

tions that hinder his going to church. This latter case seems to fall back upon the former: for he who makes up his mind to anything with which something else cannot be at the same time, consequently makes up his mind to go without that other thing; unless he happens not to reflect that he is being thereby hindered from doing what he is bound to do, in which case he might be judged to be to blame for negligence. Others say that in a sin of omission no act is requisite, for the mere failure to do what one is bound to do is sinful. Both opinions have something of truth in them. For if we consider in a sin of omission purely and solely that which of itself essentially bears the character of sin; so considered, the sin of omission is sometimes committed with an interior act, as when a person makes up his mind not to go to church; and sometimes again it is without any act either exterior or interior, as when a person at the hour that he is bound to go to church, has no thought of going or of not going to church. But if in the sin of omission we consider also the cause or occasions of the omission, in that aspect there must be some act in the sin of omission. The sin of omission is then only when a person leaves out an act that he is competent to do or not to do. Now a person's swerving to the side of not doing what he is competent to do or not to do, must come from some cause or occasion at the time or going before. If that cause is beyond the man's control, the omission is not sinful: as when one fails to go to church through sickness. But if the cause or

occasion of the omission lies under the control of the will, the omission is sinful;¹ and the cause in that case, inasmuch as it is voluntary, involves some act, at least an interior act of the will. This act sometimes falls directly upon the omission itself; as when a person makes up his mind not to go to church, to save himself trouble. The act in that case belongs ordinarily and of itself to the omission: for the will to commit any sin belongs ordinarily to the sin, because voluntariness is of the essence of sin. Sometimes, on the other hand, the act of the will lights directly upon something else, that hinders the man from the performance of the act which it is his duty to perform. The matter on which the will lights may be something coexistent with the omission, as when one wills to play when he ought to be going to church; or, again, it may be something in time past, as when one chooses to sit up late at night, the consequence being that he does not go at the morning hour to church.² In that case the interior act is incidental to the omission, because the omission follows beside the intention; and we call that *incidental*, which is beside the intention. Clearly in that case the sin of omission has some act attached to it either at the time or going before, which act, however, is only incidental to the sin of omission. But we must

¹ That is, it may be sinful; and will be, if the motive for placing the cause of the omission be not enough to justify the omission. (Trl.)

² It is beside the *intention*, properly so called, q. 12. art. 2. and beside the *election*, q. 13. art. 3; but not wholly beside the will. It is *indirectly willed*. *Ethics and Natural Law*, p. 204, n. 4. (Trl.)

pronounce judgment upon things according to what is ordinary in them and properly belongs to them, not according to what is incidental. And therefore the more correct thing to say is, that there may be some sin without any act; otherwise adjacent acts and occasions would belong also to the essence of other sins.¹

ARTICLE VI.—*Is sin aptly defined to be any word, deed, or desire against the eternal law?*

R. Sin is nothing else than an evil human act. An act is human by being voluntary, whether voluntary as *elicited* by the will—like the act itself of willing or choosing—or as *commanded* by the will—like the outward acts of speaking or working. Now a human act is evil for want of due proportion to some measure. But the measure or rule of the human will is twofold, one proximate and homogeneous to the will itself, namely, human reason; the other is the first rule, namely, the eternal law, which is as it were the reason of God. And therefore Augustine has inserted in his definition of sin two elements, one which is as the material element of

¹ The instance given above of a sin without any act is "when a person at the hour that he is bound to go to church, has no thought of going or of not going to church." In that case he can hardly be said to contract the guilt of sin just at that hour, but any sinfulness there may be is the sinfulness of some previous volition, which is the cause why he now has no thought of his obligation. But there is another case conceivable: the person remembers that it is church-time, and that he is bound to go; and without making up his mind not to go, he fails to make up his mind that he will go, till the time is past. Is not that a sin of omission without any act of the will? The matter has been previously treated, q. 6. art. 3. (Trl.)

sin, any word, deed, or desire; the other appertaining to the idea of evil, and being as it were the formal element of sin, *against the eternal law*.¹

§ 5. By theologians sin is considered principally as an offence against God; but by the moral philosopher, as an act contrary to reason.² And therefore Augustine more fitly defines sin by its being against the eternal law than by its being against reason, especially since we are regulated by the eternal law in many things which exceed human reason, as in matters of faith.

¹ This idea of the composite nature of sin is fundamental in the theory of morals. See *Ethics and Natural Law*, c. vi. pp. 109—125. (Trl.)

² *Ethics and Natural Law*, pp. 124, 125. (Trl.)

QUESTION LXXII.

OF THE DISTINCTION BETWEEN SIN AND SIN.

ARTICLE I.—*Do sins differ in species according to their objects?*

R. Two things go to make up a sin, the voluntary act and the inordination thereof, which inordination is by departure from the law of God. Of these two elements the one attaches ordinarily and properly to the sinner, who intends to do such a voluntary act in such a matter. The other, that is to say, the inordination of the act, is merely incidental to the intention of the sinner: for "no one is active unto evil intending it as such," as Dionysius says. But everything has its species according to what is ordinary about it, not according to what is incidental. And therefore sins differ in species in regard of the voluntary acts that they involve, rather than in regard of the inordination that there is in the sin. But voluntary acts differ in species according to their objects: and therefore sins properly differ in species according to their objects.

§ 1. The end in view bears the character of a principal good; and stands as object to the act of the will, which takes the initiative in every sin.

Hence it comes to the same thing whether we say that sins differ according to objects or according to ends in view.

§ 2. A sin is not a pure privation, but an act having a privation of due order.

ARTICLE II.—*Is it proper to make a distinction between sins of the spirit and sins of the flesh?*

R. Every sin consists in a craving for some perishable good, which is sought inordinately, and in which consequently, when it comes to be possessed, inordinate pleasure is taken. Now there is a twofold pleasure, one *psychical*, which is complete in the mere mental apprehension of the thing desired and won, and this may also be called *pleasure of the spirit*: as when one takes pleasure in human praise. Another sort of pleasure there is, *bodily*, or *physical*, which results from bodily contact; and this may be called also *pleasure of the flesh*. Thus therefore those sins, in the doing of which there is pleasure of the spirit, are called *sins of the spirit*; and those others, in the doing of which there is pleasure of the flesh, are called *sins of the flesh*; as gluttony, in the commission of which there is the pleasure of food, and lust, or luxury, in the commission of which there is sexual pleasure. Hence the Apostle says: "Let us cleanse ourselves from all defilement of the flesh and of the spirit."¹

§ 1. Idolatry and witchcraft are called "works of the flesh,"² not because there is fleshly pleasure in the doing of them, but the flesh is there taken

¹ 2 Cor. vii. 1.

² Galat. v. 19.

for the man, who living according to his own liking, is said to live according to the flesh. The reason of this is, because all defect of reason in man has somehow its beginning in some fleshly view of things.

ARTICLE IV.—*Is that a proper division of sin, into sin against God, sin against self, and sin against one's neighbour?*

R. Sin is an inordinate act. Now there ought to be a threefold order in man: one in reference to the rule of reason, by which all our actions and passions should be regulated; another in reference to the rule of the divine law, by which man should be guided in all things. And if man were by nature a solitary animal, this twofold order would suffice. But because man is naturally a political and social animal, therefore there must be a third order to direct man in his dealings with other men in whose society he has to live. Of these orders the first¹ contains the second, and goes beyond it. For whatever is contained under the order of reason, is contained under the order of God; but there are things contained under the order of God that go beyond human reason, as the things of faith. Hence he who sins against such things, is said to sin *against God*, as does the heretic, and the sacrilegious person, and the blasphemer. In like manner also the second order includes the third and

¹ St. Thomas means the *first* mentioned in the title of the article, that is, the order of relation to God. (Trl.)

goes beyond it:¹ because in all things in which we have relations with our neighbour we must be guided by the rule of reason; but in some things we are guided by reason to our own concerns only, and not to those of our neighbour; and any sin committed in such matters is said to be committed by a man *against self*, as with the glutton, the debauchee, and the spendthrift. When again a man sins in matters in which he has relations with his neighbour, he is said to sin *against his neighbour*, as does the thief and the murderer.

This is a distinction according to objects, which make different species of sins. The virtues also are thus distinguished in species. For it is obvious that by the theological virtues man is put in relation with God; by temperance and fortitude he deals with himself, and by justice with his neighbour.

§ 1. To sin against God, in so far as the order of relation to God includes every human relation, is common to all sin: but in so far as the order of relation to God goes beyond the other two orders, in that way sin against God is a special kind of sin.

ARTICLE V.—*Does the division of sins according to the punishment they incur make a difference of species?*

R. The difference of *venial* or *mortal* sin, or any other difference in point of punishment deserved, cannot be a difference constituting a diversity of species. For no incidental circumstance ever constitutes a species; and what is beside the intention

¹ Taking *second* and *third* as they are in the title of the article. (Trl.)

of the agent is incidental; and obviously punishment is beside the intention of the agent, and is an incidental circumstance of the sin in so far as the sinner himself is concerned. Still it is directed upon sin from without by the justice of the Judge, who inflicts different punishments for sin according to their different conditions. Hence a difference in point of punishment incurred may follow from a specific difference of sins, but it does not constitute such a specific difference.¹

The difference of venial and mortal sin follows upon the diversity of inordination that enters into and makes up sin. For there is a twofold inordination: one by the withdrawal of the principle of order; another where the principle of order is maintained, but some inordination occurs in what follows upon the principle. Now the principle of all order in morals is the last end. Hence when a soul is disordered by sin to the extent of turning away from its last end, that is, from God, to whom it is united by charity, then is the sin *mortal*; but when the disorder stops short of turning away from God, the sin is *venial*. For as in animal bodies the disorder of death, which is the removal of the principle of life, is irreparable in nature, while the disorder of sickness can be repaired, because the principle of life is safe, so it is in the things of the soul. For in speculative matters he who errs in principle is beyond the reach of persuasion; but he who errs indeed, but adheres to first principles, may be recalled by the aid of those same principles.

¹ See below, q. 88. art. 2. with note. (Trl.)

And so in matters of conduct, he who by sinning turns away from his last end, suffers a fall that is, so far as the nature of the sin goes, beyond repair, and exposes himself to be punished everlastingly. But he whose sin stops short of turning away from God, is under a disorder that by the very nature of the sin admits of repair; and therefore he is said to sin *venially*, because he does not so sin as to deserve never-ending punishment.

§ 1. Mortal sin and venial sin differ infinitely, as to the *turning away*, which the former involves, from the divine good that perishes not, but not as to the *turning to* the created good that perishes. Now it is this turning to created good that puts the sin in relation with the object, whence it derives its species. Hence it is quite possible for a mortal sin and a venial sin to be found in the same species.

