

“[There has been] a flurry of concern for the reformulation of professional codes of ethics, together with mounting endorsement of the introduction of courses of ethics . . . . . these measures are rules resorts. As such they embody the presuppositions of rules-morality and leave untouched *the deep problem of the higher moral character that is requisite for worthy, responsible living.*”

(David Norton, Democracy and Moral Development, xii)

“**Ethics** is the activity of man directed to secure the *inner perfection of his own personality.*”

(Albert Schweitzer, The Philosophy of Civilization, 57)

“**Integrity** [consists] in *fidelity to one’s choice* by *faithful enactment* of the implications of that choice.”

(David Norton, Personal Destinies, 293)

“The [moral philosopher / ethicist] may help from his experience *to make the issues stand out more clearly*; he may work on the other’s *imagination*; he may *prompt him to reflect in the right way*; he may deflate his self-deceits . . .

(W.D. Faulk, Oughts, Reasons, and Morality, 259)

“Articulacy has a moral point, not just in correcting what may be wrong views but also in *making the force of an ideal that people are already living by more palpable, more vivid for them*; and by making it more vivid, *empowering them* to live up to it in a fuller and more integral fashion.”

(Charles Taylor, The Ethics of Authenticity, 22)

“The aim of [ethical conversation] is not to deal with someone who probably will not listen to it, but to *reassure, strengthen, and give insight* to those who will.”

(Bernard Williams, Ethics and the Limits of Philosophy, 26)

“**The heart of moral experience** does not lie in mastery of general rules and theoretical principles, however sound and well reasoned those principles may appear. It is located, rather, in the *wisdom that comes from seeing how the ideas behind those rules work out* in the course of people’s lives . . . “

(Jonsen and Toulmin, The Abuse of Casuistry, 314)

“[T]o feel much for others, and little for ourselves, . . . *to restrain our selfish*, and to *indulge our benevolent*, affections constitutes the *perfection of human nature*; and can alone produce among mankind the harmony of sentiments and passions in which consists their whole grace and propriety.”

(Adam Smith, The Theory of Moral Sentiments, 27)