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DR. WILLIAM DEWITT HYDE'S PHILOSOPHY OF EDUCATION.

By

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Dr. William DeWitt Hyde's Philosophy of Education.

I. Introduction.

1. Statement of the problem.

"Review the old in order to know the new" is a proverb very much beloved by the Chinese people. A Chinese man devotes years and years in studying the classics, history, prose, and the poems of the ancients so that he may create some new ones. It is in this same spirit that new discoveries, inventions, and progress in science are made. So with this idea the Philosophy of Education of Dr. William DeWitt Hyde is to be studied, with the hope that some contribution will be made to education.

2. The importance of the problem.

This study will try to give the philosophy of education of Hyde as revealed by his extensive writings. What he presents is based on his teaching experience. He presented many thoughts which agree with those put forward today by men who are interested in education. So this may be of great importance from the viewpoint of history.

The life of Hyde will be studied and after that his philosophy in regard to the phases of the five great philosophies, his ethical viewpoint, his religious views, and, finally, a criticism of Hyde's philosophy. After that, the philosophy of education of Hyde will be studied under the topics of education and subject-matter, objective of education, secrets of success in education and the home as the center of religious education. an account of the influence which he exerted will be followed by an estimate of his contribution. The final words will include portions of Hyde's philosophy which aid one's personal journey through life.

II. Life of Dr. Hyde.

1. Life in New England in his generation.

The founders of New England, who came to this country seeking liberty, desired to form a society free from complexities. They were people of strong character and strong religious convictions. Religion was the dominating factor in their political,

intellectual and social lives. They stood for the Mosaic law; the theocracy; and for Calvinistic doctrine and Puritanic practice.

New England has always led and still leads the rest of the states in institutions of learning. With the coming of the Nineteenth Century there came to New England a general reawakening which has been justifiably called the intellectual Renaissance. Their literature was an expression of high civilization. After the general awakening the people were stirred to greater effort in seeking learning. They formed literary and philosophical societies and published many periodicals. Numerous colleges and schools were established which drew many people to New England. In such an environment Hyde was born and devoted his life to service. Because of the influence of the religious, social and intellectual life of which he was a part one is not surprised that Hyde has given us such a contribution as he has.

To know one's philosophy one must study the life of the philosopher, his preparation and his service, for these are the factors which are bound to mould one's philosophy. So we will study the following facts of Dr. Hyde's life.

2. His preparation.

In Edward Everitt Hale's account in the Harvard Graduate's Magazine (1917-1918) we are told that Dr. Hyde was the son of Joel and Elizabeth DeWitt Hyde, born at Winchendon, Mass., September 23rd, 1858.

Hyde entered Exeter Academy in the fall of 1872, graduated in 1875 and was admitted to Harvard University. In college he made good records in his studies. He had a good reputation and showed great facility in debate. In his address to the Freshmen he said, " College is a world artificially created for the express purpose of your development and enjoyment and for you to win some distinction" (1). This he spoke out of his own experience in his student life. For besides the daily routine he had deep interest in the school activities. He had been one of the founders of the Harvard Philosophical Society and prominent in other clubs and societies.

After College he spent a year in Union Theological Seminary and two years at Andover Seminary. In the summer of 1880 he was a home missionary at Roxbury; in 1881 he was in the Adirondacks

as a tutor. In 1882-'83 he studied at Andover as a post graduate and at the same time studied Hegel at Harvard.

Dr. Hyde married Prudence Meliss Phillips of Southbridge at Washingtonville, New York, November 6, 1883. They had three children, a son and a daughter died in infancy. Their second son, George Palmer Hyde, graduated at Bowdoin in 1908 and at Harvard Law School in 1911 and practised law in Boston.

3. His service.

a. As a minister.

Dr. Hyde was licensed to preach by the Woburn Association in 1881. In 1883 he was ordained as a minister and became pastor of a Church in Paterson, New Jersey. He performed his duties with energy and great devotion. Besides his regular work, he found time to attend the meetings of the "Friends in Council", a club in New York City, to discuss ethical questions. With the same interest he frequently visited the Philosophical Club, composed of professional men of New York and its vicinity. During 1897-99 he was one of the preachers at Harvard University.

b. As a teacher.

In 1885 Dr. Hyde was elected Stone Professor of Mental and Moral Philosophy in Bowdoin

College. "His teaching in ethics, psychology and philosophy, saturated with religion, was characterized by exceptional sanity and breadth." (1) If teaching consists of stirring the mind, Hyde was indeed a teacher. His teaching was constructive, progressive and comprehensive. He did not teach only in the College but was frequently called to make addresses upon special occasions.

c. As an organizer and administrator.

As an organizer and administrator Dr. Hyde brought great success to Bowdoin College of which he was President for twenty-two years. When he first took up the presidency in 1885, being the youngest president in the country at the time, there were one hundred and nineteen students and the resources of the college were limited. In ten years the number of students and the resources of the institution were both doubled. The elective system was introduced and choice of studies was allowed. In his address to the Freshmen he said, "Your own interest and taste are much more important factors, that is why we leave you free to choose your studies." (2)

(1) Harvard Grad. Mag. vol. 26 Sept. 1917. page 37.
(2) College and the Future-Rice page 162.

This was practised by no other college in New England except Harvard at that time.

In 1912 he turned his attention to money raising. The library and athletic buildings were erected. During that time a gymnasium was dedicated and the William DeWitt Hyde Hall was in process of building. At the time of his death there were five hundred students, including the Medical School.

All this outward growth and prosperity of the College show his leadership, ability and persistence as an organizer and administrator. In the Memorial Service for him on October 24, 1917 the Rev. Samuel Valentine helped us to know that his "clearness of perspective and his sense of proportion helped him to maintain the right balance of duties and constituted one of the secrets of his power." (1)

d. As an author.

If one should wonder why he wrote, his writings show that real life was his chief and liveliest interest. He was interested in men. There was in him a keen and deep concern in the man himself and in man's betterment. "Self-Measurement", published in 1908.

(1) Hyde's Memorial Addresses Oct. 24, 1917. page 7.