ARTICLE IX.

R. Where there comes in another motive for sinning, there we have another species of sin; because the motive for sinning is the end and object of the sin.

QUESTION LXXIII.

OF THE COMPARISON OF SIN WITH SIN.

ARTICLE I.—*Are all sins connected one with another?*

R. A person acting according to virtue in pursuance of reason, has a different intention from the person who sins and wanders wide of reason. For the intention of every one who acts according to virtue is to follow the rule of reason; and therefore intention in all virtues makes for the same point; and on this account all the virtues have a common connexion one with another in a right method of conduct, which is prudence. But the intention of him who sins is not to recede from what is according to reason, but rather to tend to some desirable good, from whence the sin has its species. But these sorts of goods to which the intention of the sinner tends when it recedes from reason, are different, mutually unconnected, nay, sometimes even contrary. Since therefore vices and sins are specified according to the objects to which they turn, it is manifest that sins have no connexion one with another. For sin is not committed by passing from multitude to unity, which transition is made in

virtues, and causes their connexion; but rather by receding from unity to multitude.¹

§ I. St. James (ii. 10) speaks of sin, not on the part of the *turning to* the good that perishes, on which is founded the distinction of sins, but on the part of the *turning from* the good that perishes not, inasmuch as man by sinning recedes from the commandment of the law. Now all the commandments of the law are from one and the same lawgiver; and therefore the same God is despised in every sin; and in this respect the text says that "whosoever shall offend in one point is become guilty of all:" because in committing one sin he incurs a debt of punishment by slighting God; and it is from the slight put upon God that the debt of punishment in all sins is grounded.

ARTICLE II.—*Are all sins equal?*

It was the opinion of the Stoics that all sins are equal. They were led to it by considering sin merely as a privation, or a departure from reason: hence absolutely reckoning that no privation admitted of *more* or *less*, they laid it down that all sins were equal. But looking at the matter carefully, we find two sorts of privations. There is one absolute and pure privation, which consists, so to speak, in *destruction as an accomplished fact*; and such privations do not admit of *more* or *less*, because there is nothing left of the opposite habit. Thus a

¹ The idea seems to be borrowed from a line of poetry quoted by Aristotle, *Ethics*, ii. 6: ἐσθλοὶ μὲν γὰρ ἀπλῶς, παντοδαπῶς δὲ κακοί — "Good way, narrow and one: all manner of ways of evil." (Trl.)

man is not less dead the first day after death, and on the third or fourth, than a year after, when the corpse is fallen to decomposition; and the house is not more dark if the light is covered with many screens, than if it is covered with one only screen enough to cut off all the light. But there is another privation, not absolute, but retaining something of the opposite habit: which privation consists rather in a *process of destruction* than in *destruction as an accomplished fact*. Thus sickness is a privation of the due commixture of the humours, yet so that something of that commixture remains, else the animal would not keep alive; and so of ugliness and the like. Privations of this sort admit of *more or less* on the part of what remains of the contrary habit. So of vices and sins: the privation of due reasonableness that they carry with them does not go the length of a total eclipse of the order of reason: for the substance of the act, or affection of the agent, could not endure unless there were something left of the order of reason. And therefore it makes a great difference to the gravity of the sin, whether the departure from right reason be more or less; as it makes a great difference in point of sickness or ugliness, how far the departure from the due commixture of the humours or due proportion of the limbs extends. Thus not all sins are equal.

ARTICLE III.—*Does the gravity of sins vary with their objects?*

R. Because sins have their species from their

objects, the difference of gravity considered in the objects is the first and principal difference, as following upon the species.

§ 2. It is from undue turning to some good that perishes that there ensues a turning away from the good that perishes not: which turning away makes the essence of evil. And therefore, according to the difference of objects turned to, there ensues a difference of gravity of malice in sins.

ARTICLE V.—*Are sins of the flesh less culpable than sins of the spirit?*

R. Sins of the spirit are more culpable than sins of the flesh. This is not to be understood as though any and every sin of the spirit were more culpable than any and every sin of the flesh; but we mean that, considering for the present this only difference of belonging to the spirit or to the flesh, sins of the spirit are graver than other sins, other conditions being equal. For this position a triple reason may be assigned. First, on the part of the subject: for spiritual sins belong to the spirit, in whose choice it rests either to turn to God or to turn away from Him; while sins of the flesh arise out of the pleasure of the fleshly appetite, to which appetite the turning to bodily good principally belongs; and therefore the sin of the flesh, as such, has more of the *turning to* the good that perishes, and more of positive adherence about it; but the sin of the spirit has more of the *turning from* the good that perishes not, from which turning away the essential element of culpability springs; and therefore the sin of the

spirit, as such, has the greater culpability. A second reason may be drawn from the consideration of what it is that is sinned against; for a sin of the flesh, as such, is against the sinner's own body, which is less to be loved in the order of charity than God and our neighbour, against whom sins of the spirit are committed; and therefore sins of the spirit, as such, are more culpable. A third reason may be drawn on the part of the motive: because the stronger the impulse to sin, the less is the sin; but sins of the flesh are committed under a stronger impulse, namely, that very concupiscence of the flesh which is born in us; and therefore the sins of the spirit, as such, are the more culpable.

ARTICLE VI.—*Does the gravity of sin vary with the cause of sin?*

R. Of sin, as of anything else, we observe two manner of causes: one the *ordinary* and *proper* cause of sin; and that is the mere will to sin. The greater the will to sin, the more grievous the sin. Other causes of sin may be observed, *extrinsic and remote*, whereby the will is inclined to sin; and over these causes we must make a further distinction. Some of them induce the will to sin, following the nature of the will itself, as does the end in view, which is the proper object of the will; and by the operation of such a cause the sin is increased: for he sins more grievously whose will is inclined to sin by the intention of a worse end. Others incline the will to sin quite beside the natural course that the will takes of itself, it being the nature of the will to move

freely by its own determination according to the judgment of reason. Hence the causes that impair the judgment of reason, as ignorance, or abridge the free motion of the will, as infirmity, or violence, or fear, diminish the sin as they diminish voluntariness; so much so that, if the act be altogether involuntary, it has no longer the character of sin.

§ 2. If under the head of concupiscence is included also the motion of the will, at that rate the greater the concupiscence, the greater the sin. But if by concupiscence is meant a passion which is a movement of the concupiscible faculty, at that rate the greater the concupiscence antecedent to the judgment of reason and the motion of the will, the less is the sin: because he who sins under the incitement of greater concupiscence falls under severer temptation; hence less is imputed to him. But if this concupiscence be consequent upon the judgment of reason and the motion of the will, then the greater the concupiscence, the greater the sin. For concupiscence is sometimes heightened by the will bursting through all restraint in pursuit of its object.

ARTICLE VII.—*Is sin aggravated by circumstances?*

R. "It is the nature of everything to be increased by that whereby it is caused," as the Philosopher says. But manifestly sin is caused by defect of circumstance: for one departs from the order of reason by acting in disregard of due circumstances. Hence it is manifest that it is in the nature of things for sin to be aggravated by circumstances. This

happens in three ways. In one way in so far as circumstance transfers a sin to a new kind: as the sin of fornication consists in a man cohabiting with a woman who is not his wife; but by the addition of the circumstance of the woman with whom he cohabits being the wife of another, the sin is transferred to a new kind, namely, injustice, inasmuch as he takes to his own use what belongs to another; and in this way adultery is a more grievous sin than fornication. Sometimes again circumstances do not aggravate the sin by drawing it over to a new kind of sin, but by multiplying its sinfulness: as if a spendthrift gives *when* he ought not and *to whom* he ought not, he sins in a more manifold way, but in the same kind of sin as if he only gave *to whom* he ought not; and so his sin is more grievous, just as that sickness is more grievous which affects more parts of the body. In a third way circumstance aggravates sin by increasing the deformity that arises out of another circumstance: as taking what belongs to another constitutes a sin of theft; but the additional circumstance of taking much of another's property will make the sin more grievous: though of itself taking much or little bears no character of good or evil.

ARTICLE VIII.—*Does the gravity of sin vary with the harm that it does?*¹

R. There are three possible relations of harmful-

¹ This article bears on the question of Utilitarianism. *Ethics and Natural Law*, pp. 183—187. (Trl.)

ness to sin. Sometimes the harm that arises out of sin is foreseen and intended, as when one does anything with a mind to harm another, as a murderer or a thief does; and then the quantity of the harm directly increases the gravity of the sin, because then the harm is of itself the object of the sin. Sometimes, again, the harm is foreseen, but not intended: as when one passing through a field to go by a short cut to commit fornication, knowingly does harm to the crop sown in the field, though not with a mind to harm it; and in this way also the quantity of damage done aggravates the sin, but indirectly, inasmuch as it comes of a will so strongly bent upon sinning that the sinner sticks not to do damage to himself or to another, which absolutely he would not wish to do. Lastly, sometimes the harm is neither foreseen nor intended; and then if the harm is only accidentally connected with the sin, it does not aggravate the sin directly: but on account of the agent's want of consideration of the damages that might possibly follow from his action, the evil that does ensue apart from the man's intention is imputed to him as matter of a legal penalty, if he was compassing an unlawful purpose. But if the harm follows as the natural and ordinary consequence of the act of sin, howbeit it be not intended nor foreseen, it directly aggravates the sin: because all the ordinary consequences of a sin belong in some sort to the very species of the sin: for instance, if one commits fornication in public, there results the scandal of many; and though the sinner does not intend this result, nor

perchance foresee it, the sin is directly aggravated thereby.¹

§ 2. Though harm done aggravates sin, it does not follow that sin is aggravated only by the harm done. The harm done aggravates sin by making the act more inordinate. Hence it does not follow that sins against our neighbour are the most grievous: for there is much greater inordinateness found in sins against God and in some sins against self. At the same time it may be observed that, though none can hurt or harm God in His substance, still men may go about to harm the things of God, as by extirpating the faith or violating what is sacred, which are most grievous sins. A man also sometimes knowingly and willingly does harm to himself, as in cases of suicide.

§ 3. The argument that seduction should be a more grievous sin than murder, as doing greater harm, is inconclusive for two reasons: first, because the murderer directly intends his neighbour's hurt, while the fornicator who tempts the woman intends not hurt but pleasure; secondly, because the murderer is of himself a sufficient cause of the death of the body, but of the death of the soul none can be to another of himself a sufficient cause of that, because none dies the death of the soul except by his own will in sinning.

