

PRACTICAL ETHICS

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Practical ethics by William DeWitt Hyde

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WILLIAM DEWITT HYDE

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ETHICS**

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BY

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PREFACE.

THE steady stream of works on ethics during the last ten years, rising almost to a torrent within the past few months, renders it necessary for even the tiniest rill to justify its slender contribution to the already swollen flood.

On the one hand treatises abound which are exhaustive in their presentation of ethical theory. On the other hand books are plenty which give good moral advice with great elaborateness of detail. Each type of work has its place and function. The one is excellent mental gymnastic for the mature; the other admirable emotional pabulum for the childish mind. Neither, however, is adapted both to satisfy the intellect and quicken the conscience at that critical period when the youth has put away childish things and is reaching out after manly and womanly ideals.

The book which shall meet this want must have theory; yet the theory must not be made obtrusive, nor stated too abstractly. The theory must be deeply imbedded in the structure of the work; and must commend itself, not by metaphysical deduction from first principles, but by its ability to compre-

hend in a rational and intelligible order the concrete facts with which conduct has to do.

Such a book must be direct and practical. It must contain clear-cut presentation of duties to be done, virtues to be cultivated, temptations to be overcome, and vices to be shunned: yet this must be done, not by preaching and exhortation, but by showing the place these things occupy in a coherent system of reasoned knowledge.

Such a blending of theory and practice, of faith and works, is the aim and purpose of this book.

The only explicit suggestions of theory are in the introduction (which should not be taken as the first lesson) and in the last two chapters. Religion is presented as the consummation, rather than the foundation of ethics; and the brief sketch of religion in the concluding chapter is confined to those broad outlines which are accepted, with more or less explicitness, by Jew and Christian, Catholic and Protestant, Orthodox and Liberal.

WILLIAM DEWITT HYDE.

BOWDOIN COLLEGE,
BRUNSWICK, ME. May 10, 1892.

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OUTLINE OF

☞ SEE LAST

Object.	Duty.	Virtue.	Reward.
Food and drink,	Vigor,	Temperance,	Health,
Dress,	Comeliness,	Neatness,	Respectability,
Exercise,	Recreation,	Cheerfulness,	Energy,
Work,	Self-support,	Industry,	Wealth,
Property,	Provision,	Economy,	Prosperity,
Exchange,	Equivalence,	Honesty,	Self-respect,
Sex,	Reproduction,	Purity,	Sweetness,
Knowledge,	Truth,	Veracity,	Confidence,
Time,	Co-ordination,	Prudence,	Harmony,
Space,	System,	Orderliness,	Efficiency,
Fortune,	Superiority,	Courage,	Honor,
Nature,	Appreciation,	Sensitiveness,	Inspiration,
Art,	Beauty,	Simplicity,	Refinement,
Animals,	Consideration,	Kindness,	Tenderness,
Fellow-men,	Fellowship,	Love,	Unity,
The Poor,	Help,	Benevolence,	Sympathy,
Wrong-doers,	Justice,	Forgiveness,	Reformation,
Friends,	Devotion,	Fidelity,	Affection,
Family,	Membership,	Loyalty,	Home,
State,	Organization,	Patriotism,	Civilization,
Society,	Co-operation,	Public Spirit,	Freedom,
Self,	Realization,	Conscientiousness,	Character,
God,	Obedience,	Holiness,	Life,

PRACTICAL ETHICS.

PARAGRAPH OF INTRODUCTION.

Temptation.	Vice of Defect.	Vice of Excess.	Penalty.
Appetite, . . .	Asceticism, . .	Intemperance, .	Disease.
Vanity, . . .	Slovenliness, .	Fastidiousness, .	Contempt.
Excitement, . .	Morbidness, .	Frivolity, . . .	Debility.
Ease,	Laziness, . . .	Overwork, . . .	Poverty.
Indulgence, . .	Wastefulness, .	Miserliness, . .	Want.
Gain,	Dishonesty, . .	Compliance, . .	Degradation.
Lust,	Prudery, . . .	Sensuality, . . .	Bitterness.
Ignorance, . .	Falsehood, . .	Gossip,	Distrust.
Dissipation, . .	Procrastination,	Anxiety,	Discord.
Disorder, . . .	Carelessness, .	Red Tape, . . .	Obstruction.
Risk,	Cowardice, . .	Gambling, . . .	Shame.
Utility,	Obtuseness, . .	Affectation, . .	Stagnation.
Luxury,	Ugliness, . . .	Ostentation, . .	Vulgarity.
Neglect,	Cruelty,	Subjection, . . .	Brutality.
Indifference, . .	Selfishness, . .	Sentimentality, .	Strife.
Alienation, . .	Niggardliness, .	Indulgence, . . .	Antipathy.
Vengeance, . .	Severity,	Lenity,	Perversity.
Betrayal, . . .	Exclusiveness, .	Effusiveness, . .	Isolation.
Independence, .	Self-sufficiency,	Self-obliteration,	Loneliness.
Spoils,	Treason,	Ambition, . . .	Anarchy.
Self-interest, . .	Meanness, . . .	Officiousness, .	Constraint.
Pleasure,	Unscrupulousness	Formalism, . . .	Corruption.
Self-will, . . .	Sin,	Hypocrisy, . . .	Death.