"The Quest of the Best", 1913, "God's Education of Man", 1899, "College Man and Woman", 1906, "Jesus' Way" 1902, "Practical Idealism", 1897., "Five Great Philosophies", 1911, "From Epicurus to Christ", 1908, "Teachers' Philosophy" 1911, all these were intended to bring men to higher ideals and better attainment in life.

Intellectual honesty was his controlling characteristic in writing. There was directness in thought, speech and action. It was the directness of clearness of intellect and will.

III. Philosophy of Dr. Hyde.

1. Introduction. - The comparison of the Five Great Philosophies.

From the review of Hyde's life we know that he was an idealist. But when we review his books we find that he was not only an idealist but a practical idealist. In his book, "From Epicurus to Christ", he brings us the historical treatment of the five great philosophies, while in "The Five Great Philosophies of Life" he discusses the present day solutions of the fundamental problems of life. Following his scheme, let us study the five great philosophies and his interpretations of them.

a. Epicureanism: pleasure.

According to Dr. Hyde, Epicureanism is a simple philosophy of life. Epicurus held in his teaching that the end of all action is to be free from pain and fear. Therefore pleasure is the first good. By pleasure he meant "the absence of pain in the body and trouble in the soul".(1)

The beginning and the greatest good is prudence, for from it all other virtues grow. "Of all the things which wisdom procures for the happiness of life as a whole, by far the greatest is the acquisition of friendship."(2) In order to enjoy one's food and drink one must have people to eat and drink with. To an Epicurean, "to do a deed without a friend is the life of a lion and a wolf."

The first duty of salvation is to keep one's vigor and to guard against the defiling of one's life in consequence of maddening desires. One is taught to believe that death is nothing, for good and evil are only where they are felt. Death is the absence of all feeling, so if one believes that death is nothing, it makes one enjoy this life by taking away the yearning

(1) Five Great Philosophies of Life.
(2). " " " " "

after immortality.

In the pursuit of individual happiness, disciples of Epicurus would hold that to remain within those limits prescribed by social conditions is the best way to the attainment of the greatest general happiness/ If one can carry self-regard far enough to keep oneself in good health and bright spirits, then he becomes an immediate source of happiness to those around him and also is able to increase the happiness of others by altruistic actions. So the egoistic individual makes altruistic activities possible.

As to their view of work and play, they advocate that the world is a vast reservoir of potential pleasures. People did not make the world. It is accidental and impersonal, so their only concern is to get all the food they can and have it daintily prepared and served. But they will avoid feasting and the like in order to keep from bearing the penalties of disease and discomfort. The Epicurean will not lose an hour of needed sleep. To work until tired and depressed in order to attain something to them would be sin, so the time that others take for excessive work, the Epicurean would take for play. With this

attitude, naturally, the Epicurean cuts off hurry and wrong altogether, for these are wicked sins. Work is never allowed to interfere with the leisure hours.

Thus Dr. Hyde presents the teachings of the Epicureans. But their fundamental defect is their false definition of personality, which is defined as merely a bundle of appetites and passions and the gratification of these is made synonymous with the satisfaction of themselves. Furthermore, the pleasure the Epicureans sought does not include the noble losing of self without thought of gain, for pleasure comes as the effect of causes far higher and deeper than any that the Epicureans taught. In addition to that, the Epicureans' manner of life is only a parasite on the domestic, social, and political institutions which it does nothing to create or maintain.

Hyde finds men and women of Epicurean type in every day life today: the club men and women, the business men who only enjoy easy-going life without doing their best to make the world better. The Epicurean will not make a good husband or wife, he will not make an efficient workman, a thorough scholar, a

brave soldier, or a public spirited citizen, if all men were Epicureans the world would speedily become barbarous

" There are hard things to do and to endure and if we are to meet them bravely, we shall have call the Stoic to our aid. There are sordid and trivial things to put up with, or to rise above, and there we may need at times the Platonist and the Mystic to show us the eternal reality underneath the temporal appearance. There are problems of conduct to be solved; conflicting claims to be adjusted; and for this the Aristotelian sense of proportion must be developed in our souls. Finally, there are other persons to be considered and one great Personal Spirit living and working in the world; and for our proper attitude toward these persons, human and divine, we must look to the Christian principle."(1)

b. Stoicism: self-control.

Stoicism is divided into two parts. First the external things that give color to our thoughts. Second, what these thoughts of ours shall be. The first part of it we may say is the psychological principle

of apperception. The external things never constitute a mental state, so they are indifferent. The most important contribution is made by the mind itself and it gives color to the mental state. This is a man's own affair and may be brought under human control.

Epictetus, the Stoic, declared that everything has two handles: one by which it may be borne, another by which it cannot. Stoicism is a doctrine to be applied to ourselves, but never to be forced on other people. Death is nothing terrible. The terror consists in one's notion of death. The Stoic holds that opinion, aim, desire, aversion, are in one's own power; while the body, property, reputation, and office, are not in one's power. The former are by nature free unrestricted and unhindered; while the latter are weak dependent, restricted and alien.

When we come to the problem of how to meet difficulties the Stoic teaches that they are destined to show what men are. His teaching in regard to the sorrows of others is to not be unwilling to show them sympathy, but not to lament yourself, internally.

After discussing the first half of the Stoic doctrine Hyde comes to the question as to what the Stoic's thoughts are. The Stoic thought has substance, content and objective reality. This subjective principle is found in the law: " Everything that happens is part of the one great whole."(1) The law of the whole determines the nature and worth of the part, for seen from the point of view of the whole every part is necessary and therefore is good.

The great problem of the Stoic is the problem of evil. There are four answers to this problem. First, "Only that is evil which we choose to regard as such."(2) Second, "Since virtue or integrity is the only good, nothing but the loss of that can be real evil."(3) Third, "What seems evil to the individual is good for the whole, and since we are members of the whole, is good for us."(4) The Stoic has a real religion. Since the world is part of single universe, the individual who makes the universe his own, worships Providence. All that Stoics have is looked upon as a loan from God. So losses in life are regarded as restoring what is owed to their rightful owner.