¹ This observation holds, so far as the tribunal of conscience is concerned, in all those cases, and in those alone, in which it can be truly said that the sinner wilfully failed to trouble himself about these consequences. (See q. 74. art. 5. § 1.) The exterior tribunal always presumes that a man has before his eyes the natural and ordinary consequences of his actions in doing them. (Trl.)

ARTICLE IX.—*Does sin increase in gravity according to the condition of the person sinned against?*

R. The principal ends of human acts are God, the agent himself, and his neighbour. In respect of these three ends we may distinguish a greater or less gravity in sin according to the condition of the person sinned against. First of all in respect of God, sin is more grievous by being committed against a person more united to God, whether by virtue or by office. In respect of the agent himself, it is manifest that sin is more grievous for being committed against a person more united to the sinner, by the tie of kindred, or of benefactions, or any other tie whatever: because the sin seems to be committed more against self, and to be therefore the more grievous, according to the text: "He that is evil to himself, to whom will he be good?"¹ In respect of our neighbour sin is more grievous, the more persons it touches; and therefore a sin against a public personage, a king, or a prince, who bears the person of a whole multitude, is more grievous than a sin against a private individual; hence it is said expressly: "The prince of thy people thou shalt not curse."²

§ 1. He who does an injury to a virtuous man, does what in him lies to trouble that man's peace, both within and without. The fact that the sufferer's inward peace is not troubled, is to be set down to his goodness; but that is no diminution of the sin of the other who does him wrong.

§ 2. The harm that a person does himself in

¹ Eccclus. xiv. 5.

² Exodus xxii. 28.

matters subject to the dominion of his own will, as in matters of property, is less sinful: but in matters not subject to the dominion of the person's own will, such as natural and spiritual goods, it is a more grievous sin to harm oneself than to harm another. Thus suicide is a more grievous sin than murder.

§ 3. It is no "respect of persons"¹ if God punishes more severely any one who offends against persons of greater distinction: the reason being that such offence redounds to the harm of the greater number.

ARTICLE X.—*Does the greatness of the person sinning aggravate the sin?*

R. There are two sorts of sin. There is a sin of surprise, arising from the infirmity of human nature; and such a sin is less imputed to him who is greater in virtue, because he is less negligent in repressing such sins, of which however the infirmity of human nature does not allow him to go entirely free. Other sins there are that come of deliberation; and these sins are more imputable to any one the greater he is. And this may be for four reasons: first, because greater persons, as excelling in knowledge and virtue, can more easily resist sin: hence our Lord says, "That servant who knew the will of his lord, and did it not, shall be beaten with many stripes."² Secondly, for ingratitude; because every good gift whereby any man is made great is a benefit of God, to whom man is ungrateful by sinning; and in this respect any greatness above

¹ Coloss. iii. 25.

² St. Luke xii. 47.

the common, even in temporal goods, aggravates the sin, according to the text: "The mighty shall be mightily tormented."¹ Thirdly, on account of the special inconsistency of the act of sin with the greatness of the person; as if a prince should violate justice, who is set up as the guardian of justice. Fourthly, on account of the example or scandal: for the sins of great people come to the knowledge of more persons, and men are more shocked thereat.

§ 3. To the objection that no one ought to reap disadvantage from a good thing—but a great man would reap disadvantage from his greatness, if his actions were the more imputable to him on that account for blame—it is to be said that the great man does not reap disadvantage from the good that he has, but from the evil use of it.

¹ Wisdom vi. 7.

QUESTION LXXIV.

OF THE SUBJECT OF SINS.

ARTICLE I.—*Is the will the subject of sin?*

R. There are some acts which are not *transient* to any exterior matter, but are *immanent* in the agent; of this nature are all moral acts, whether acts of virtue or sins. Hence the proper subject of an act of sin must be the power that is the originator of the act. And since it is proper to moral acts to be voluntary, the will must be the originator of sins. And therefore sin must be in the will as in its subject.

§ 1. Evil is said to be “beside the will,” because the will does not tend to it under the aspect of evil. But because some evil is apparent good, therefore the will sometimes desires some evil; and in this way sin is in the will.

§ 2. To the objection that this wishing for apparent good which is not really good, seems to be traceable rather to a want of power of apprehension than to a defect of will, it is to be said that, if the failure of apprehensive power were a thing in no way under the control of the will, there would be no sin either in the will or in the apprehensive power: as appears in persons labouring under invincible

ignorance. The alternative is, that even the failure of apprehensive power, being as it is a thing subject to the control of the will, should be reputed unto sin.¹

ARTICLE II.—*Is the will alone the subject of sin?*

R. Every originating principle of a voluntary act is a subject of sin. Now by voluntary acts we mean not only acts *elicited* by the will, but also acts *commanded* by the will. Hence not only the will can be a subject of sin, but also all those powers that are liable to be incited to their acts or to be restrained from their acts by the will. These same powers are also the subjects of moral habits, good and bad: because acts and habits lie at the same door.

§ 1. Augustine says that “sin is never committed except by the will:” that is to say, by the will as prime mover; but it is committed by other powers as moved by the will.

ARTICLE V.—*Can there be sin in the reason?*

R. The sin of every power is found in its act. Now there is a twofold act of reason. There is first the ordinary act of reason in regard of its proper object, which is the knowledge of truth: then there is the act of reason as directing the other powers. In both ways there may be sin in the reason. First, when reason strays from the knowledge of truth: which straying is imputed to it as sinful, when it involves ignorance or error on points that the

¹ See St. Thomas, *Contra Gentiles*, iii. 10. a medio. (Trl.)

reason could and should know. Secondly, when reason either commands the inordinate acts of the lower powers, or after deliberation does not repress them.

§ 1. A defect of reason about what one cannot know, is not a sin, but an excuse from sin. But a defect of reason about what a man can and ought to know, is not at all an excuse from sin, but is imputed as sinful. Again, a defect merely in the direction of the other powers is always imputed as sinful, because such a defect is capable of being met by reason's own act.

ARTICLE VI.—*Is the sin of lingering delectation in the reason?*¹

R. Sin occurs in the reason, not only in respect of the own proper act of reason, but also forasmuch as reason is the directrix of human acts, as well of exterior actions as of interior passions. And therefore, when reason fails in the direction of the interior passions, there is said to be sin in reason; as also when it fails in the direction of the exterior actions. But it fails in the direction of the interior passions in two ways: in one way when by command it calls forth unlawful passions, as when a man deliberately incites himself to a movement of anger or concupiscence; in another way when it does not repress an unlawful movement of passion, as when a man, after having made up his mind that a rising movement of passion is inordinate, nevertheless

¹ "Lingering delectation" is the ordinary form of what Catholics making their confession call a "bad thought." (Trl.)

dwells upon it and does not cast it out. In this latter sense it is that the sin of lingering delectation is said to be in the reason.

§ 3. Delectation is called lingering, not from the length of time that it stays, but because reason deliberating lingers about it, and still does not reject it, "holding to and turning over with pleasure what should have been rejected as soon as it touched the mind," as Augustine says.

ARTICLE VII.—*Does the sin of consent to an act lie in the upper reason?*

R. Consent implies a judgment on that which is consented to. The practical reason judges and passes sentence on things to be done, as the speculative reason judges and passes sentence on things to be understood. Now in every judgment the final sentence belongs to the supreme court. Thus in speculative matters the final sentence is given by reduction to first principles: for so long as there is a higher principle still left, the matter in question may be examined by it, and judgment stands reserved. But human acts are capable of regulation by the rule of human reason, taken from created things, which man naturally knows,¹ and above that, by the rule of the divine law. Hence, as the rule of the divine law is the higher rule, the final sentence, which closes the question, must belong

¹ In Part I. q. 79. art. 9. St. Thomas tells us that the upper and lower reason are one and the same power, but are distinguished in acts and habits, inasmuch as the upper reason attends to eternal truths, but the lower reason to temporal things. In the upper reason is *wisdom*, in the lower *science*. See above, q. 57. art. 2. (Trl.)

to the higher reason, which attends to eternal truths. But when there is question of several things, the final sentence passes upon that which last occurs. But in human acts the last thing to occur is the act itself, the preamble to which is the delectation leading on to the act. And therefore to the higher reason properly belongs the consent to the act; but the judgment in the first instance on the delectation belongs to the lower reason, because that has the lower judgment. At the same time the higher reason can also judge of the delectation: because whatever is subject to the judgment of the lower court, is also subject to the judgment of the higher court, but not conversely.

§ 2. From the mere fact of the higher reason not directing human acts according to the divine law and hindering the act of sin, it is said to *consent* to the sin, whether it thinks of the eternal law or not. For when it does think of the eternal law, it contemns it actually: when it does not think of it, it neglects it by way of omission.¹

¹ The Holy See has condemned the proposition (Denzinger, n. 1157) that "philosophical sin, or a human act out of accordance with natural reason, in one who either knows not God, or is not actually thinking of God, is not an offence of God or a mortal sin." St. Thomas here explicitly denies the proposition, at least for the case of him who knows God, but does not think of God at the time when he does wrong. As for the case of ignorance of God, we should have to consider whether such ignorance is consequent, voluntary and imputable, or antecedent and involuntary. (See q. 6. art. 8.) Theologians commonly hold that antecedent, or invincible, ignorance of God cannot last for a long time, not at least in his case who has wit enough to commit what he recognizes to be a grave offence against the exigences of human reason and propriety. See *Ethics and Natural Law*, pp. 119—125. (Trl.)

ARTICLE VIII.—*Is consent to delectation¹ a mortal sin?*

R. A person thinking about fornication may take delight in two things: in the thought itself, and in the fornication thought about. Now the delight taken in the thought itself follows the inclination of the affection to the thought itself. But the thought itself in itself is not a mortal sin. Sometimes it is a venial sin, as when one thinks of the matter to no useful purpose,—sometimes no sin at all, as when one thinks of it to a useful purpose; for example, if he wishes to preach or dispute about it. Consequently the affection and delight thus felt about the thought of fornication, has not the character of a mortal sin, but is sometimes a venial sin, sometimes no sin. Hence consent to such delectation is not a mortal sin either. But when one thinking about fornication takes delight in the very action thought of, this happens because his affection is inclined to the action. Hence to consent to such delectation is nothing else than to consent to the inclination of his affection towards fornication: for no one takes delight except in what is conformable to his desire. But for any one deliberately to choose to have his affection conformed to those things that are in themselves mortal sins, is a mortal sin. Hence such consent to the delectation of mortal sin is a mortal sin.

¹ Delectation as explained above, art. 6. (Trl.)

ARTICLE X.

