

NOTES ON READING

1. TEXTS

There is no easily available edition of the complete works of Aquinas. The Parma edition (25 volumes, 1852–75) was reprinted in New York in 1948 but is now out of print. So far, sixteen volumes have appeared of the critical edition commissioned by Pope Leo XIII. Some of these are already out of print, including the first five volumes of the *Summa Theologica*. Other editions of the *Summa* are available. A cheap and convenient one is published by Biblioteca de Autores Cristianos (Madrid, 1951–58).

2. TRANSLATIONS

(i) The standard translation of the *Summa Theologica* by ‘The Fathers of the English Dominican Province’ is the only complete translation in English. A new translation published by the Dominicans will be issued in a projected sixty volumes. About a third of these have already appeared. They contain the Latin text, a translation into English on a facing page, and very useful introductions, notes, and critical essays. There is a translation of the *Contra Gentiles* by the Dominican Fathers (London, 1924) in four volumes, and a recent one by Anderson, Pegis, O’Neil, and Bourke in five paperback volumes (New York, 1955–57). The *Disputed Questions on Truth* have been translated by R. W. Mulligan, J. V. McGlynn, and R. W. Schmidt in three volumes (Chicago, 1952–54), and the *Commentary on the Nicomachean Ethics* has been published in a two-volume version translated by C. I. Litzinger (Chicago, 1964).

(ii) Translations used in this volume are the Dominican Fathers’ version of the *Summa Theologica*, Anderson’s version of *Contra Gentiles II*, the Oxford translation of Aristotle’s *de Anima* by J. A. Smith, and the translation by Litzinger referred to above. Other translations in the text are my own.

3. SECONDARY MATERIAL

There is no critical exposition of Aquinas' ethics written in English from a contemporary viewpoint, though Chapter 5 of Copleston (5)* is excellent. On particular aspects of his moral philosophy, D'Arcy (6) and Armstrong (3) are very valuable. Bourke (4) is a careful and thorough exposition of the subject but quite uncritical. The English summary of Tranøy (16) is very helpful and shows how invaluable an English translation of this book would be.

* The figures in parentheses refer to the Bibliography.

BIBLIOGRAPHY

1. Allan, D. J. *The Philosophy of Aristotle* (Oxford, 1952)
2. Anscombe, G. E. L. and Geach, P. T. *Three Philosophers* (Oxford, 1963)
3. Armstrong, R. A. *Primary and Secondary Precepts in Thomistic Natural Law Teaching* (The Hague, 1966)
4. Bourke, V. J. *Ethics* (New York, 1951)
5. Copleston, F. C. *Aquinas* (Harmondsworth, 1955)
6. D'Arcy, E. *Conscience and its Right to Freedom* (London, 1961)
7. D'Entrèves, A. P. *Natural Law* (London, 1951)
8. Evans, I. (editor) *Light on the Natural Law* (London, 1965)
9. Gilson, E. *The Christian Philosophy of St. Thomas Aquinas* (New York, 1956). This is a revised translation of *Le Thomisme* (Paris, 1944)
10. Hampshire, S. N. 'Fallacies in Moral Philosophy' in *Mind*, vol. 58, 1949, pp. 466-482
11. Hart, H. L. A. *The Concept of Law* (Oxford, 1961)
12. Leclercq, J. *La Philosophie Morale de Saint Thomas devant la Pensée Contemporaine* (Paris and Louvain, 1955)
13. O'Connor, D. J. 'Aristotle' in *A Critical History of Western Philosophy* (edited D. J. O'Connor) (New York, 1964)
14. Sertillanges, R. P. *La Philosophie Morale de St. Thomas D'Aquin* (Paris, 1947)
15. Tranøy, K. E. 'Thomas Aquinas' in *A Critical History of Western Philosophy* (edited D. J. O'Connor) (New York, 1964)
16. Tranøy, K. E. *Thomas av Aquino som Moral Filosof* (Thomas Aquinas as a Moral Philosopher: Norwegian with English summary) (Oslo, 1957)

NOTES AND REFERENCES

(*Figures in parentheses refer to the Bibliography*)

I. INTRODUCTION

1. See Copleston (5)
2. See P. T. Geach, *Mental Acts* (London, 1957) and Anscombe and Geach (2)
3. See Tranøy (15) and (16)
4. The reader who is interested will find examples (among many others) at: *ST* I, 51.3 *ad* 6; 64.4; 115.5; *Suppl.* 58.2 and 80.1 *ad* 2 (the last will be especially appreciated by connoisseurs of the absurd).