(1) Five Great Philosophies of Life.	page 82
(2) " " " " "	" 87
(3) " " " " "	" 87
(4) " " " " "	" "
(5)&(6) " " " " "	" 89

According to Hyde one cannot trust Stoicism as the final guide of life. To treat persons in an indifferent way disregards the affections which are as essential to a person as his reason. Also, the Stoic ignores the external conditions out of which life is made. Instead of a living, loving will, shown in the striving with the present conditions, Stoicism sees only an impersonal law. Its satisfaction is staked on a dead law, its ideal is that all be law-abiding without individuality. It has no place for the development of individuality.

These are the general ideas of the Stoics, but in order to find a more perfect guide for life, Hyde goes beyond Stoicism to Platonism, Aristotelianism and Christianity.

c. Platonism: subordination.

According to Dr. Hyde the program of Platonism is that of subordination, sublime but ascetic. To Plato virtue is the supreme good. It makes everything that hinders it bad, no matter whether it is pleasurable or painful. Just as the music of the tuning of the instrument gives pleasure to the musician, so the perfection of virtue justifies the particular pleasures we enjoy. Just as succeeding health proves

that the distasteful medicine was good for the patient, so is pain good for us up to the point where the development of virtue requires it.

In the Republic it tells that of all the things of a man's soul, righteousness is the greatest evil. To this question of personal character, Plato denoted a treatise on politics under the idea that the state is the individual writ large. The principle of righteousness can be understood more easily in the state at large.

In order to understand the difference between the righteous and unrighteous state, it can be best shown in Dr. Hyde's own words: "In the unrighteous state each class in the community is playing for its own hand and regarding the community as a mere means to its own selfish interests as the supreme end; while a righteous state on the contrary is one in which each class in the community is doing its own work as economically and efficiently as possible, with a view to the interests of the community as a whole. In the unrighteous state the whole is subordinated to each separate part; in the righteous state each part is subordinated to the common interests of the whole"(1)

Therefore the unrighteousness in the state consists in the great classes, workingmen, capitalists, oplice, politicians, scholars, if they live exclusively for themselves and are ready to sacrifice for their own benefit the wellbeing of the community. " The righteousness in the state consists in having each class mind its own business with a view to the good of the whole."(1)

As the righteousness of the state consists in each class performing its specific function for the good of the state as a whole, so is the righteousness of the individual. There are three departments in each man's life: his appetites, his spirit, and his reason. The first fundamental cardinal virtue is temperance which is the control of the appetites by reason in the interest of the total self. The second is fortitude, the control of the spirit by reason. This spirit is put into us to protect and promote the interests of the self as a whole.

The third cardinal virtue of Plato is wisdom which "is the vision of the good, the true end of man, for the sake of which the lower elements must be subordinated."(2) For the virtue wisdom, Plato

(1) The Five Great Philosophies of Life	page 120
(2) ,, ,, ,, ,, ,, ,,	,, 130

goes into the problem of education which consists in the knowledge of the good.

Plato's curriculum of education for those who were to be rulers was, in brief, as follows: From early childhood to seventeen years of age, the attention for the first twelve years was given to music which to him consists of literature, music, the plastic arts, popular descriptive science, elementary mathematics and gymnastics. He also approved manual training and nature study which bring the child to an appreciation of beautiful works of art and beautiful objects in nature. In a word, Plato's program of early education was an introduction to the true, the beautiful and the good.

From seventeen to twenty he would have them devote three years to gymnastic exercises and military drill. At the age of twenty the most promising youths were selected and given a course of ten years of intense study of science. At thirty those most steadfast were chosen and were given five years study in dialectics and philosophy. At the age of thirty-five they were appointed to military offices. Thus they got experience in life, and those who survived graduated.

Above all the virtues, righteousness is the comprehensive aspect of the three already considered. It is the ultimate cause and condition of the existence of temperance, fortitude and wisdom. "Righteousness in a state consists in each citizen doing the thing to which his nature is most perfectly adapted."

(1) . "Therefore subordination and coordination of all the parts of the soul in the service of the soul as a whole, includes each of the other three virtues and comprehends them all in the unity of the soul's organic life." (2) Unrighteousness is just the opposite of this. Citizens in the state work for their own good, while the functions of the individuals conflict with each other. So according to Plato righteousness is the condition of the soul's health and life; while unrighteousness is disease and death. Righteousness is the disorganizing principle of one's personality.

Yet there are dangers through which the state and the individual will fall from righteousness and sin. The first step is when a man seeks his personal honour and distinction above everything else. Then honour and respect are paid to a man, instead

(1) Five Great Philosophies of Life. page 139

(2) * * * * * 139

person will be tempted to be selfish. The second step down for the state is democracy. By democracy Plato means " the state of things where each man does that which is right in his own eyes." (1) The man who has the affairs of state in his hand is apt to give himself to useless and unnecessary pleasure and the affairs of state are neglected.

The third step of degradation of the soul is the "life of chance desire", unregulated by any subordinating principle. In the democratic state there rises the professional politicians who will work mostly for their own honor. Then there is also the trade class which is rich because it squeezes what it can from others. A still lower class is the working class which is the largest in a democracy, but this class usually is unwilling to meet unless the people can get some benefit for themselves and they usually have a leader as a tyrant. Just as Mancius, the Chinese sage, has said, "The high and the low classes both fight for their own good, then the state is in peril." This is also the idea of Plato.

Platonism, to Hyde, is a teaching higher and deeper than the two we have had before. Its

note of earnest and aggressive righteousness appeals strongly to every youth, On the other hand, there is danger in the distinction Platonism makes between the higher and the lower. "In general it is a loosening of the ties that hold us to drudgery and homely duty; a weakening of the bonds that bind us to the men and women by our side, in order to gaze more serenely on the ineffable beyond the clouds." (1)

Furthermore, the type of personality which a Platonist has in mind reduces the world to two exclusive elements, God and self, which will permit not reconciliation or mediation between them. In order to find a real reconciliation, Hyde tells us to find it in the principle of Aristotelianism, and that in Jesus we shall find the complete achievement.

d. Aristotelianism: proportion.

Aristotle rejects the principle of the Epicureans, for it does not give adequate satisfaction to the self as a whole. He rejects the principle of the Platoneans, for it develops asceticism. Aristotle, unlike the three, strives for the good of mankind from the practical side of life.