R. Though unbelief is a mortal sin of its kind, still a sudden movement of unbelief is a venial sin, because a mortal sin is only that which is *against* the law of God.¹ Some article of faith may suddenly occur to the thinking mind under another aspect, before the eternal reason, that is, the law of God, is consulted or can be consulted on the point; as when one suddenly pictures to himself the resurrection of the body as impossible according to nature, and upon that notion he is set against the doctrine before he has time deliberately to consider that it is delivered to us to be believed according to the divine law. But if the movement of unbelief continues after deliberation, then it is a mortal sin.²

¹ A venial sin is said to be not *against*, but *beside* the law, q. 88. art. 1. § 1. (Trl.)

² We must beware, however, of supposing that whatever has an ugly look, and yet is not a mortal sin, must necessarily be a venial sin. It may be a temptation and nothing more. Without some voluntary malice, or some voluntary negligence, there can be no sin, neither mortal nor venial. For "voluntariness is of the essence of sin," q. 76. art. 3. And "even the first motion of sensuality has not the character of sin except inasmuch as it is capable of being checked by the judgment of reason; and therefore when the judgment of reason is taken away, the character of sin is taken away." II-II. q. 154. art. 5. (Trl.)

QUESTION LXXV.

OF THE CAUSES OF SIN IN GENERAL.

ARTICLE I.—*Has sin any cause?*

R. The will, apart from the guidance of the rule of reason and of the divine law, bent upon some good that perishes, causes the act of sin in the way of ordinary causation, but the inordinateness of the act it causes incidentally and beside the intention of the agent; for the failure of order in the act arises from the failure of guidance in the will.

§ 1. Sin means not merely the privation of good, which is the inordinateness of the act, but further the act under that privation.

ARTICLE III.—*Has sin any outward cause?*

R. The inward cause of sin is at once the *will* as carrying through the act of sin, and the *reason* as working apart from the due rule, and the *sensitive appetite* as inclining to the sin. So then an extrinsic agency might possibly be the cause of sin in three ways, either as immediately moving the will, or as moving the reason, or as moving the sensitive appetite. Now as to the will, no one can inwardly move that except God, who cannot be the cause of sin. It remains then that no external agency can

be the cause of sin otherwise than either by moving the reason, as a man or a devil persuading to sin, or by moving the sensitive appetite, as certain sensible exterior things do. But neither does exterior persuasion necessarily move the reason in matters of conduct, nor do things outwardly set before it necessarily move the sensitive appetite, unless it happen to be somehow predisposed thereunto; and even then the sensitive appetite does not necessarily move the reason and the will. Hence an outward agency may be a cause moving to sin, but not with sufficient power of itself to induce to sin; but the sole cause sufficient to bring sin to full effect is the will alone.

ARTICLE IV.—*Is sin the cause of sin?*

R. One sin may be the cause of another, as one human act may be the cause of another; and that may be in four ways, according to the four kinds of causes. First, after the manner of an *efficient* or *moving* cause, as well *ordinary* as *incidental*. *Incidentally*,¹ by removing an obstacle, which is called *moving incidentally*; for when by one act of sin a man loses grace, or charity, or shame, or anything else that went towards withdrawing him from sin, he falls thereby into another sin; and so the first sin is the cause of the second *incidentally*. Again, *ordinarily*,¹ when by committing one sin a man is disposed more easily to commit another sin like the

¹ *Incidentally* and *ordinarily* here stand respectively for *per accidens* and *per se*. On the rendering of these terms in English, see note on II-II. q. 37. art. 1. (Trl.)

first; for of acts are caused dispositions and habits inclining to other similar acts. In the genus of *material* cause, one sin is the cause of another, by preparing matter for it; as avarice prepares matter for litigation. In the genus of *final* cause, one sin is the cause of another, inasmuch as for the end and aim of one sin a person goes and commits another sin; as when one commits simony for some aim of ambition. And because in moral things it is the end in view that gives the form, it follows that the one sin is the formal cause of the other: for in an act of theft committed as a means to fornication as an end, theft is the material element, and fornication the formal.¹

§ 3. Not every cause of sin is another sin: hence there is no running to infinity; but it is possible to arrive at a sin, the cause of which is not any other sin.

§ 4. Gregory says: "The sin that is not quickly blotted out by repentance, is at once a sin and a cause of sin."

¹ A stock example, taken from Aristotle. In the original, the means and end here change places. Elsewhere they figure as in this translation. (Trl.)

QUESTION LXXVI.

OF THE CAUSES OF SIN IN PARTICULAR.

ARTICLE I.—*Can ignorance be a cause of sin?*¹

R. A moving cause is of two sorts: one ordinary, and another incidental. The ordinary cause moves by its own power; the incidental cause by removing the obstacle to the action of another. In this latter way it is that ignorance may be a cause of sin; for ignorance is a privation of that knowledge that perfects the reason and hinders a sinful act, inasmuch as reason has the guidance of human acts, which guidance we must observe takes effect through a twofold knowledge, one general and one particular. For, thinking over a course of action to be adopted, a man uses a syllogism, the conclusion of which is a judgment, or choice, or activity: but actions are singular: hence the conclusion of the *syllogism of conduct* is singular. But a singular proposition is not drawn as a conclusion from a general one except by means of another singular proposition. Thus a man is kept from a deed of parricide by knowing that a father ought not to be killed, and by further

¹ That is, of *material* sin, or objective transgression. How far the sin done in ignorance may be *formal* and imputable to the agent, is inquired in art. 3. (Trl.)

knowing that this individual is his father. Ignorance of either the general principle or of the particular circumstance may cause a deed of parricide. Hence clearly it is not any and every ignorance on the part of the sinner that causes sin, but that ignorance only which takes away the knowledge that was a bar to the act of sin.

§ 3. The will cannot go out to that which is altogether unknown, but it can will what is partly known and partly unknown; and in this way ignorance is a cause of sin, as when one knows that the person whom he is killing is a man, but does not know that it is his father;¹ or as when one knows that some action is pleasurable, but does not know that it is a sin.

ARTICLE II.—*Is ignorance a sin?*

R. Ignorance differs from nescience in this, that nescience means a simple *negation* of knowledge; but ignorance denotes a *privation* of knowledge in the case of a person lacking knowledge of matters which he is naturally apt to know. Of these matters there are some which a man is bound to know, those, namely, without the knowledge of which he cannot fulfil his duty. Hence all alike

¹ The Roman soldiers, of whom our Saviour said, "They know not what they do," knew that they were carrying out the sentence on Him with needless cruelty, but not, perhaps, that He was a just man; others, who knew Him to be a just man, did not know that He was the Son of God; which the priests and elders of the people were in a position to know Him to be, were it not that their eyes were blinded that they should not see (St. John xii. 40), through their own culpable ignorance. (Trl.)

are bound to know the articles of faith and the general precepts of law: particular individuals are bound also to know what concerns their special state or office. But there are some things which a man is not bound to know, though a man has a natural aptitude to know them, as the theorems of geometry. Now it is manifest that whoever neglects to have or to do what he is bound to have or to do, sins by a sin of omission. Hence ignorance through negligence of what a man is bound to know, is a sin; but it is not imputed to a man as negligence if he does not know what he could not have known. This ignorance is called *invincible*, because it cannot be overcome by an effort. Such ignorance is not a sin; but *vincible* ignorance is a sin, if it is of what one is bound to know, not if it is of what one is not bound to know.

§ 1. Under the head of *word, deed, or desire* against the law of God, are to be understood also the opposite negations, in so far as omission bears the character of sin; and thus negligence, by which ignorance is sinful, is contained under the definition of sin, inasmuch as something is omitted which ought to have been said, done, or desired, in order to the acquiring of due knowledge.

§ 3. As in a sin of transgression the sin consists not only in the act of the will, but also in the act willed, which is commanded by the will, so in a sin of omission not only the act of the will is a sin, but also the omission itself, inasmuch as it is in some sort voluntary; and in this way mere neglect to know, or mere inconsiderateness, is a sin.

§ 5. As in other sins of omission a man sins for that time only for which the affirmative precept obliges him to act, so is it also with the sin of ignorance. An ignorant person is not in the act of sinning continually, but then only when it is time to acquire a knowledge which he is bound to have.

ARTICLE IV.—*Does ignorance diminish sin?*

R. Because all sin is voluntary, ignorance is capable of diminishing sin so far as it diminishes voluntariness: but if it does not diminish voluntariness, it will in no way diminish sin. Now, as for the ignorance that is a total excuse from sin, as being a total taking away of voluntariness, plainly that does not diminish sin, but takes it away altogether. Again, the ignorance which is not a cause of sin, but a concomitant of sin, neither diminishes sin nor increases it.¹ That ignorance then alone can diminish sin, which is a cause of sin and yet not a total excuse from sin. Such ignorance is sometimes directly and of itself voluntary, as when one of his own choice remains in ignorance upon some point, in order that he may sin more freely. Such ignorance seems to increase the voluntariness and the sinfulness of the action: for by reason of the will being bent on sinning, the man is ready to endure the disadvantage of ignorance to gain freedom to sin. Sometimes, however, the ignorance which is a cause of sin is not directly voluntary, but indirectly and incidentally: as when one will not labour at study, and thence comes to

¹ See q. 6. art. 8. (Trl.)

be ignorant; or when one will drink wine to excess, and thereby gets drunk and wants discretion: such ignorance diminishes voluntariness and consequently sinfulness. For when a thing is not known to be a sin, it cannot be said that the will directly and of itself goes out upon the sin, but only incidentally; hence there is less contempt and consequently less sin.

§ 2. Sin added to sin makes more sins, but not always greater sin; because it may be that the two sins do not coincide to make one and the same sin, but keep their plurality. It may also happen, if the first diminishes the second, that both together are not so grievous as the one alone would have been. Thus homicide is a more grievous sin if committed by a sober man than by a drunken man, notwithstanding that in the latter case there are two sins: because drunkenness takes off more than the amount of its own gravity from the gravity of the sin that ensues upon it.

§ 4. As the Philosopher says, "the drunkard deserves to be fined double," for the double sin that he commits of drunkenness and the sin thence ensuing. Nevertheless, on account of the ignorance that goes along with it, drunkenness diminishes the ensuing sin, and that, perhaps, to a greater amount than is represented by the gravity of the drunkenness itself. Or it may be answered that the saying is adapted to the enactment of a certain lawgiver, Pittacus, who ordered an assault to be punished the more if it was committed in drunkenness, not considering the allowance that should be made for drunkards,

but going upon expediency; because more breaches of the peace are committed by drunken men than by sober men, as is evident from the Philosopher.

QUESTION LXXVII.

OF THE CAUSE OF SIN ON THE PART OF THE SENSITIVE APPETITE.