II. SOME FEATURES OF AQUINAS' PHILOSOPHY

1. *de Carne Christi*, 5
2. *On the Gospel of St. John*, 29.6
3. *Proslogion*, 1
4. *ST* 122ae, 1.5 c
5. *CG* 1.6
6. *ST* 222ae, 4.8
7. *ST* 222ae, 6.1

III. PHILOSOPHICAL PRESUPPOSITIONS

1. 1005 b 12
2. *ST* 122ae, 94.2
3. *de Principiis Naturae*, 1
4. *de Principiis Naturae*, 9
5. *de Principiis Naturae*, 5-7
6. *ST* 122ae, 1.2
7. *In Meta.*, 379, 1378, 1907
8. *de Ente et Essentia*, 1
9. See K. R. Popper, *The Open Society and its Enemies* (London, 1952),
ch. 11
10. *de Veritate*, 25.1
11. *ST* I, 5.3
12. *ST* 122ae, 18.1
13. *ibid.*
14. *de Malo*, 1.1

IV. HAPPINESS AND THE END FOR MAN

1. *Nicomachean Ethics*, 1097 b 1
2. *ST* 122ae, Questions 1-4

3. *ST* 1, 62.1
4. *ST* 122ae, Questions 1-4
5. See *ST* 122ae, 2.8
6. *ST* 122ae, 1.7
7. See, e.g. *In Post. Anal.*, 252

V. REASON, ACTION, AND MORALITY

1. *ST* 122ae, 18.5
2. *ibid.*
3. *A Treatise of Human Nature*, II, iii, 3
4. *In X Ethic.*, 2082. He concedes however that appetites 'can of course resist reason to some extent'
5. *An Abstract of Human Nature*
6. He is verbally inconsistent about this. But this seems to have been his real opinion
7. *Enquiry concerning the Human Understanding*, V, 1
8. *ST* 1, 79.5
9. *ST* 1, 79.8
10. See *ST* 1, 58.3 & 4. These distinctions are not consistently observed by St. Thomas. He sometimes uses *rationalis* in a wide sense of God (*ST* 1, 29.3 *ad* 4) and sometimes *intelligentia* and *intellectus* to include *ratio*. See also *de Veritate*, 15.1, for another sense
11. *ST* 222ae, 83.1
12. *ST* 122ae, 90.1 *ad* 2. *In Post. Anal.*, Proemium 4
13. *ST* 222ae, 153.5; *ST* 222ae, 47.8; *de Malo*, 15.4
14. *ST* 222ae, 153.5; *ST* 122ae, 17.5; *de Malo*, 15.4
15. *ST* 222ae, 8.3
16. *ST* 222ae, 47.1
17. *In III Eth.*, 382
18. *ST* 222ae, 47.1 *ad* 3
19. See also: *In II Eth.*, 339; *In VI Eth.*, 1239, 1240
20. *ST* 122ae, 1.1 c
21. *ST* 122ae, 1.1 obj. 3
22. At *ST* 122ae, 21.1, he asks if a human action has the characteristic of being right or wrong (*rationem rectitudinis vel peccati*) because it is good or evil. The answer is: Yes
23. *ST* 122ae, 18.4 c and *ad* 3
24. *ibid.*
25. *ST* 122ae, 18.4
26. *ST* 122ae, 18.1 c
27. *ST* 122ae, 18.2
28. *loc. cit. ad* 2
29. 2.4 c

30. *ST 12ae*, 18.8 c
31. See W. D. Hudson, *Ethical Intuitionism* (London, 1967), p. 29 f
32. *Fifteen Sermons*, II (Selby-Bigge edition, p. 216)
33. There is a good account of the origin of this curious term in D'Arcy (6), pp. 15-19
34. *ST 12ae*, 51.1 c (*secundum quidem naturam speciei*)
35. *ibid.*
36. *ST 12ae*, 53.3 c
37. *de Veritate*, 16.3
38. *Nicomachean Ethics*, 1141 b, 1147 a
39. *ST 12ae*, 76.1 c
40. *In II Sent.*, 24.2.4 c; *ST 12ae*, 76.1
41. *ST 12ae*, 19.5
42. *In II Sent.*, 24.2.4 c
43. *ibid.*: *de Malo*, 3.9 ad 7
44. See W. D. Hudson, *Ethical Intuitionism* and P. H. Nowell-Smith, *Ethics* (Oxford, Blackwell, 1957), ch. 3
45. See, e.g. Stephen Toulmin, *The Place of Reason in Ethics* (Cambridge, 1950); R. M. Hare, *The Language of Morals* (Oxford, 1952); G. E. M. Anscombe, *Intention* (Oxford, 1958); Kurt Baier, *The Moral Point of View* (Ithaca, 1958); D. P. Gauthier, *Practical Reasoning* (Oxford, 1964); Nicholas Rescher, 'Practical Reasoning and Values' in *The Philosophical Quarterly*, vol. 16, No. 63, April, 1966
46. D. P. Gauthier, *Practical Reasoning*, p. 31
47. *ST 12ae*, 76.1 c