(1) The Five Great Philosophies of Life. page 162.

The first doctrine of Aristotle's philosophy is that a man will do good so that it will meet with the approval of other men. Men are born to be social. Whatever a man does is influenced by the ideas of others and is done for the interest of society as a whole. Because man is social his purpose is social also.

According to Aristotle, pleasure is neither good nor bad. Whether or not an act or a thing is good or bad lies only in its relation to the purpose one has in mind in pursuing it. So whether an act or a thing is right or wrong depends on the plan of a man's life of which it is a part, and on its relation to the permanent interest as a whole. Therefore, the foundation of personality is to have a clear vision of one's life and to bring that vision into realization. That man who has a vision of what he would like to make of his life and who does not live up to it gradually degenerates in personality. But he who has done his best to strive toward his vision finds the joy of success in accomplishing the task which he had set for himself.

How can a man judge where he stands in

the scale of personality? He can do this by determining how large a portion of the world he hopes to serve by the direct or indirect result of his labors. In short, "The magnitude of the end you see and serve is the measure of your personality." (1)

To Aristotle, goodness does not lie in doing or not doing this or that particular act. It depends on the aim or purpose of the man who does or refrains from doing it. What a good man does as a part of his best plan of life becomes a good act; what a bad man does as apart of his bad plan of life becomes a bad act. In the same way an external fact is good for one man and bad for another. A good man is one who does a thing for the good of the largest number. A bad man is one who does or refrains from doing a thing regardless of the good and the interest of others. So Aristotle defined the end of life as devoting one's self to some social and intellectual goal, using all one's powers in its service.

When a man has a vision he must have a way to carry it out. A poor man with high ideals and definite aims cannot carry all these into

practise without the proper instruments, namely: health, wealth, lovely homes, happy vacations and helpful friends. To Aristotle, these are the things which help a man to his best success. So the important doctrines of life are, first, to have a clear vision in one's mind, and second, to have the proper tools to carry it out.

If one is to use the instruments for the best end he must know what they are and how to use them. Here Aristotle gives us his teaching of the sense of proportion. If an athlete aims to win in a race, his staying up late for some excitement the evening before may cause him to lose the race. He must have a proper amount of exercise and sleep before the race, then he will have more chance to win his prize. It is the same with a student. We often see a student either spend too much of his time fooling around and neglecting his studies, or become so conscientious in his studies that health and good fellowship are overlooked. Hyde sums up the teaching this way: "But the man who has enough good fellowship and physical vigor to make his scholarship attractive and effective, and enough scholarship to make his vigor and good fellowship intellectually powerful and personally

stimulating- he is the man who has hit the Aristotelian mean; he is the man we are after."(1)

Aristotle distinguishes wisdom from prudence, as Hyde has pointed out. "wisdom is the theory side of a thing without regard to its usefulness, it is the devotion to knowledge for its sake, which Aristotle things underlies all virtues. If one has wisdom he can understand the relation of one thing to another and get the right relation of means to ends which is the foundation of success in practical life.

Prudence is the power to see the practical relationships of men and things to our chosen ends. The most important kind of prudence is our considerateness which appreciates the point of view of others and takes account of their sentiments, prejudices, traditions, and ways of thinking, which constitute the social situation.

Temperance is not the suppression of the lower impulse in the interest of the higher. True temperance is to properly balance the use of a thing, no more, no less, in order to best promote the end one has in mind. One must know what a man is aiming at in order to know whether he is

temperate or not.

Courage, to Aristotle, is the other side of temperance . It purposely takes dangers and risks which best serve in the carrying out of one's end. A brave man will lose his life for his goal or save it as he sees best in order to accomplish his ends. It is the same attitude that one takes toward criticism, opposition, hostility and defeat.

All the virtues, wisdom, prudence, temperance and courage are acquired and need practice. It is through trial and the correcting of mistakes that one develops them all. A man will keep on trying to do right until he can do it habitually; and at the same time he will eliminate the ways which are improper for his ends and seek the right ones. The courage to try, the patience to go on and the perseverance to renew the task are the three conditions for the acquisition of physical skill, mental power, moral virtue or personal excellence.

Of all the virtues, Aristotle regards friendship as "the crown and consummation of a virtuous life." It brings the highly individualized men together by the bonds of mutual

sympathy and common understanding. He defines friendship as " unanimity on questions of public advantage and on all that touches life." There are many planes of friendship, " but the highest plane, the best friends, are those with whom we consciously share the spiritual purpose of our lives." (1) With such a friend we come to intimacy and communion, we can speak aloud our thoughts. Our hopes and aims can be expressed with the assurance of sympathy and our faults and shortcomings can be confessed with the trust that they will be forgiven. Such friendship with absolute loyalty lasts as long as virtue which is its bond. Differences of age, sex, and station in life cannot divide such friends but rather add to the friendship the sweetness and tenderness of relationship.

In Aristotle's word, "The friendship of the good, and of those who have the same virtues, is perfect friendship. Such friendship, therefore, endures so long as each retains his character, and virtue is a lasting thing." (2)

(1) The Five Great Philosophies of Life page 211
(2) " " " " " " " " " " 212

Hyde can find no shortcoming in the teaching of Aristotle except the limitations of the age and city in which he lived. He lived in a city-state where thirty thousand male citizens, with some seventy thousand women and children dependent upon them, were supported by the labor of some hundred thousand slaves. The rights of man in this way were not affirmed. This defect was made right by the universal emancipation proclaimed by Christianity.

e. Christianity: love.

According to Hyde, "Christianity is not a philosophy but a religion; not a doctrine but a life; not the performance of a task ^uby the maintainance of certain personal relationships; in a word, it is the spirit of love." (1)

To Hyde the Christian spirit came historically from the Jewish laws rewritten not on tables of stone but in human hearts, teaching the duty of man toward God and his fellow-men.

