

| | |
|-------------------------|---|
| 1. Record Nr. | UNINA9910974338203321 |
| Autore | Fitzhugh George <1806-1881.> |
| Titolo | Cannibals all! : or, Slaves without masters / / edited by C. Vann Woodward |
| Pubbl/distr/stampa | Cambridge, : Belknap Press of Harvard University Press, 1960 |
| ISBN | 9780674036925 0674036921 |
| Descrizione fisica | 1 online resource (306 pages) |
| Collana | The John Harvard library John Harvard library |
| Disciplina | 326.973 |
| Soggetti | Slavery - United States Slavery - Justification Working class |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Description based upon print version of record. |
| Nota di contenuto | <p>""CONTENTS""; ""George Fitzhugh, Sui Generis""; ""CANNIBALS ALL! or Slaves without Masters""; ""Dedication""; ""Preface""; ""Introduction""; ""I. The Universal Trade""; ""II. Labor, Skill, and Capital""; ""III. Subject Continued Exploitation of Skill""; ""IV. International Exploitation""; ""V. False Philosophy of the Age""; ""VI. Free Trade, Fashion, and Centralization""; ""VII. The World is Too Little Governed""; ""VIII. Liberty and Slavery""; ""IX. Paley on Exploitation""; ""X. Our Best Witnesses and Masters in the Art of War""</p> <p>""XI. Decay of English Liberty, and Growth of English Poor Laws"" ""XII. The French Laborers and the French Revolution""; ""XIII. The Reformation The Right of Private Judgment""; ""XIV. The Nomadic Beggars and Pauper Banditti of England""; ""XV. Rural Life of England""; ""XVI. The Distressed Needle-Women and Hood's Song of the Shirt""; ""XVII. The Edinburgh Review on Southern Slavery""; ""XVIII. The London Globe on West India Emancipation""; ""XIX. Protection and Charity to the Weak""; ""XX. The Family""; ""XXI. Negro Slavery""; ""XXII. The Strength of Weakness""; ""XXIII. Money""</p> <p>""XXIV. Gerrit Smith on Land Reform, and William Lloyd Garrison on No-Government"" ""XXV. In What Anti-Slavery Ends""; ""XXVI. Christian</p> |

Morality Impracticable in Free Society But the Natural Morality of Slave Society"'; "'XXVII. Slavery Its Effects on the Free"'; "'XXVIII. Private Property Destroys Liberty and Equality"'; "'XXIX. The National Era an Excellent Witness"'; "'XXX. The Philosophy of the Ism's Showing Why They Abound at the North, and Are Unknown at the South"'; "'XXXI. Deficiency of Food in Free Society"'; "'XXXII. Man Has Property in Man'"

Sommario/riassunto

Cannibals All! got more attention in William Lloyd Garrison's *Liberator* than any other book in the history of that abolitionist journal. And Lincoln is said to have been more angered by George Fitzhugh than by any other pro-slavery writer, yet he unconsciously paraphrased Cannibals All! in his House Divided speech. Fitzhugh was provocative because of his stinging attack on free society, laissez-faire economy, and wage slavery, along with their philosophical underpinnings. He used socialist doctrine to defend slavery and drew upon the same evidence Marx used in his indictment of capitalism. Socialism, he held, was only "the new fashionable name for slavery," though slavery was far more humane and responsible, "the best and most common form of socialism." His most effective testimony was furnished by the abolitionists themselves. He combed the diatribes of their friends, the reformers, transcendentalists, and utopians, against the social evils of the North. "Why all this," he asked, "except that free society is a failure?" The trouble all started, according to Fitzhugh, with John Locke, "a presumptuous charlatan," and with the heresies of the Enlightenment. In the great Lockean consensus that makes up American thought from Benjamin Franklin to Franklin Roosevelt, Fitzhugh therefore stands out as a lone dissenter who makes the conventional polarities between Jefferson and Hamilton, or Hoover and Roosevelt, seem insignificant. Beside him Taylor, Randolph, and Calhoun blend inconspicuously into the American consensus, all being apostles of John Locke in some degree. An intellectual tradition that suffers from uniformity--even if it is virtuous, liberal conformity--could stand a bit of contrast, and George Fitzhugh can supply more of it than any other American thinker.