

**MY NEIGHBOUR AND I.  
AN EXPOSITION OF THE  
SCIENCE OF CONDUCT**

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My Neighbour and I. An Exposition of the Science of Conduct by Arthur W. Warrington

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**ARTHUR W. WARRINGTON**

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BY

ARTHUR W. WARRINGTON

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## ABSTRACT OF ARGUMENT

MAN finds himself confronted with three questions : Whence did he come ? Why is he here ? and, Whither does he go ? No scientifically certain answer can be found to the first and last of these questions. We are forced to form a theory, the plausibility of which will depend on its power to elucidate the problems connected with our welfare in this life.

The theory advanced in this book is that *our neighbours are an extension of ourselves*. The human race is the result of a separate creation of God ; in His Mind men are associated as an organic whole ; they live by and for one another, and will continue to do so in a future world. No man can be truly said to find himself until he recognizes this relationship ; and the fullness of his existence hereafter will depend on the closeness with which he has identified himself with his fellows.

According to this theory, the cosmos in which man finds himself is perfectly adapted to his needs. His limitations are his glory. He has infinity before him ; an unlimited universe to be explored ; an eternity in which to receive new impressions of the beautiful ; a countless number of souls to be loved.

When we pass from theory to consider the actualities of life, we are at once struck by the fact that the physical gratifications are fairly evenly distributed between the various classes, and that opportunity to derive joy from intellectual and æsthetic pursuits is denied to few. To

sin, and a faulty imagination, are attributed most of the evils which we suffer.

If these facts are established, we shall find ourselves free to live according to the theory which assumes that our neighbours are an extension of ourselves, and that our welfare here and hereafter depends on the completeness with which our interests become merged into those of our neighbours. The theory demands that the individual should consider that he has nothing but duties to perform, and leaves it to others to confirm him in his possessions, to recognize his merits, to protect his rights, and to promote his happiness. He, on his part, must, however, recognize the possessions, merits, rights, and claims to be happy of his neighbours.

An investigation shows that common sense supports the line of action suggested by theoretical deduction. To attempt to ignore the desires of our neighbours is the height of folly. The unit cannot impose its will upon the multitude. If, however, we regard the satisfaction of the legitimate desires of the group to which we belong as our first concern, we immediately put ourselves into harmony with that group, and find the group willing and even anxious to forward our own interests. A man cannot himself procure any satisfactions, save such as are merely physical. Few men like to talk to themselves, or to drink wine alone, and none ever fell in love with his own shadow. All we hold most precious we owe to our neighbours.

When we come to differentiate between those activities of our neighbours which we ought to encourage and those which we ought to discourage, we feel the need of a criterion. Now, the writer of this book can find no other guide than that provided by the conscience. It may be objected that the moral sense is very easily diseased