

**A SYLLABUS FOR
THE REVIEW OF
MORAL SCIENCE**

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A Syllabus for the Review of Moral Science by E. S. Frisbee

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FOR THE
REVIEW OF MORAL SCIENCE.

Based on Seelye's Hickok's Moral Science.

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MORAL SCIENCE.

A Syllabus from Seelye's Hickok's Moral Science.

INTRODUCTION.

THE SPECIFIC GROUND OF MORAL SCIENCE.

Pages 13-21.

1. MORAL SCIENCE AND MENTAL SCIENCE. 13.

Moral Science, for a clear discernment of its ground and its stability as a science, pre supposes an accurate knowledge of the mind.

2. THE ANIMAL AND THE RATIONAL IN HUMANITY. 13-15.

Both are so blended as to make one human personality; yet each is capable of clear distinction from the other in its own peculiar operation.

a. The animal element finds its end in the gratification of appetite, with happiness its highest law.

It goes out in craving for its object,—something it can get;
Loses itself in the process, and is thus incapable of self possession or self-direction.

b. The rational has its end in the claims of Reason; goes out in self-surrender, but finds itself in the process;

Knows, possesses, and directs itself, under a perpetual imperative to *behave*.

c. The animal, with its only law imposed from without, has no ground of action within itself;

Can recognize nothing as due to itself, nothing that it owes to another.

The ground of morality, therefore, cannot be found in the animal element; it must be sought in the rational.

3. ANALYSIS OF THE RATIONAL. 15-21.

a. The *Æsthetic*: Finding its end in the Beautiful.

Form: Applied to that which may be limited and brought within definite circumscription.

Pure Form: The limitation itself without regard to that which is limited.

Figure: The blending of forms in space by colors.

Tune, Music: The blending of forms in tone.

Beauty: Rational sentiment expressed in form.

The Sublime: Beauty carried up to an emotion of the Supernatural and Divine.

Art: The creation of living forms for the expression of beauty.

Ideal Beauty: The highest and purest conception of the rational sentiment in any particular case possible to the cultivated genius through the creation of his own pure forms.

Sense and Beauty: The eye and the ear have nothing to do with beauty, except as they perceive the material form through which the beauty manifests itself.

Reason and Beauty: The Absolute Beauty is only in reason.

Reason only can discern the pure ideal in which lies the Absolute Beauty and by which all forms of beauty in nature or art must be criticised.

Province of the Esthetic: It freely controls the sense for its own rational end, refusing to barter its beauty for any sensual gratification ;

Controls by Taste, not by Duty ;

Wholly distinct from sense, on the one hand ; on the other, from the province of morality.

b. The Scientific, or Philosophic: Finding its end in necessary and universal Truth.

Mathematics. Beyond the experience of sense, man can construct pure diagrams and numbers in space and time, by means of which he may pass from simple axioms to the remotest demonstrations.

In such constructions, he can see necessary and universal truth, and affirm not only what *is*, but what experience *must be*.

The matter that may fill the pure forms, in mathematics as in art, is of no importance to the reason, and is of use only as a medium for retaining or communicating the intuitions.

The entire science lies in the pure figures of the mind's own construction.

Philosophy. That the phenomena of sense may come into any order of experience, they must be connected in determinate places and periods.

All possible phenomena of sense may be thus connected through the notions of substance, cause, and counter-causation, given by the reason.

Province of the Scientific, or Philosophic: Not at all in the animal, but only in the rational being ;

Confined to rational principle, and thus distinguished from the æsthetic which is limited to rational sentiment.*

In the pure love of truth, we may freely subject the appetites, and withdraw entirely from the field of art.

But the excellency of science or philosophy is still other than the excellency of virtue.

c. The Ethical and Spiritual : Finding an end in the Intrinsic Worth of Reason.

The Beautiful and the True would be impossible, if the reason they express were not other than sentiment or principle.

Personality: Reason's capacity of self knowledge and self-determination.

Self-Knowledge: Man knows himself as rational, and thus as possessing in his own being an intrinsic excellence and dignity above all price.

A law to Himself. Man recognizes himself both as a Sovereign proclaiming a law from within his own rationality, and as a Subject acknowledging the obligation of obedience to the law.

Reason's Authority compels respect in and of itself. The man, alone by himself, feels bound to sacrifice appetite, subdue sense, and subject the body to the worthiness of the spirit,

Under pain of the loss of self-respect and of conscious self-contempt.

Province of the Ethical and Spiritual: In the self-knowledge and self-determination of the rational personality.

Herein we may determine and possess a Moral Science, founded not upon guesses from general consequences, but upon necessary and universal principles.

SYSTEM OF MORAL SCIENCE.

CHAPTER I. DIFFERENT THEORIES OF THE ULTIMATE RULE IN MORALS. 23-30.

