Endnotes

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2. Early Judaism and Islam enacted prohibitions against this ancient practice.


5. To put this in perspective, four billion pennies would fill 1520 blocks, each amounting to the size of a school bus: see http://www.kokogiak.com/megapenny/nine.asp


9. Hume claims ‘Tis not contrary to reason to prefer the destruction of the whole world to the scratching of my finger.’ *Treatise*, Bk II, Pt. III, § 3, p. 416. ‘Reason’ is here opposed to sentiment.


13. Adam Smith in the *Theory of Moral Sentiments* calls attention to these vicarious experiences; see note 8 above.


15. Kant offers an argument like this one in the *Foundations of the Metaphysics of Morals*, IV: 423. He does not, however, frame it as a motivational argument directed to a selfish individual, but rather as a point of logic, insisting that it would be inconsistent for all members of a society to desire help when in need but to refuse to give it.

16. Thomas Hobbes attempted to show that fear, and a desire for security and long life, rather than love of humanity, could be the basis of social co-operation in *Leviathan*, Ch. XIV.

17. This is a popular rhetorical strategy employed by Plato, Cicero, and Kant.


21. Is a Utilitarian agent always *obliged* to act so as bring about the greatest happiness within the agent’s power, or does the Utilitarian agent generally strive to spread happiness and well-being and to reduce, eliminate, or alleviate pain? The first alternative seems too strong, the second too weak. Modern Consequentialist theories try to spell out more precisely the ways in which pleasure and pain are morally directive.

22. It is clear that Kantians have a special class of actions in mind. Thus ‘Always give parties but never go to parties’ is not universalisable, but no one would say that it is morally forbidden to behave in this way.


25. On realistic adaptation to circumstances vs. brainwashing, see David Zimmerman, ‘Sour Grapes, Self-Abnegation
