

(D. Van Nostrand)

I have used the long phrase "health, happiness, and well-being" as the nearest equivalent to Aristotle's eudaemonia,

which seems to include all three. Hereafter, however, for convenience and brevity, I shall most of the time <sup>merely</sup> use ~~simply~~ ~~the~~

term ~~Happiness~~ <sup>happiness</sup> to stand for this broader concept. I prefer it ~~because it is~~ <sup>seems to me</sup>

a little less vague than the term well-being or good, and ~~is a safeguard against too austere a concept of what~~ <sup>also as</sup> constitutes ~~well-being or~~ ~~being or good~~ the Good. But I wish to avoid bar-

ren disputes about words. If the reader prefers ~~the ultimate goal, the~~ <sup>to call the</sup> Summum Bonum, ~~satisfaction, or life, or health, or well-being,~~ ~~or the~~ ~~general good, or simply the good,~~

or ~~the~~ general good, or simply the good, I shall have no quarrel with him. In fact, I can ~~easily~~ conceive of contexts

in which ~~any one of these terms~~ <sup>any one of these terms</sup> may seem more appropriate than

happiness. ~~And~~ <sup>other</sup> if the reader substitutes one of these terms where I use ~~happiness~~ happiness in future contexts he will in most cases

be making no substantial change in my own intended meaning.