1. AN ULTIMATE RULE THE FIRST INQUIRY FOR MORAL SCIENCE. 23.

WITHOUT LAW there can be neither transgression nor obedience.

A Rule must be found, under whose imperative moral character may be formed and estimated,—justified or condemned,

Ultimate and universal, as revealing the source of an OUGHT that shall press upon the entire conscience of humanity.

Hence the great diversity of theories concerning the Ultimate Rule, all of which may be classified as either Objective or Subjective.

2. OBJECTIVE THEORIES OF THE ULTIMATE MORAL RULE :

Those which place the Ultimate Rule in something External to the mind. 25-27.

a. The Authority of the State ; Action is right or wrong, according as it may be commanded or forbidden by the law of the State. *Hobbes.*

b. The Revealed Will of God ; Action is right or wrong solely because the will of God is revealed *for or against* it. *Des Cartes and Dymond.*

c. Something inherent in the Nature of Things ; As, *The Fitness* of Things. For example, there is a fitness in the payment of an honest debt ; it is therefore right. *S. Clarke.*

The Truth of Things. For example, it is true that a man is not a post ; it is therefore wrong to treat him as a post. *Wollaston.*

The Relations of Things. For example, the mutual relations of parent and child make both parental authority and filial obedience right. *Wayland.*

Beauty in the union or consent of one mind or heart with the great whole of Being. Pres. Edwards.

d. Highest Happiness : Assumes that happiness is the only, or the highest, good ; whatever, therefore, promotes happiness is right ; whatever opposes it is wrong.

Has its modifications in several distinct systems ; namely,

A purely selfish system, in which pleasure is the chief good, and personal enjoyment the only virtue. *Epicurean.*

Happiness in Moderation. The modifying of all appetites and desires so as to preserve the "golden mean," and thus, on the whole, secure the greatest amount of happiness and attain the highest virtue. *Aristotle.*

Happiness in the Future,—Religious. Virtue consists in denying present gratification for the eternal happiness of heaven. *Paley.*

Utility, in its relation to the public good. "The Ultimate Rule, "The greatest good of the greatest number." *Bentham.*

Benevolence. One best secures his own happiness by promoting the happiness of others. Virtue, therefore, consists in beneficence. *Dwight and Taylor.*

REMARK : The highest good of either of these theories must either constitute the Right—or contain the Right in itself, and thus give an Ultimate Rule,

Or it must be seen as based upon the Right—judged as right, in which case its rule is not ultimate, and is therefore without authority in itself.

Apply this principle to each of the theories.

3. SUBJECTIVE THEORIES OF THE ULTIMATE MORAL RULE : Those which find the Ultimate Rule in the mind itself. 27-30.

a. A natural susceptibility to Pride, gratified by Flattery ; which prompts to self denial, service, devotion, etc., for the praise of such terms as loyalty, patriotism, heroism, virtue, religion, etc. *Mandeville.*

b. An inner Reciprocal Sympathy ; That is, in case of our own action, we affirm it to be right or wrong according as we judge that it meets or opposes the sympathy, or approval, of the spectator ;

In case of another's action, we fancy ourselves in the actor's place, and proceed as in our own action. *Adam Smith.*

c. An inner Sense, which gives moral distinctions. Has its modifications :

Analogous to the sense through which we perceive external objects. *Shaftesbury and Hutcheson.*

An original, universal Sentiment, the ultimate source of moral truth, and hence the Ultimate Rule of life. *Dr. Brown.*

An inward Revelation as a warning Voice, in us but not of us, which inspires us with the fear of Deity. *F. Schlegel.*

d. An immediate Intuition of the Reason. *Cudworth, Kant, Coleridge.*

CHAPTER II. THE ULTIMATE RULE OF RIGHT.

30-32.

THAT WHICH IS ULTIMATE can have nothing beyond itself ;
Must have within itself both its own sufficient ground and the light in which it may stand revealed ;

Must be both self-supporting and self-evident ;

All thought that reaches it must rest in it as a sure and sufficient foundation.

ONLY REASON can be ultimate in this sense.

AN ULTIMATE RULE, therefore, must be Reasonable ; That is, it must conform to Reason, be worthy of Reason, and reveal its reasonableness in its very statement.

By this standard we may intelligently criticise every proposed Rule of Right that claims to be ultimate.

THE ULTIMATE RULE OF RIGHT : Act Reasonably, or worthily of Reason's approbation.

CHAPTER III. ESSENTIAL ATTRIBUTES OF THE ULTIMATE RIGHT. 32-37.

AS A REASONABLE BEING, man knows that the claim of reason on his personal conduct transcends all other claims.

An ultimate authority, or Right, is thus reached, which binds universally and absolutely, for no other reason than because it is Reason.