ARTICLE I.—*Is the will moved by passion that is in the sensitive appetite?*

R. Since all the powers of the soul have their root in the one essence of the soul, it must be that when the activity of one power becomes intense, the activity of another must grow slack, or be wholly stopped, because every energy becomes less at any given point for being scattered in several directions. Thus by a sort of distraction, when the movement of the sensitive appetite becomes strong in passion, the proper motion of the rational appetite, which is the will, must be retarded, or hindered entirely.¹

ARTICLE II.—*Can reason be overcome by passion so far as to go against its own knowledge?*²

R. It was the opinion of Socrates that knowledge could never be overcome by passion: hence he made

¹ This reads not unlike Hamilton's "inverse relation between sensation and perception." (Trl.)

² See above, q. 58. art. 2.; and *Ethics and Natural Law*, pp. 70—76. (Trl.)

out all virtues to be habits of knowledge, and all sins to be acts done in ignorance. In this he was to some extent right: for since the will is of good or apparent good, the will never travels towards evil, except where what is really not good, still makes some appearance of good to the reason; and therefore the will never can tend to evil except with some attendant ignorance or error of reason. Hence it is said: "They err that work evil."¹

But because experience shows that many men act in the teeth of truths of which they have knowledge—and the same is confirmed by divine authority, according to the texts: "That servant who knew the will of his lord and did it not, shall be beaten with many stripes;"² and "To him who knoweth to do good and doth it not, to him it is sin"³—Socrates's assertion is not absolutely true, but needs distinguishing. For whereas there are two sorts of knowledge directing man to right action, namely, general and particular knowledge, the failure of either is sufficient to hinder the rectitude of the will and of the work. Sometimes then it happens that one has knowledge in general of such a truth as that fornication ought never to be committed, and yet does not know in particular that this act, which is fornication, ought not to be committed; and this ignorance is sufficient to keep the will from following the general knowledge of reason. Again, we must observe that a thing may very well be known habitually, and yet actually be not considered; and then there seems no difficulty in a

¹ Prov. xiv. 22.² St. Luke xii. 47.³ St. James iv. 17.

man acting contrary to what he actually does not consider. This case of a man not considering in a particular instance what he habitually knows, arises sometimes out of mere want of concentration of mind, as when a man who knows geometry does not apply himself to consider geometrical conclusions which, if he did apply himself, would readily occur to him. At other times it is some supervening obstacle, such as exterior occupation or bodily infirmity, that prevents a man from considering what he has habitual knowledge of. In this way it is that under the influence of passion a man does not consider in particular what he knows in general, the passion hindering such consideration.

This hindering is done in three ways. Sometimes it is by *distraction*,¹ sometimes by *contrariety*, because passion commonly inclines to the contrary of what the general knowledge directs; sometimes again by *physical change in the body*, which hampers the soul, and hinders its act from having free vent. And thus passion draws the reason to judge in a particular instance contrary to the knowledge which it has in general.

§ 3. For any one to have together *in act* knowledge or true opinion of a universal affirmative, and a false opinion of a particular negative, would be impossible; but it is quite possible to have *habitually* a true knowledge of a universal affirmative, and at the same time *in act* a false opinion of a particular negative; for an act is not the direct contrary of a habit, but of an act.

¹ Art. i.

§ 4. Having general knowledge, a man is hindered by passion from subsuming under that general knowledge and arriving at a conclusion; but he subsumes under another general proposition, which the inclination of passion suggests, and under that he draws his conclusion. Hence the Philosopher says that the syllogism of the incontinent man has four propositions, two particular and two general. One of these general propositions is given by reason, as that *fornication ought never to be committed*; another is given by passion, as that *pleasure must be run after*. Passion then hampers reason so that it may not subsume and conclude under the former proposition: hence, while passion lasts, reason subsumes and concludes under the second.

§ 5. As a drunken man may sometimes utter words that signify profound ideas, which however his mind is quite incapable of appreciating, because drunkenness hinders it: so though a man under passion utters the declaration with his lips that such and such a thing ought not to be done, still in his inward heart he is of opinion that it is a thing to do.

ARTICLE IV.—*Is self-love the beginning of all sin?*

R. Every act of sin proceeds from an inordinate craving after some temporal good. This again proceeds from an inordinate love of self; for to love any one is to wish him good. Therefore inordinate love of self is the cause of all sin.

§ 1. There is a well-ordered self-love, due and natural, whereby a man wishes for himself the good that befits him; but the love that is set down as a

cause of sin is an inordinate self-love, leading to a contempt of God.

§ 4. Augustine says that “self-love reaching to contempt of God makes the city of Babylon.”

ARTICLE V.—*Are the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life appropriately assigned as causes of sins?*¹

R. Good is the object of the sensible appetite in two ways: in one way absolutely, as it is the object of the concupiscible part; in another way under an aspect of difficulty, as it is the object of the irascible part. And there is a twofold form of craving, one physical, of objects whereby nature is kept up, as well that of the individual as that of the race; and the inordinate craving after these objects is called the *concupiscence of the flesh*: another craving there is that is psychical, of the things that are delightful to imagine, as money, fine clothes, and the like; and this psychical craving is called the *concupiscence of the eyes*. But the inordinate craving after difficult good belongs to the *pride of life*, pride being an inordinate craving after excellence. Thus to these three heads may be reduced all the passions that are a cause of sin: for to the two first are reduced all the passions of the concupiscible faculty, to the third all the passions of the irascible.

§ 2. The concupiscence of the eyes does not mean here the concupiscence of all things that can be seen with the eyes, but only of those things in which there is not sought any delight of the flesh that

¹ 1 St. John . . .

comes by sensible contact, but solely the delight of the eye, that is, of any apprehensive faculty.

ARTICLE VI.—*Is passion an extenuating circumstance of sin?*

R. Sin essentially consists in an act of free choice, which is a function of the will and of the reason. Passion is a movement of the sensitive appetite. Now the sensitive appetite may stand to free-will either *antecedently* or *consequently*. *Antecedently*, inasmuch as a passion in the sensitive appetite draws or inclines the reason or will. *Consequently*, inasmuch as the movements of the superior powers, if they are vehement, redound upon the inferior: for the will cannot move intensely towards any object without the excitement of a passion in the sensitive appetite. Passion considered as preceding the act of the will must necessarily diminish sin. For an act is a sin so far as it is voluntary and existing in us. Now a thing is said to be in us through reason and will. Hence when reason and will act of themselves, not under any impulse of passion, the act is more voluntary and more truly existent in us. And thus passion diminishes sin by diminishing voluntariness. *Consequent* passion however does not diminish sin but rather increases it, or rather is a sign of its magnitude, inasmuch as it shows the intentness of the will upon the act of sin. And thus it is true that the greater the lust or concupiscence with which one sins, the greater the sin.

§ 1. To the objection that passion is a cause of sin, and that an augmentation of the cause augments

the effect, it is to be said that passion is a cause of sin in respect of the *turning to the good* that perishes. But the gravity of sin is measured rather in respect of the *turning away* from the good that perishes not, which *turning away* follows upon the *turning to* incidentally, that is, beside the intention of the sinner. Now effects are not heightened by the incidental augmentation of causes, but only by their ordinary proper augmentation.

§ 2. A good passion following the judgment of reason augments merit; but if it forestalls that judgment, so that the man is moved to well-doing rather by passion than by the judgment of reason, such a passion diminishes the goodness and credit of the act.

§ 3. Though the motion of the will is more intense when it is urged on by passion, nevertheless the motion is not so proper to the will as if it were moved to sin by reason only.

ARTICLE VII.—*Is passion a complete excuse from sin?*

R. An act bad of its kind can be totally excused from sin only by being rendered totally involuntary. Hence, given a passion that renders the act that follows upon it totally involuntary, there is a total excuse from sin: otherwise the excuse is not total. A thing may be voluntary either in itself or in its cause. Again, a thing may be voluntary *directly* or *indirectly*. That is *directly* voluntary to which the will goes out and tends: that is *indirectly* voluntary which the will might have prevented and does not.

Passion then is sometimes so great as totally to take away the use of reason, as in those who go mad through love or anger. In that case, if the passion was voluntary to begin with, the act is imputed as sinful, because it is voluntary in its cause. But if the cause was not voluntary but physical, as when one from sickness or other such cause falls under a passion which totally takes away the use of reason, the act is rendered entirely involuntary and is totally excused from sin. But sometimes the passion is not so great as totally to bar the use of reason; and then reason can shut out the passion by turning aside to other thoughts, or may hinder the passion from taking effect in action, seeing that the limbs are not set to work without the consent of reason: hence passion of this sort does not totally excuse from sin.

QUESTION LXXVIII.

OF MALICE AS A CAUSE OF SIN.

ARTICLE I.—*Does any one sin of deliberate malice?*

R. Man, like every other being, has a natural appetite for good: hence the declining of his appetite to evil comes from some perversion or disorder in one or other of the originating principles within a man. Now the originating principles of human acts are understanding and appetite, as well the rational appetite, which is called the will, as the sensitive. As then sin happens in human acts sometimes from a defect of understanding, in the case when one sins from ignorance, or from a defect in the sensitive appetite, when one sins from passion; so also does it happen from a defect in the will, that is, from an inordinate will. Now the will is inordinate, when it loves the lesser good the more, and elects accordingly to suffer loss in the good less loved in order to gain the enjoyment of the good more loved. Thus when any inordinate will loves a temporal good, like riches or pleasure, more than the order of reason and the divine law, or the charity of God, it is willing consequently to suffer damage and detriment in spiritual goods for the securing of good that is temporal. But evil is

nothing else than privation of good. Thus it is that a man knowingly wills a spiritual evil to gain a temporal good. Hence he is said to sin of deliberate malice, or on purpose, as knowingly choosing evil.

§ 2. Evil cannot be intended in itself as such, but it may be intended for the avoiding of evil or the gaining of good elsewhere. In such a case the agent would fain choose the good, which he intends in itself, without suffering the loss of another good; as the libertine would wish to enjoy his pleasure without offence of God: but with the alternatives before him he chooses to incur the displeasure of God by sinning rather than go without his gratification.