One may think there is no need of Ten Commandments in these days since they are kept

as the young ruler thought he kept them. But judged by Christ's standard, to make money or to do anything which has as the ultimate aim a material purpose and to be willing to make the world more wicked and corrupt for the sake of it is to break the first commandment, which teaches men not ^{to} have other gods before God the only God. For if a man does not try to make the world as good as God wants it to be, and people are not treated as kindly as God wants his children to be treated, he does not worship God as the only one.

Second: Not to bow down to other gods and serve them. Money and fame, position and power are the things of which the highest good is composed, but they are only subordinate to the great end of making the world better. If one gives his highest devotion to them they are the end in itself. The danger of degrading one's personality creeps in. This is idolatry.

Third: Thou shalt not take the name of the Lord thy God in vain. From Christ's teaching it is not the question of swearing. God's name is holy, and it is hallowed by his followers.

giving their lives to some noble purpose.

Fourth: Keeping the Sabbath day holy. Doing nothing that day does not give us the credit for observing the day. We should take the day, that is definitely set aside for us, to renew our consecration to the larger and higher life, to refresh our minds with high and pure thoughts of the supreme love and God's presence in the world, and forget all our earthly worries and give the Lord a dwelling place.

Fifth: Honor thy father and thy mother. Our parents are the representatives of God. They have lived lives of showers and sunshine. They guide us while we are young, they lead us when we are ignorant of trials and temptations, they prize character as the one precious thing in life, and, therefore, to take their advice is to ally ourselves with the spiritual purpose that is in the world. "To honor our fathers and mothers is to let our lives be guided by the love of those who know us best and love us most." (1)

Sixth: Thou shalt not murder. According to Jesus, he that hates murders. A look

A word, or a deed of unkindness, or an evil thought is murder in the heart. All these lessen the vitality, diminish the joy, wound the heart and destroy happiness.

Seventh: Thou shalt not ^{man} commit adultery. Christianity has the highest respect for women. Christ taught us on this point to put chastity as the basic principle and to treat another only as love and a true regard for the other's permanent welfare will guarantee. From Christ's standpoint all women are sisters of Christ and daughters of the Heavenly Father.

Eighth: Thou shalt not steal. This is the teaching taught in regard to property relation. In all exchange of service, we may take no more nor less than we would be willing to give or receive. ^{Thus it consists of the}
~~Thou shalt not steal of thy quantities of fidelity in the~~
workman, consideration in the employer, fairness in the merchant.

Ninth: Thou shalt not bear false witness against thy neighbor: This does not only touch the life and the conduct of testimony in a court, it shows us what our attitude toward others should be and that we should be careful of our conversation, If we put emphasis on whatever is good and cover up whatever is bad, as the Chinese sage taught, then we will not be ashamed of what we say. This is a good test for our conversation and if we should follow it many dis-

courage hearts would be given comfort and the courage to go on fighting for success to come out of their seeming failure.

Tenth: Thou shalt not covet. Selfishness is the root of all evil. It is the desire to profit oneself whether or not others suffer wrong, ill-treatment and injustice. Selfishness causes men to become mean and cheat which results in the destruction of society. How unfortunate it is for the world to have this in it.

According to the Christian standard we are all sinners. But trusting in the merit of the Saviour, humbly seeking his forgiveness and the giving of a new life, we will attain to the ideal character that Christ set for us. Thus the Christian spirit changes the Jewish law in two ways: first, it sets a higher standard of character and writes the rules of conduct in our hearts; then it binds us to it by the cord of love which is in Christ.

After giving the teaching on the Ten Commandments, Hyde enters upon the teaching of the practical application of the Christian spirit which is essential to the life of an individual, nation and the whole world. Christ is the way, the truth, and the life.

Pleasure is not so narrowly interpreted by the Christian as by the Epicurean. All pleasures which please God and further the advancement of the Kingdom and bring no disproportionate pain on our brothers or sisters are good. Pleasures "that come of healthy exercise of body, of rational exercise of mind, of sympathetic expansion of the affections, of strenuous effort of the will, in just and glorious living, are at the same time a glorifying of God and an enrichment of ourselves." (1)

Wealth is important to life. The poor and the rich Christians serve the same Lord, but the rich can be much greater, according to Hyde, than the Christian "widow with her mite."

To the Christian marriage is a much higher and holier state than it is to the four former schools. It is sacred, loyalty and fidelity are expected. It is the Church's mission "to build up in the hearts of its adherents the Christian spirit which will make marriage so sweet and sacred that those who once enter into it will find divorce intolerable between two Christians.

Christianity has a place in science

and art, in business and politics. Truth, beauty, welfare and order are included in the plan of God for the world and a Christian can do much good in anything he may take up in life if he feels that he is a co-worker with God does not forget, in his devotion to any cause that God is the greatest of all.

Last of all, Christianity is self-extending. It is the command of our Lord that the Gospel shall be preached to the ends of the earth. The Christian spirit consists of love and those who have the true spirit of Christ crave to pass the best that they have on to others. This is shown in the work of the missionaries far and near.

The character of Christians is "the fruit of the spirit"; his personality is Christ-like; he has love, modesty, joy, peace, fidelity and sacrifice which are all vital in the Christian life.

From Hyde's comparison of the five great philosophies we see that Hyde is showing us the way to climb up hill from the bottom to the top. He also helps us to see the imperfect in contrast with the perfect and to tell the abstract from the practical. The Epicureans stress pleasure and is narrow

and self-centered; the Christians live in the great universe and share their joy with others. The Stoics emphasize self-control but not without hardness of heart and coldness of attitude; the Christians surrender themselves to their loving Lord and gracious Saviour. They are making themselves captives, not in the sense of the Stoic, but captives to Christ who will give them the life of joy and happiness. The Platonists hold themselves above trouble, drudgery and details; the Christians know the nothing is servile or menial which can glorify God or serve their fellowmen. The Aristotelians hold the devotion of life to a worthy end, but Christ said, "I come to fulfill." The aim of the Christians is much higher- it is the highest. Aristotle advocates the worthy end, but practices of autocracy of birth, opportunity, leisure, and training, entered in while Christ sets up the democracy of love, sacrifice and service. Thus Hyde gives us a clear view of the fact that of all the five great teachings Christianity is the best and the most practical. Hyde presents the basic principles of the five philosophies with wonderful insight as to the practical value of the different theories. He treats all with regard to their

application to present day life. It is not Epicurus, Epictetus, Plato, Aristotle, but their disciples in everyday life who show wherein they come short in the development of personality. Christian love is the final philosophy of life.

