

important part of the ethics of Cumberland and Clarke, and especially of the Utilitarian school of Bentham and Mill.

It has been said that Bacon separated ethics from religion.<sup>1)</sup> This is partly true and partly false. He separated ethics from religion in so far as he did not make use of the expectation of future rewards and punishments as motives to right action. But he united religion and moral philosophy in that he made true religion the means whereby divine love or charity is implanted in the hearts of men, and made this love the inward power which leads and impels men to the practise of virtue.

In regard to this, we find after Bacon two principle lines of thought in England. The one sought to separate Ethics entirely from religion, and was even hostile to it; the other endeavoured to create a system of ethics which should be in accordance with both Reason and Revelation. The former trend is represented by Hobbes, and to a less extent by the English Deists; as defenders of the latter position we may mention Locke, Clarke, and the apologians Butler and Paley. The controversy thus occasioned raged throughout the latter part of the 17th and the former half of the 18th century, and every ethical writer was more or less influenced by it.

## II. *Hobbes* (1588—1679).

Although a friend and whilom secretary of Bacon, Hobbes cannot be considered his disciple either in natural or moral philosophy. The problem of the origin of obligation he much more clearly comprehended than did Bacon; its solution is entirely different; and on the whole, the system of Hobbes shows but few resemblances to that of his great predecessor.<sup>2)</sup> Hobbes begins his ethical system<sup>3)</sup> with an investigation of

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<sup>1)</sup> Jodl, *Gesch. d. Eth.* Vol. I. p. 96.

<sup>2)</sup> Compare Robertson's "Hobbes" in Prof. Knight's "Philosophical Classics for English readers"; p. 20 and foll.

<sup>3)</sup> Hobbes' ethico-political system is most amply set forth in his chief work,—"Leviathan", Lond. 1651; in which are incorporated the chief ideas expressed in his former works, "De Homine", and "De Cive".