ARTICLE II.—*Does every one who sins by habit, sin of deliberate malice?*

R. It is not the same thing to sin *with* a habit and to sin *by* habit. For the use of a habit is not necessary, but is under the control of the will of him who has it. Hence also a habit is defined to be "something that you use when you will." And therefore, as it may happen that one having a vicious habit may break out into an act of virtue, because reason is not totally spoilt by the evil habit, but some part of it remains entire: so it may also happen that some one having a vicious habit may act by passion, or by ignorance, instead of by the habit. But whenever one does use a vicious habit, he must necessarily sin of deliberate malice: because to every man having a habit that procedure is of itself acceptable, which befits him according to his proper habit, becoming thus to him

as it were connatural, because custom is a second nature. But what befits a man according to a vicious habit, excludes spiritual good. Hence it follows that the man chooses spiritual evil to gain the good that befits him according to his habit; and this is to sin by deliberate malice. Hence it is manifest that whoever sins by habit, sins of deliberate malice.¹

§ 3. In sins committed of deliberate malice, the sinner rejoices after committing them, according to the text: "Who are glad when they have done evil, and rejoice in most wicked things."² As for any sorrow after sinning felt by persons who sin by habit, that generally arises not because sin displeases them in itself, but because of some unpleasant consequence that they incur by committing it.

ARTICLE IV.—*Is sin committed of deliberate malice more grievous than sin committed from passion?*

R. The sin that is of deliberate malice is more grievous than the sin that is of passion, for three reasons. First, because, since sin has place principally in the will, the more proper and peculiar to the will the sin is, the graver is the sin, other things being equal. Now when sin is committed of deliberate malice, the movement of sin is more proper to the will than when it is committed out of passion, seeing that in the former case the will moves of itself towards evil, whereas in the latter it is impelled

¹ By habit, i.e. on principle. He who sins by habit, has got in him a vice, which of course works all the opposite effects to virtue. Multitudes dwell in the border-land between virtue and vice. See above, q. 58. art. 3. § 2. (Trl.)

² Prov. ii. 14.

to sin by a sort of extrinsic cause. Hence sin is aggravated by the mere fact of its being of malice; and the more vehement the malice, the greater the aggravation: whereas when sin is of passion, it is diminished the more, the more vehement the passion has been. Secondly, because the passion which inclines the will to sin quickly passes away, and so the man speedily returns to his good purposes, repenting of his sin; but the habit whereby a man sins of malice is a permanent quality: and therefore he who sins of malice goes on longer in sin. Thirdly, because he who sins of malice is badly disposed in respect of the very end he has in view, which is the guiding principle in matters of conduct; and so his defect is more dangerous than the defect of him who sins by passion, as the will of this latter tends to a good end, though his purpose is interrupted by passion for a season. The worst defect is a defect of principle.

§ 3. It is one thing to *choose to sin* and another thing to *sin by choice*. He who sins by passion, chooses indeed to sin, but not by choice; because choice is not in him the prime origin of the sin, but he is induced by passion to choose that which, passion apart, he would not choose.

QUESTION LXXXIV.

OF ONE SIN BEING THE CAUSE OF ANOTHER SIN.¹

ARTICLE IV.—*Are the seven capital vices fitly so called?*

R. Those vices are called *capital*, out of which other vices spring, especially in the way of final causation. Now the personal predilection of the individual sinner for some one end of pursuit above all others, and his falling in that pursuit into many sins, is a thing that cannot be treated scientifically, because the particular dispositions of particular individuals are infinite. But if we look at the natural mutual relations of various ends of pursuit, and the origin of vice from vice according to those natural relations, there we have something that does admit of scientific investigation. In this respect then those vices are called *capital*, the ends and objects whereof have certain primary ways of moving the appetite; and the capital vices are distinguished according to the distinction of these ways.

Now the appetite is either moved directly and ordinarily, to pursue good and shun evil; or indirectly and occasionally, to pursue some evil for

¹ The intervening questions deal with original sin and other theological matters. (Tr.)

good annexed, or to shun some good for evil annexed. Again, the good of man is threefold. First, there is the good of the soul, which has the quality of being desirable for the mere thought of it, as excellence of praise or honour; and this good *vainglory* inordinately pursues. There is another good which belongs to the body, either to the preservation of the individual, as meat and drink, and this good *gluttony* inordinately pursues; or to the preservation of the species, as the intercourse of the sexes, and to this *luxury* is directed. A third good is external, namely, riches, and to this *covetousness* tends.

Or to look at the matter in another light—the special power of good to move desire comes from its partaking somewhat of the proper attributes of happiness, which all men naturally desire. Now the first element of happiness is perfection: for happiness is perfect good, to which belongs excellence or brilliancy; and that is what *pride* or *vainglory* craves. The second element is sufficiency, which *covetousness* craves in the riches that promise it. The third element is delight, without which happiness cannot be; and this *gluttony* and *lust* seek after.

But the avoidance of good on account of evil annexed to it happens in two ways. Either it happens in respect of the agent's own good: and then *sloth* appears, which grows sad over spiritual good on account of the bodily labour attached to it; or this avoidance happens over the good of another: and if this be without any active rising up against

that good, the movement belongs to *envy*, which grows sad over another's good as being a hindrance to one's own pre-eminence; or it is along with an active rising up to take vengeance, and in that case it is *anger*.

QUESTION LXXXVI.

OF THE STAIN OF SIN.

ARTICLE I.—*Does sin cause any stain on the soul?*

R. A *stain* properly so called is spoken of in material things, when some lustrous body loses its lustre by contact with another body, as in the case of clothes, gold and silver, and the like. This is the image that must be kept to when we speak of a *stain* in spiritual things. Now the soul of man has a twofold lustre, one from the shining of the natural light of reason, whereby it is guided in its acts; the other from the shining of the divine light of wisdom and grace, whereby man is further perfected unto good and seemly action. Now there is a sort of contact of the soul, when it clings to any objects by love. But when it sins, it clings to objects in despite of the light of reason and of the divine law. It is just this loss of lustre, arising from such a contact, that is called metaphorically a *stain* on the soul.

ARTICLE II.—*Does the stain remain upon the soul after the act of sin?*

R. The stain of sin remains on the soul even

when the act of sin passes. The reason is, because this stain signifies a certain lack of lustre, consequent upon a departure from reason or from the divine law. Wherefore, so long as the man remains out and away from this light, the stain of sin remains on him; but when he returns to the light of reason and the light divine, which return is the work of grace, then the stain ceases. But the mere cessation of the act of sin, whereby the man departed from the light of reason and of the divine law, does not involve his immediate return to the state in which he had been, but some movement of the will contrary to the first movement is required: just as when one has moved away to a distance from another, he does not become near him again the instant the movement ceases, but has to come back by a contrary movement.¹

¹ The utilitarian sees no *stain* in sin. See Grote's *Plato*, ii. p. 108, where this notion of a *stain* is distinctly repudiated. See too *Ethics and Natural Law*, pp. 186, 187, (Trl.)

QUESTION LXXXVII.

OF LIABILITY TO PUNISHMENT.

ARTICLE I.—*Is liability to punishment an effect of sin?*

R. The rule passes from the domain of physical nature to human affairs, that what rises up against anything, suffers loss from the same. For we see in physics that of two contraries the one acts more violently when the other supervenes.¹ Hence in men this is found in accordance with natural inclination, that every one tries to put down the man that rises up against him. But since sin is an inordinate act, it is manifest that whoever sins acts against some order, and consequently must be put down and degraded from that order, which degradation is punishment. Hence man may be punished with a threefold punishment, according to the three orders to which the human will is subject. Human nature is subject in the first place to the order of its own reason; secondly, to the order of human government, spiritual or temporal, political or domestic; thirdly, to the general order of divine

¹ St. Thomas's illustration here is from Aristotle, that "water freezes more after it has been warmed." We might perhaps quote Newton's law, that "action and reaction are equal." (Trl.)

government. Each of these orders is upset by sin, in that the sinner acts against reason and against human law and against divine law. Hence he incurs a triple penalty: one from himself, which is remorse of conscience; another from man, and a third from God.¹

§ 3. On Augustine's words, "Every inordinate mind is its own punishment," it is to be said that this punishment, consisting in an inordinate mind, is due to sin, as sin is a perversion of the order of reason. But the sinner becomes liable to another punishment by his perversion of the order of divine or human law.

§ 4. It is said: "Tribulation and anguish upon every soul of man that worketh evil."²

ARTICLE III.—*Does any sin make a man liable to everlasting punishment?*

R. Sin incurs liability to punishment by this, that it is the subversion of some order. Now, while the cause remains, the effect remains; hence so long as the subversion of order remains, the liability to punishment must remain. But order is subverted sometimes reparably, sometimes irreparably. For in all cases a defect that means the withdrawal of a principle is irreparable; but if only the principle is safe, by virtue thereof other defects may be repaired. Thus, if the principle of sight is lost, the restoration of sight cannot take place but by the power of God alone; whereas if the principle of sight is kept, and some hindrances to vision occur,

¹ *Ethics and Natural Law*, pp. 171, nn. 4, seq. ² Romans ii. 9.

they may be set to rights by nature or by art. Now in every order there is some principle whereby one becomes partaker of that order. And therefore if by sin the principle of order be destroyed, whereby the human will is subject to God, an inordinateness will ensue of itself irreparable, though it can be repaired by the power of God. Now the principle of this order is the last end, whereunto man clings by charity. And therefore whatsoever sins turn men away from God by taking away charity, do of themselves bring on liability to everlasting punishment.

§ 1. In no court is it required that the punishment should be adapted to the fault in point of duration. For though adultery or murder is committed in a moment, it is not on that account punished with the penalty of a moment, but sometimes with perpetual imprisonment or exile, sometimes also with death: in which latter case we must consider, not the time taken in executing the offender, but the fact that he is cut off for all time to come from the fellowship of the living, and so represents after his fashion the eternity of punishment inflicted by God.

§ 2. Even the penalty that is inflicted according to human laws is not always medicinal to him that is punished, but to others, as when a robber is hung, not for his own amendment, but according to the text: "The wicked man being scourged, the fool shall be wiser."¹ So then also the everlasting punishments of the reprobate, inflicted by God, are

¹ Prov. xix. 25.

medicinal to those who upon consideration of these punishments abstain from sins, according to the text: "Thou hast given a warning to them that fear thee, that they may flee from before the bow, that thy beloved may be delivered."¹

ARTICLE IV.—*Is the punishment due to sin infinite in amount?*

R. There are two elements in sin: one is the *turning away* from the good that perishes not; and that element is infinite: hence in this respect sin is infinite. The other is the inordinate *turning to* the good that perishes; and in this respect sin is finite, both because the good that perishes is itself finite, and because the act of turning to it is finite, for the acts of a creature cannot be infinite. On the part of the *turning away* then there answers to sin the *pain of loss*, which also is infinite: for it is the loss of the infinite good of God. But on the part of the inordinate *turning to* there answers to it the *pain of sense*, which is finite.