2. His ethical views.

Hyde defined ethics as the science of conduct and the art of life. If ethics is to be taught it must be direct and practical, it must have a clearcut presentation of duties to be done, virtues to be cultivated, temptations to be overcome and vices to be shunned. But this is not to be done by preaching and exhortation but by showing the place these things occupy in a coherent system of knowledge based on reason. His idea of ethics is to combine theory and practice, faith and works.

"Relations" is a word often used in Hyde's ethical teaching. "Be a person and respect the personality of others" is his borrowed motto which he passed on to his students and readers. To him that each man be persuaded in his own mind that what he does, and what he abstains from doing, is best, in the long run, for himself and for others, is the only absolute

principle. The best Christian character is developed by doing one's specific work well for the glory of God and the good of one's fellow men. So character is the carrying over of the inner life into those forms of practical expression which the law enjoins.

Ethics and religion need each other.

"They are in reality, one the detailed and particular, the other the comprehensive and universal aspect of the same world of duty and virtue. Morality without religion is a cold, dry, dreary mass of disconnected rules and requirements. Religion without morality is an empty, formal, unsubstantial shadow. Only when the two are united, only when we bring to the particular duties of ethics the infinite aspiration and inspiration of religion, and give to the universal forms of religion the concrete contents of human and temporal relationships, do we gain a spiritual life which is at the same time clear and strong, elevated and practical, ideal and real." (1)

Furthermore, Hyde holds that religion is the crown and the consummation of ethics. "Religion gathers up into their unity the scattered fragments of

duty and virtue which it has been the aim of our ethical studies to discern apart. Religion presents as the will of the all wise , all loving Father, those duties and virtues which ethics presents as the conditions of our own self-realization. Religion is the perfect circle of which the moral virtues are the constituent arcs. Fulness of life is the reward of righteousness, the gift of God, the one comprehensive good of which the several rewards which follow the practice of particular duties and virtues are the constituent elements." (1)

3. His Religious views.

From what has been studied we know that Hyde shows us that ethics and religion are closely connected. To him man is like a dull and stupid, sometimes even rebellious and wilful pupil whom God, the great teacher, is patiently trying to train for usefulness, honor and immortality.

To Hyde's Theology is social theology. He looks at everything from the social, rather from the individualistic point of view. The problem of the individual is solved by putting him into right relations with the persons and forces about him. So

the function of religion is the preservation and enrichment of life and Christ came to place man in right relationship with God, nature and his fellow men. The duty of the Christian is a practical duty and the Christian spirit is the new life of mutual love and service which Christ came to impart.

4. Reflection on the author's philosophy.

As one studies the philosophy of Hyde, one cannot help but be strongly impressed with the fact that Hyde was a practical idealist in his philosophical point of view. Idealism with him meant always practical idealism, ethics meant always practical ethics, and theology meant always social theology. He was neither too absorbed in, nor detached from things of everyday life. What he emphasized was the spirit of scholarship, duty, reverence, courage, self-control and everything that helps to make a man. Nothing human seemed foreign to him. In the interest of a strong idealistic point of view of everyday life on one hand and a materialistic point of view on the other Hyde gives us the balance which will help one in this age of conflict of idealism and materialism to have the right attitude toward life without and within in order to live at the best.

IV. Philosophy of education of Dr. Hyde.

1. Education and subject matter.

To Hyde, school is the great reservoir where the accumulated results of civilization are stored. "School is established to make the child feel at home in this wide, wide world of men and things, the minister of its laws, the possessor of its treasures and the sharer of its joys." (1) Hence the aim of the school is to make one at home in the world and with the people with whom he comes in contact. Education aims to fit one for three things: first to earn his living by the exercise of his trained powers; second to support the institution of society by intelligent appreciation of their worth; third, to enjoy the products of art and civilization through the cultivation of imagination and taste." (2)

Here Hyde introduces us to the social ideal of social education which was the new education of his time, and which caused various changes in programs, methods of instruction and principles of administration.

(1) Practical Idealism page 176
(2) Forum 32 Sept. 1908- Feb. 1902

a. Education in play.

If a school is to fulfill her mission it is the social mission that has to be carried out. In the Kindergarten and Primary ages the children are taught to become acquainted with the elemental forms and objects which constitute this large world.

The material taught at this stage should be something that will keep the intelligent interest and the best way will be to teach the child to know the reality for which the symbols stand. So counting actual objects, putting them together, cutting paper into pieces, should accompany the fundamental operations of arithmetic. Making maps for the school ground should be an early lesson in geography. Reading something to others, of which they will get an idea, should be part of the reading lesson. The chief duty of the teacher is to do whatever she can to keep the children busy in doing interesting things. Attention should secure thorough interest in the thing the child is doing. In this way the child is learning because the world is congenial to his intelligence, responsive to his curiosity, plastic to his will, and friendly to his heart. The world impresses him with

its own orderly arrangement, while the child in turn unconsciously gives his interested attention and affectionate regard. He is learning for he is alert, resolute, persevering and sympathetic in his reaction toward it.

b. Manual training.

Hyde goes on further to say that the education which gives wisdom to its scholars and security to the community must not merely produce brilliance but the reverence and love that come from communion with the solid realities of natural facts and forces, and fellowship with the thoughts and deeds of human hearts and hands. Thus manual training should be greatly encouraged for it unites mind and body in harmonious development and healthful growth; it is essential to elevate the taste of the consumer as well as to increase the skill of the producer; it calls for eager and enjoyable activity, the whole power of the child; it awakens self-confidence and dignity and calls forth a sense of personal prosperity in its true foundation in labor perfection. The subordination of "present inclination to future satisfaction" is developed in that the work done in the present leads toward attainment and perfection in the future. This is best to be put

in the grammar school owing to the fact that in that age there is the beginning of moral conflict. A boy has to know what to choose in order to achieve in the future, in spite of the many attractions in the present. So manual training is an immense help to encourage the children to go forward.

c. Literature and science.