VI. THE FREEDOM OF THE WILL

1. *de Malo*, 6.1
2. *ST 1*, 83.1
3. See, e.g. *In III Eth.*, 434-446; *de Malo*, 6; *de Veritate*, 22, 24; CG II, 47, 48; *ST 1*, 82.4 & 5; *ST 12ae*, 6-17
4. *ST 12ae*, 6.3
5. *In III Eth.*, 457
6. *ST 12ae*, 6.4
7. *ST 12ae*, 76.2
8. *ST 1*, 82.1
9. See Moritz Schlick (trans. Rynin), *Problems of Ethics* (London, 1961) ch. 7, and A. J. Ayer, 'Freedom and Necessity' in *Philosophical Essays* (London, 1954)
10. *ST 1*, 82.1 ad 1
11. See, e.g. F. B. Ebersole, 'Free-Choice and the Demands of Morals' in *Mind*, vol. 61, No. 242, April, 1952
12. *ST 12ae*, 10.2
13. *ibid.*

14. *ibid.*
15. *CG* II, 48
16. See, e.g., A. G. N. Flew and E. A. Gellner in *The Rationalist Annual*, 1955, 1957, 1958; Margaret Knight, 'Consciousness and the Brain' in *Penguin Science News*, 25, 1952
17. *ST* I, 82.2
18. *de Malo*, 3.1 c; *ST* 1a2ae, 21.1; *CG* III, 2; IV, 51
19. *In II Sent.*, 24.3.3
20. *ST* 2a2ae, 156.1
21. *ST* 2a2ae, 156.2
22. *ST* I, 82.4
23. *The Concept of Mind*, ch. 2
24. Cf. *de Malo*, 6
25. See the article in *Mind*, vol. 43, 1934, by R. E. Hobart: 'Freewill as involving Determinism and Inconceivable without it'. This approach to the free-will problem has been much discussed in recent years

VII. NATURAL LAW

1. See P. M. Farrell, 'Sources of St. Thomas' Concept of Natural Law' in *The Thomist*, vol. 20, No. 3, July, 1957
2. *Nicomachean Ethics*, 1134 b
3. e.g. by the sophist Antiphon
4. *Digest*, 1.1. Title 1
5. *ST* 1a2ae, 90.4
6. *ST* 1a2ae, 93.2
7. *ST* 1a2ae, 93.5
8. *ibid.*
9. *ST* 1a2ae, 93.6
10. *ST* 1a2ae. 91.6
11. *ibid.*
12. See, e.g., *ST* I, 59.1; 60.4; 62.2; 82.1
13. *ST* 1a2ae, 94.1. *ad* 2
14. *ST* 1a2ae, 91.2
15. *ST* 1a2ae, 93.2
16. *ST* 1a2ae, 94.2
17. *ibid.*
18. *ST* 1a2ae, 94.4
19. *ibid.*
20. *ST* 1a2ae, 90.4 *ad* 1
21. *ST* 1a2ae, 94.6
22. *ST* 1a2ae, 94.2
23. *Principia Ethica*, ch. 1
24. See, e.g., A. H. Basson and D. J. O'Connor, *Introduction to Symbolic Logic*, 3rd ed. (London, 1959), p. 77

25. *A Treatise of Human Nature*, III, 1, i
26. Sir Karl Popper, *Proceedings of the Aristotelian Society*, Supplementary Volume XXII (1948), p. 154
27. In particular, Mrs. Philippa Foot. See her 'Moral Arguments' in *Mind*, 1958 and 'Moral Beliefs' in *Proceedings of the Aristotelian Society*, vol. 54, 1958-59
28. *ST 122ae*, 94.2
29. *ibid.*
30. *ibid.*
31. *In V Met.*, 999-1000
32. *ST 122ae*, 94.4
33. *ST 122ae*, 94.2
34. *ST 122ae*, 100.3
35. See, e.g., D'Arcy (6), Armstrong (3), Copleston (5)
36. *ST 122ae*, 94.4; *ST Suppl.* 65.1, obj. 6
37. *ST 122ae*, 94.4
38. *In V Eth.*, 1018 ff.; *ST 122ae*, 103.4
39. *ST 122ae*, 95.2 (in discussing the relation between natural law and human law)
40. *ST 122ae*, 94.4
41. *ST 122ae*, 100.1
42. *ibid.*
43. *ST Suppl.* 65.1
44. We cannot, of course, invoke *God's* purposes or intentions without leaving philosophy for revealed theology
45. *ST Suppl.* 1; *de Malo*, 2.4; *ST 222ae*, 57.2 *ad 1*
46. *ST 122ae*, 97.1 *ad 1*
47. *ST 222ae*, 78
48. The doctrine of the 'sterility' of money was formally abandoned by St. Thomas' commentator, Cardinal Cajetan, in the early sixteenth century

VIII. CONCLUSION

1. 'Fallacies in Moral Philosophy' in *Mind*, vol. 58, 1949, pp. 466-482
2. See Note 45 to Chapter V
3. The 'logic of imperatives' and so-called 'deontic logic' are both extensions of orthodox formal logic (see G. H. von Wright, *Commands* (London, 1966) and G. H. von Wright, 'Deontic Logic' in *Mind*, vol. 60, 1951)
4. pp. 189-195