellis-work, and half conceal its clusters, thinks to assume the independence and the overshadowing nature of the elm, it will not only cease to bear fruit, but fall in shame and dishonor into the dust. We can not, therefore, but regret the mistaken conduct of those who encourage females to bear an obtrusive and ostentatious part in measures of reform, and countenance any of that sex who so far forget themselves as to itinerate in the character of public lecturers and teachers."

7. Emily Collins, REMINISCENCES of Seneca Falls, in History of Woman Suffrage, V. I. "In those early days a husband's supremacy was often enforced in the rural districts by corporeal chastisement, and it was considered by most people as quite right and proper—as much so as the correction of refractory children in like manner. I remember in my own neighborhood a man who was a Methodist class-leader and exhorter, and one who was esteemed a worthy citizen, who, every few weeks, gave his wife a beating with his horsewhip. He said it was necessary, in order to keep her in subjection, and because she scolded so much. Now this wife, surrounded by six or seven little children, whom she must wash, dress, feed, and attend to day and night, was obliged to spin and weave cloth for all the garments of the family. She had to milk the cows, make butter and cheese, do all the cooking, washing, making, and mending for the family, and, with the pains of maternity forced upon her every eighteen months, was whipped by her pious husband, "because she scolded." And pray, why should he not have chastised her? The laws made it his privilege—and the Bible, as interpreted, made it his duty. It is true, women repined at their hard lot; but it was thought to be fixed by a divine decree, for "The man shall rule over thee," and "Wives, be subject to your husbands," and "Wives, submit yourselves unto your husbands as unto the Lord," caused them to consider their fate inevitable, and to feel that it would be contravening God's law to resist it. It is ever thus; where Theology enchains the soul, the Tyrant enslaves the body. But can any one, who has any knowledge of the laws that govern our being—of heredity and pre-natal influences—be astonished that our jails and prisons are filled with criminals, and our hospitals with sickly specimens of humanity? As long as the mothers of the race are subject to such unhappy conditions, it can never be materially improved. Men exhibit some common sense in breeding all animals except those of their own species."