

latter to *degrees* of good. The latter Bacon does not discuss at all, but leaves to the "infinite disputations" of the schools. *Simple good* is of two kinds,—"*Individual or Self-good*", and "*Good of Communion*". In Aristotelian language he asserts the latter is "the greater and worthier, because it tendeth to the conservation of a more general form".¹⁾ He gives no other reason why the good of all should be preferred to the individual good, nor does he attempt to show, as did Cumberland later, that both are necessarily identical. The "*Light of Nature*" he also mentions as indicating the performance of certain duties, but this seems a foreign and undigested element in Bacon's Ethics.²⁾ The "*good of communion*" does not mean the good of all mankind, but the sphere of obligation is confined within the limits of the state.

This principle of the good of all is of the greatest value to philosophy and ethics. It shows that the active life is to be preferred to the contemplative; that happiness consists in virtue; that individual pleasure is not the highest good; and it supplies the highest possible end of life. By thus supplying an end of life it at the same time provides a standard of moral action, for in order to decide whether a man be virtuous or not it is necessary to know what *ends* he has set before himself, and how faithfully he conforms his life and action in accordance therewith.³⁾ Virtue is the regulating and conforming of life and action with reference to the highest end of life. With respect to the "*good of communion*", there are two classes of duties,—*duties of man in common*, and *respective duties*. The former are the duties of men as members

¹⁾ According to Bacon, the fundamental problem of Philosophy is the discovery of *forms*. He seems to have borrowed this idea partly from the Atomists, and partly from Aristotle, though he largely developed it himself. It is difficult to obtain an exact idea of what he meant by the word *form*. Sometimes it is declared to be the thing itself, or its essence; sometimes the necessary condition or cause of individual existence, the *sine qua non* of all physical qualities. See Encycl. Britt. Art. "Bacon".

²⁾ De Aug. lib. IX. Also Jodl, Gesch. d. Ethik, Vol. I. p. 95.

³⁾ Adv. of learn. Bk. II. p. 64.