According to Hyde, there are two ways of developing social will. First, by good literature which helps one to acquire habits of living by learning what is in the minds of other people. Literature presents the ideal of human life as it has expressed itself in the great institutions of family, church, state and society. The love of good literature is the most valuable preparation with which the school can send its students into the world. Second, history, philosophy and political science help to develop social interests and modern languages, advanced mathematics and physical science are in the interest of the more perfect achievement of the school's social mission. They should be introduced in the age from eleven to thirteen, first, in the form of object lessons and similar talks; then, in systematic study of substantial subjects. Laboratory,

experiments are conducted and the power to observe is cultivated for the purpose of increasing the experience of and developing those who go out into life. All this helps them to have a more intelligent interest in the familiar subjects with which they have to deal and a more sympathetic understanding of the world. The studies with scientific methods are an element of training for the largest and truest usefulness and enjoyment of life which no school with a social mission will omit. Scientific studies are to the understanding of Nature, what good literature is to the understanding of Humanity.

2. Object of education.

a. The child.

Development of will of different stages.

We have an idea of Hyde's philosophy of the school curriculum and the subjects taught. But over and above the lessons the students are developing their personality. Personality develops through taking up and making over into an expression of itself, materials which at first are foreign to it. There are five stages in the system of education. According to Hyde's, in all these stages the kindergarten and grammar school, the high school, the college, and the university, the students repeat the same process of taking up and making over.

making over what is presented to them from outside. In all the stages the aim is to cultivate the will. In the kindergarten and primary the will is to be cultivated to be strong enough to seek a single interest. In grammar school, the will of the child is to be developed so that he will be wise enough to choose the best from among the competing interests. In high school the adolescent period comes in. Individuality is strong. One has to discover his abilities by the help of the teacher and decide what he is best fitted for. In college the students are introduced to the social interest by the study of literature and by the close contact with fellow students. The will of a youth needs to be good enough so that he will be congenial, generous, tactful, influential and effective. In the highest stage, namely, the university, the students reach their time of research work in preparing for a profession so that they may take their place in the world. The will must be persistent enough to carry on the long task. Thus the men and women who by thorough preparation have developed their will are worthy to go out into the world, and contribute their best toward the advancement of human welfare.

3. Secrets of success in education.

a. The teacher's philosophy in the school.

From the above we see that Hyde shows that in the kindergarten and the primary the children are deeply occupied by single interests and find immediate satisfaction in it. The teacher should be so interested in his work that the pupils will catch his eagerness in what they are doing.

Instead of a single interest, the grammar school children are given many interesting things to pursue at one time. They ought to know what to choose and what to reject. The knowledge of the teacher should be thorough and resourceful. His sincerity and warmth of encouragement will kindle in the pupils a responsive zeal for their tasks.

High school is the dawn of the adolescent period. Individuality is very strong at this time. The teacher is a leader and friend to his pupils. He will recognize their individuality, give them liberty ^{and} keep their confidence. He will talk much with them about their little interests so that they will discover their true selves and thus he will guide them in the right direction in preparing them for their life work;

College is a place in which the students enlarge their social selves. The teacher will help them to realize that they should treat others as they would like to be treated. It is the time they have in which to prepare to go out into life. The task of the teacher is to help them to respect each other's rights, aims, interests, and aspirations.

The university men through their interest in their profession have become prepared for their lifework. If they have been directed to a reverence for fact and obedience to law, the professor is qualified for his position.

Back of all these, the teacher must know how to use his will. The teacher is the guide and friend, not the task master, because he has travelled the road and has the information so that he can rightly direct them in the true path. He has a powerful influence in his guiding and directing. According to Ayde the teacher with good qualifications is not the taskmaster but the guide and the leader of the students.

b. The teacher's philosophy out of school.

Ayde's philosophy of the teacher out of school is based on the five great philosophies which he has carefully studied. He believes that some are born with

good and pleasing, personalities, others with defective and weak personalities. The latter can improve themselves in order to attain a more successful life, for personality is largely an affair of our own making. Weak points may be changed by special effort and thoughtfulness. To this problem of cultivation Hyde finds the answers in the five great philosophies.

"The Epicurean says: 'Take into your life as many simple, natural pleasures as possible. 'The Stoic says: 'Keep out of your mind all causes of anxiety and grief'. The Platonist says: 'Lift up your soul above the dust and drudgery of daily life, into the pure atmosphere of the perfect and the good,' The Aristotelian says: 'Organize your life by a clear conception of the end for which you are living, seek diligently all means that further this end, and rigidly exclude all that would hinder it or distract you from it.' The Christian says: 'Enlarge your spirit to include the interests and aims of the persons whom your life in any way affects'." (1)

Any man or woman who has normal intelligence and good training will become a successful

teacher by practicing these five principles. If one neglects the practice of one of them he is apt to fail.

c. Reward and promotion.

Hyde believes that frequent promotion has a definite moral effect in a child's progress. Children are different in their ability. Much opportunity should be given for the individual aptitudes of the pupils to find exercise and expression. Moreover, children should be allowed to follow the native bent of their own minds, selecting things that prove the power to apply with which they are concerned.

d. Punishment.

Hyde considers that discipline by force is not direct education but that it is necessary with a minority of children. It is essential to the prosecution of its work, checks bad habits and induces good habits in troublesome individuals. Furthermore, this impartial discipline must win on every issue it enjoins, and fight every battle, if needs be, "to the bitter end". Yet discipline is not education in itself. In every school, there must be some discipline, but the less the better. The ideal is to have it latent and none called out. So Hyde's proposal is to have people work because of interest instead of discipline.

4. Religious Education.

Dr. Hyde's philosophy in regard to the school curriculum is that it is the duty of the school to fulfill the social mission; his philosophy of the object taught is to develop will; his philosophy of the teachers within the school is to meet the needs of the students; the philosophy of the teacher outside the school is to have a good personality which will bring him success; the philosophy of religious education is that it should have its place in the home and family.