ARTICLE VI.—*Does the liability to punishment remain after the sin?*

R. In sin there are two things to consider, the culpable act and the stain ensuing. It is plain that on the cessation of the act of sin liability to punishment remains. For an act of sin makes a man liable as a transgressor of the order of divine justice, to which order he returns not otherwise than by a certain penal compensation, which brings him

¹ Psalm lix. 6.

back to the equilibrium of justice; so that he who has indulged his own will beyond due bounds, acting against the commandment of God, suffers according to the order of divine justice, either spontaneously or reluctantly, something contrary to what he would wish. And the same is observed also in injuries done to men. Hence it is clear that when the act of sin or of injury done is at an end, the debt of punishment still remains. But if we speak of the taking away of sin as to the stain of it, evidently the stain of sin cannot be taken away from the soul except by the soul being united to God; as it was in separation from Him that the soul incurred that loss of its own lustre which is the meaning of a *stain*. Now the soul is united to God by the will. Hence the stain of sin cannot be taken out of man, unless the will of man accepts the order of divine justice, by either spontaneously taking upon itself punishment in compensation for the past fault, or patiently bearing the punishment inflicted by God; for in both ways punishment bears the character of satisfaction. Now the fact of being satisfactory takes off something of the nature of punishment. For it is of the nature of punishment to be against the will. But satisfactory punishment, although, absolutely considered, it is against the will, yet is not actually against it as things actually stand; wherefore the punishment here is *absolutely* voluntary, but involuntary in a *restricted sense*.¹ We must say then that after the removal of the stain of sin, there may

¹ Cf. above, q. 6. art. 6. (Trl.)

remain a liability, not to punishment absolutely, but to punishment inasmuch as it is satisfactory.

§ 2. Punishment absolutely so called is not due to the virtuous: still there may be due to them punishment in its satisfactory aspect; for this is also a point of virtue to make satisfaction for offences to God or to man.

ARTICLE VII.—*Is all punishment for some fault?*

R. Satisfactory punishment is in some sort voluntary. And because those who differ in deserv- ingness of punishment may be one in will by the union of love, it sometimes happens that one who has not sinned, voluntarily bears the punishment of another in his stead; as we see that sometimes one man takes upon himself another man's debt. But if we speak of punishment absolutely so called, as bearing the proper character of punishment, then punishment always has reference to the sufferer's own fault, sometimes his actual sin, and sometimes original sin. Primarily the punishment of original sin is that human nature is left to itself, deprived of the aid of original justice: consequently upon this come all the penalties that befall men from the defect and shortcoming of nature.

It is to be noted, however, that sometimes a thing wears the look of a penal infliction, and yet has not the absolute character of punishment. For punishment is a species of evil, that is, of privation of good. Now a man may suffer loss in a less good, to have increase in a greater; for instance, loss of money to gain health of body, or loss of both for

salvation of his soul and the glory of God. The loss in that case is not absolutely an evil to the man, but only an evil in a restricted sense. Hence it has not the absolute character of punishment, but of medicine; for physicians also give bitter potions for the recovery of health. And because these sort of evils are not properly punishments, they are not reducible to any fault' as their cause, except inas- much as the mere necessity of the administration to human nature of medicinal inflictions arises from the corruption of nature, which is the punishment of original sin: for in the state of innocence it would not have been necessary to lead any one to advance in virtue by exercises that could be described as inflictions. Hence whatever there is of the character of a penal infliction here, is reducible to original sin as its cause.

§ 2. Temporal and material goods are indeed some good to man, but they are petty goods; the grand goods of man are spiritual. It is part of divine justice, therefore, to give spiritual goods to virtuous people; and of temporal goods or evils, so much as serves the purpose of virtue. For as Dionysius says: "It is the care of divine justice not to soften the fortitude of heroes by gifts of material things." But with other men this very bestowal of temporal goods turns to their spiritual evil: hence the conclusion drawn, "Therefore pride hath held them fast."¹

¹ Psalm lxxii. 6.

ARTICLE VIII.—*Is any one punished for another's sin?*

R. Loss of material goods, or even detriment to the body itself, is a manner of medicinal infliction ordained to the salvation of the soul. Hence there is nothing to hinder one being punished with such penalties for the sin of another either by God or man, as children for parents, and subjects for their lords and masters, in so far as they are in a manner the chattels of the same;¹ yet so that if the son or subject be a partaker in the fault of his principal, this manner of penal deprivation bears the character of punishment for both parties; but if he is not a partaker in the fault, it bears the character of punishment as regards him for whom the other is punished, but as regards him who is punished, the character of medicine only.

¹ *Filius est res parentis* was a maxim of the Roman law. On the doctrine of this and the preceding article, cf. II-II. q. 108. art. 4. (Trl.)

QUESTION LXXXVIII.

OF VENIAL AND MORTAL SIN.

ARTICLE I.—*Is it proper to divide sin into venial and mortal?*

R. The principle of spiritual life is reference to the last end. If this reference is set aside, the defect cannot be made good by any intrinsic principle, but only by the power of God; and therefore such sins are called *mortal*, as being irreparable. But those sins are reparable, the inordinateness of which is in regard of means to the end, while the due order of reference to the end is preserved; and such are called *venial* sins. Mortal sin then and venial sin are opposed to one another, as being the one reparable and the other irreparable. This irreparability must be understood as regards all principles of action within the culprit, but not in regard of the power of God, which can repair the ravages of any disease, corporal or spiritual.

§ 1. The perfect character of sin attaches to mortal sin only. Venial sin is called *sin* as bearing the character of sin in an imperfect degree, and as being related to mortal sin, in the same way that an

accident is called a *being* in relation to substance, as possessing an imperfect character of being. For venial sin is not *in the teeth of the law*, since he who sins venially does not do what the law [substantially] forbids, nor omit to do that to which the law [substantially] binds him by precept to do; but his action is *wide of the law*, since he does not observe the measure of reason which the law intends.

§ 2. The precept of the Apostle, "Whether you eat or drink, or whatever else you do, do all to the glory of God,"¹ is affirmative: hence it does not bind us to be discharging it every moment. Hence it is not against this precept, if a man fails *actually* to refer all that he does to the glory of God. It is sufficient then for one *habitually* to refer himself and all his ongongs to the glory of God, to escape sinning mortally every time that he does not actually refer an action to the glory of God.² But venial sin does not exclude an habitual reference of human conduct to the glory of God, but only an actual reference; because it does not exclude charity which directs a man to God habitually.

§ 3. He who sins venially, adheres to a temporal good, not by way of fruition, since he does not set up his rest therein, but by way of use, referring to God not actually but habitually.

¹ 1 Cor. x. 31.

² The mere omission of the actual reference of the action to God is no sin at all, not even a venial sin. But as such actual reference is a bar for the moment to venial sin, so venial sin may find an entry where such reference is omitted. (Trl.)

ARTICLE II.—*Do mortal sin and venial differ in kind?*

R. It being by charity that man is adapted to his last end, when the will is carried to that which of itself is repugnant to charity, that sin is mortal in point of its object, and hence is mortal of its kind; whether it be against the love of God, as blasphemy, perjury, and the like, or against the love of our neighbour, as murder and adultery: hence such sins are mortal of their kind. But sometimes in sinning the will is carried to that which contains in itself a certain inordinateness, but yet is not contrary to the love of God and our neighbour, as in the case of an idle word or excess of laughter; and such sins are venial of their kind. But because moral acts take a colour of good or evil, not only from their object, but also from the dispositions of the agent, it happens occasionally that what is a venial sin of its kind so far as its object goes, becomes mortal on the part of the agent: it may be because he directs it to something which is mortal of its kind, as when one puts out an idle word as a step towards the commission of adultery. In like manner on the part of the agent it may happen that a sin which is mortal of its kind becomes venial on account of the imperfection of the act, it being not fully deliberate.¹

¹ Mortal sin and venial sin, as such, do not differ in kind (I-II. q. 72. art. 5.); but some kinds of sin are mortal, objectively considered, and some kinds are objectively venial. In other words, the difference of *mortal* and *venial* is not itself a specific difference, but it follows upon specific differences, though it may also be found where there is no specific difference. So St. Thomas says himself in the above art. 5. § 2. (in the Latin). (Trl.)

QUESTION XC.

OF LAWS.¹

ARTICLE I.—*Is law a function of reason?*

R. A law is a rule and measure of acts, whereby one is induced to act or is restrained from action. Now the rule and measure of human acts is reason: it being the part of reason to direct to the end, which is the first principle of conduct. Hence a law must be some function of reason.

ARTICLE II.—*Is law always directed to the general good?*

R. As reason is the principle of human acts, so in reason itself there is something which acts as a principle or mainspring in regard of all the rest; and upon this something law must mainly and chiefly bear. Now in matters of conduct, which are the domain of practical reason, the prime mainspring is the last end in view; and that is happiness. Hence law must especially regard the order that is to be followed in the attainment of happiness.

Again, seeing that every part is referred to the whole as the imperfect to the perfect, and one man

¹ For the definition of law, see *Ethics and Natural Law*, pp. 126-128. (Trl.)

is a part of a perfect community, it needs must be that law peculiarly regards the order that is to be followed in view of the general happiness.

Since the name of *law* denotes something bearing upon the general good; every other precept prescribing a particular work lacks the character of law, except inasmuch as it is referred to the general good of the community.

ARTICLE III.—*Has the reason of any and every man the power of making laws?*

R. Law properly regards first and foremost the order that is to be taken towards the general good. Now to order anything towards the general good belongs either to the whole people, or to some one who is the vicegerent of the whole people. And therefore the framing of a law either belongs to the whole people or belongs to a public personage who has care of the whole people: because in all other things also the ordering of means to the end belongs to him to whom the end belongs as his special concern.

§ 1. To the text, "These are a law to themselves,"¹ it is to be said that a law is in a person, not only as in one regulating, but also by participation as in one regulated. In this latter way every man is a law to himself, inasmuch as he participates in the direction given by one who regulates him. Hence it is added in the same text: "Who show the work of the law written in their hearts."

§ 2. A private person cannot induce another to

¹ Romans ii. 14.

virtue efficaciously: for he can only admonish; but if his admonition is not received, he has no coercive power, which the law must have, if it is to induce people to virtue efficaciously. This coercive power is held by the multitude, or by a public personage, to whom it belongs to inflict penalties; and therefore it is for the holder of this power alone to make laws.

§ 3. As the individual is part of the household, so the household is part of the State; and the State is a perfect community. And therefore, as the good of one individual is not the last end, but is directed to the general good, so also the good of one single household is directed to the good of one single State, which is a perfect community. Hence he who governs a family, may make regulations or standing orders, not however such as to have the character of law.