Household gods in many countries were the first objects of reverence and care, in time past and still are, to many people, at the present time. The family altar in Christian homes brings many young lives to God, and a sincere consecration is made to divine service. Hyde believes that Christian training must start at home. The Sunday School cannot take the place of home instruction. The divine law, "thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," (1), not morality and religion in the abstract, is what parents are to teach

(1) Deu. 6:7

their children. They are to teach it not in some set form or at some set time, but in every way and all the time.

If one should ask how family religion can be fostered and maintained, Dr. Hyde, would answer this important question by pointing out some essential things. First, that family worship must be maintained. second, that certain obligations of the family should be carried out, namely, that marriage should be entered into with all the solemnity of a religious obligation; and that infant baptism should be observed. Third, that it is the duty of parents to teach the divine law and to use literature as a help in the home; that good books be read ^a aloud and discussed in the family; that principles of purity and the true relations of the sexes should be taught by the parents; and the lessons of contrition and confession must be taught. In short, family teaching of religion must be real or it is nothing.

5. Reflection on Hyde's philosophy of education.

Thus Hyde was an educationalist. In all his philosophy of education we are led to know that he did not follow the beaten path of his time, nor

repeat the the time worn idea, nor keep insignificant methods of others. In his own college, of which he was president, he practised the principle of cutting down one third of the courses and increasing one fourth of the professors' salaries in order to secure the most efficient faculty possible. He also introduced the elective system which was then not used in the New England college system at all. Even though he had new ideas in his view of education, he abandoned nothing essential for educative experiment and novelty. He constructed new plans to meet his new day.

V. His influence.

In one of Hyde's lectures, he cited six qualities that a college instructor should have. They are sound health, high character, thorough scholarship, artistic appreciation, genial personality and contagious enthusiasm. Having been a professor and president of Bowdoin College himself, doubtless he was not far from the ideal personality that he depicted. With that personality, we are sure that he exerted a great influence among his friends, his co-workers, students in the college, the audiences who listened to his lectures and sermons, and the readers of his numerous books.

Since he possessed a genial personality and a sense of humor, people always enjoyed being with him. Before him they could speak aloud their thoughts which he commended, if they were good, and sympathetically redirected if they were incorrect. Many friends were influenced by him and came to live noble lives.

As a teacher his high grade of scholarship, his fine character, and his ethical trend of thought can be discerned everywhere. No doubt many a Bowdoin man looked up to him as the source of awakening and inspiration and the cause of his success.

As a writer he influenced people far and near by the practical idealism which is so evident in his books. His honesty, shown in his writings, his intellectual directness of thought, and his simple style attract thousands to his books and inspire them to strive toward the ideal which he presented.

VI Estimate and Conclusion.

Thus we finish the study of Dr. Hyde's philosophy of education. One would naturally expect more of him. A man who had keen spiritual insight such a Dr. Hyde had should have laid more emphasis on

religious education. Although he recognized the ~~recognized~~ importance of the development of the spiritual life, he did not have a definite program for religious education. He advocated that the homes should be the centers of religious training for children and that the chapel halls and the homes of professors should help the spiritual life of men of higher education. In regard to the latter, he said "The lack of definite religious influence within the university can be fairly well met by voluntary association of professors and students, and better still, by the establishment, in close proximity to the University, of religious halls or houses in which the students may find a spiritual home"(1)

America has long realized that the spiritual life is much neglected while the intellectual is well developed through different methods of education. The result is that the moral character of young citizens is declining and crime is increasing in an amazing way. We would expect that a man like Hyde, who had such definite religious convictions,

(1) Forum 32, Sept. 1901 Feb. 1902. page 554.

would have done a great deal to promote the spiritual development of children as well as the intellectual and had that been done at that period it would have made a different result in the moral standards to-day.

In regard to his idea of frequent promotions of children previously mentioned, in order to encourage the child, there lies the danger of sacrificing the child's happiness in his social life. Hyde overlooks the fact that a frequently promoted child can hardly adapt himself to the environment in the class which he newly enters. In that way he can not help feeling lonesome or out of place which will bring to the child a pessimistic point of view of life.

Hyde contributed much in the field of education. He emphasized the present day idea of directing children's wills through interest instead of discipline. He promoted the idea of varied development of individuality with the practice of the elective system in his own college. His objective for education is not so much in subject-matter as in the child itself.

Hyde received his honorary degree of S. T. D. from Bowdoin and Harvard the same year- 1886. Syracuse gave him LL. D. in 1897 and Dartmouth in 1908.

His clear logical and brilliant contributions to American education, philosophical, and religious literature include:-

Practical Ethics	1892,
Practical Idealism	1897,
Social Theology	1897,
The Evolution of a College Student.	1898,
God's Education of Man	1899,
The Art of Optimism	1900,
The Cardinal Virtues	1901,
Jesus' Way	1902,
The New Ethics	1903,
The College man and the College Woman	1906,
Self-Measurement	1908,
Abba, Father	1908,
Sin and Forgiveness	1908,
The Teacher's Philosophies In and Out of School	1910,
The Five Great Philosophies of Life.	1911,
The Quest of the Best	1913,
The Gospel	1915,

To conclude our studies, we want to express our appreciation of the contribution which Hyde has given us, for it inspires us to search out a better and more thorough work in the educational field.

Although Hyde's work is not without limitation we owe much to him for the emphasis which he gave to personality,- an emphasis which is prominent in all his writings- and to the religious note which rang out so clear and true throughout his life.

As a guide for our personal life we ought to keep in mind these words of Hyde, "Beyond Love cannot go; above Love life cannot rise; that he who loves is one with God; that out of Love all is hell, whether here or hereafter; and that in Love lies heaven, both now and forevermore." (1)

Hyde's triumphant attitude toward life is shown in the following poem:-

"Life's Promise and Fulfilment.

Youth sees in life a challenge to his powers

No hint of sorrow in her deep, clear eyes;

With love and joy to fill the shining hours

She beckons him to win with her the prize.

(1) The Five Great Philosophies of Life. p. VIII

"Followed, she proves to be a cunning thief;
Steals youth and pleasure, sends old age and pain:
Yet in all kindness, knowing loss and grief,
When nobly borne are glory and great gain."(1)

(1) The Independent. 69;Oct.-Dec. 1910. page 1281

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