ARTICLE IV.—*Is promulgation of the essence of law?*

R. A law is imposed on others by way of a rule and measure. Now a rule and measure is imposed by its application to the subjects ruled and measured. Hence, for a law to have the binding force which is proper to a law, it must be applied to the men who are to be regulated by it. Such application is made by the law being brought under their notice by promulgation. Hence promulgation is necessary for the law to have force.

And thus from the four preceding articles may be gathered the definition of a *law*, which is nothing

else than *an ordinance of reason for the general good, emanating from him who has the care of the community, and promulgated.* X

QUESTION XCI.

OF THE VARIETY OF LAWS.

ARTICLE I.—*Is there any Eternal Law?*

R. A law is nothing else than the dictate of practical reason in the sovereign who governs a perfect community. Now it is manifest, supposing that the world is ruled by Divine Providence, that the whole community of the universe is governed by Divine Reason. And therefore the plan of government of things, as it is in God the Sovereign of the universe, bears the character of a law. And because the Divine Reason conceives nothing according to time, but has an eternal concept, therefore it is that this manner of law must be called eternal.

§ 1. To the objection that there was no subject from eternity on whom a law could be imposed, it is to be said that the things that are not in themselves exist with God, as being known and pre-ordained by Him, according to the text: "Who calleth those things that are not, as those that are."¹

ARTICLE II.—*Is there in us any natural law?*

R. Law being a rule and measure, may be in a

¹ Romans iv. 17.

thing in two ways: in one way as in one ruling and measuring, in another way as in one that is ruled and measured. Hence since all things subject to Divine Providence are ruled and measured by the Eternal Law, it is manifest that they all participate to some extent in the Eternal Law, inasmuch by the stamp of that law upon them they have their inclinations to their several acts and ends. But among the rest the rational creature is subject to Divine Providence in a more excellent way, being itself a partaker in Providence, providing for itself and others. Hence there is in it a participation of the Eternal Law, whereby it has a natural inclination to a due act and end: such participation in the Eternal Law in the rational creature is called the *natural law*. Hence when the Psalmist had said:¹ "Offer up the sacrifice of justice," as if in answer to some inquiry what the works of justice are, he adds: "Many say, Who showeth us good things?" Answering this question, he says: "The light of Thy countenance, O Lord, is signed upon us," signifying that the light of natural reason, whereby we discern what is good and what evil, which is the effect of the natural law, is nothing else than an impression of the divine light upon us. Hence it is clear that the natural law is nothing else than a participation of the Eternal Law in the rational creature.²

§ 3. Even irrational animals share in the Eternal Law in their own way, as also does the rational creature. But because the rational creature shares

¹ Psalm iv. 6. ² *Ethics and Natural Law*, pp. 133, 134. (Trl.)

in it intellectually and rationally, therefore the participation of the Eternal Law in the rational creature is properly called a *law*; for law is a function of reason: but in the irrational creature it is not shared rationally; hence it cannot be called a *law* except by a similitude.

ARTICLE IV.—*Was it necessary that there should be any divine law?*¹

R. Besides the natural law and human law it was necessary for the guidance of human life to have a divine law. And this for four reasons: First, because it is by law that man is guided to the performance of proper acts in view of his last end. And if indeed man were ordained to an end that did not exceed the measure of the natural faculties of man, there would be no need of man's having any guidance on the part of reason beyond that of the natural law, and human law which is derived from it. But because man is ordained to an end of eternal blessedness, which exceeds the measure of the natural human faculties, therefore it was necessary that, over and above natural law and human law, he should be further guided to his end by a law given from God. Secondly, because of the uncertainty of human judgment, especially on contingent and particular matters, whence it is that different men come to form different judgments on human acts; whence also different and contrary

¹ What St. Thomas calls the *divine law*, is the Eternal Law as known by revelation and as applied to the state of the Christian (Trl.)

laws arise. In order then that man might know without a doubt what to do and what to avoid, it was necessary for him to be guided in his acts by a law given from God, which can be relied upon for certain not to err. Thirdly, because man can make a law only upon matters of which he can be a judge. Now the judgment of man cannot pass upon interior acts, which are hidden, but only upon exterior movements which appear: and yet for the perfection of virtue rectitude in both sorts of acts is necessary. And therefore human law could not sufficiently restrain and direct interior acts: but to this end it was necessary for a divine law to supervene. Fourthly, because human law cannot punish or prevent all evil doings; for in the wish to take away all evils many good things would be taken away, and the profit of the public good would be impeded, which is necessary for the preservation of society. In order then that no evil might go unforbidden and unpunished, the supervening of the divine law was necessary, whereby all sins are prohibited. And these four causes are touched upon in the Psalm, where it is said: "The law of the Lord is unspotted,"¹ allowing no turpitude of sin: "converting souls," because it directs not only exterior but also interior acts: "the testimony of the Lord is faithful," for the certain knowledge of truth and right: "giving wisdom to little ones," in that it directs man to an end supernatural and divine.

§ 1. By the natural law the Eternal Law is

¹ Psalm xviii. 8.

sufficiently shared in according to the measure of the capacity of human nature. But to his supernatural last end man needs to be directed in some higher way. And therefore there is given by God an additional law, which is a higher participation of the Eternal Law.

QUESTION XCII.

OF THE EFFECTS OF LAW.

ARTICLE I.—*Is it an effect of law to make men good?*

R. If the intention of the lawgiver is fixed upon true good, which is public good regulated according to divine justice, it follows that the working of the law is towards making men good absolutely. But if the lawgiver's intention is carried to that which is not absolutely good, but is expedient or pleasurable to himself, even in opposition to divine justice, then the law does not make men good absolutely, but only in a restricted sense: good, that is, for the purposes of such a government. In this way good is found even in what is to be styled properly bad: as one is called a *good robber*, because he operates in a manner calculated to gain his end.¹

§ 1. Virtue is twofold, *acquired* and *infused*. Habituation contributes to both, but in different ways. It *causes* acquired virtue: it *disposes to*

¹ It follows that where the mass of the citizens are not good, democracy makes an unhappy government. So of course does oligarchy also, where the ruling few are unprincipled men. (Trl.)

infused virtue; and where infused virtue exists, it preserves it and advances it. Hence the Philosopher says that "legislators make people good by habituating them."

§ 3. The goodness of every part is estimated in reference to the whole to which it belongs. Hence Augustine says: "Unseemly is every part that befits not the whole." Since, then, every man is a part of the State, it is impossible for any man to be good, unless his behaviour is well calculated to serve the common good: nor can the whole be in a good condition, unless it is made up of parts well adapted to it. Hence it is impossible for the common weal to flourish unless the citizens are virtuous, at least they who exercise the sovereignty. But is enough for the good of the community, that the others be virtuous to the extent of obeying the commands of those in power. And therefore the Philosopher says: "The virtue of a sovereign and of a good man is the same: but the virtue of any common citizen and of a good man is not the same."

§ 4. A tyrannical law, not being according to reason, is not, absolutely speaking, a law, but rather a perversion of law; and yet inasmuch as it has something of a law about it, it intends that the citizens should be good: its aim being to make them obedient, or good for the purposes of such a government.¹

¹ This applies not to monarchical governments only. The Social Democracy may be, and likely enough will be, the fruitful mother of many such tyrannical laws. (Trl.)

§ 5. It is a saying of the Philosopher, that "the wish of every legislator is to make men good."

ARTICLE II.

§ 4. To Augustine's words, "Of servile fear, which is the fear of punishment, though one do good, yet he does not do it well," it is to be said that from becoming accustomed to avoid evil and fulfil what is good through fear of punishment, a man is sometimes led on to do the same with delight and of his own will; and in this way the law even by punishment leads men on to goodness.

QUESTION XCIII.

OF THE ETERNAL LAW.

ARTICLE I.—*Is the Eternal Law the Sovereign Plan existing in the mind of God?*¹

R. As with every artificer there pre-exists the plan of the things that are set up by art, so in every governor there must pre-exist a plan of the order of the things that are to be done by those who are subject to his government. And as the plan of things to be done by art is called a pattern or exemplar, so the plan of him who governs subjects has the character of a law, if the other conditions are observed, which we have said to be essential to a law. Now God by His wisdom is the Creator of all things, and stands to them as the artificer to the products of his art. He is also the governor and controller of all the acts and movements that are found in any creature. And as the plan of divine wisdom has the character of an exemplar, pattern, or idea, inasmuch as by it all things are created, so the plan of divine wisdom moving all things to their due end has the character of a law. And thus the Eternal Law is nothing else than the plan of divine wisdom, as director of all acts and movements.

¹ Understand the plan of government, not of creation. (Trl.)

ARTICLE II.—*Is the Eternal Law known to all?*

R. A thing may be known either in itself, or in its effects, wherein some likeness of the thing itself is found: as one not seeing the sun in its substance knows it in its refulgence. Thus then the Eternal Law none can know as it is in itself, except God alone, and the Blessed who see God in His essence: but every rational creature knows the law in some reflection or refulgence of it, greater or less. For every knowledge of truth is some sort of refulgence and participation of the Eternal Law, which is the unchangeable truth. Now all men do know the truth to a certain extent, at least to the extent of the common principles of the natural law. For the rest, some men partake more and some less, in the knowledge of truth; and thus they also know the Eternal Law more or less.

ARTICLE III.—*Is every law derived from the Eternal Law?*

R. The plan of what is to be done in the State is derived from the King, by his precept issued to inferior administrators. Also in things of art the plan of what has to be done by art is derived from the architect or designer to the inferior artificers and handicraftsmen. Since therefore the Eternal Law is the plan of government in the mind of the Supreme Governor, all the plans of government in the minds of inferior governors must be derived from the Eternal Law. But these plans of inferior governors are all other laws besides the Eternal. Therefore all laws, exactly to the extent to which they partake

of right reason, are derived from the Eternal Law.

§ 2. A human law bears the character of law so far as it is in conformity with right reason; and in that point of view it is manifestly derived from the Eternal Law. But inasmuch as any human law recedes from reason, it is called a wicked law; and to that extent it bears not the character of law, but rather of an act of violence. And yet in so far as something of the likeness of law is retained even in this wicked law, on account of the order of power in him who made the law, in this respect it is still derived from the Eternal Law: for all power is of the Lord God, as is said.¹

§ 3. Augustine says: "The law which is written for the guidance of a people, rightly permits many things which are punished by Divine Providence." Human law is said to permit some things, not as approving of them, but as being unable to rectify them. Many things are set straight by divine law, which cannot be set straight by human law: for more comes under the action of a higher cause than under that of a lower. Hence this very abstinence of human law from meddling with what it cannot rectify, springs from the order of the Eternal Law. It would be otherwise if the human law approved of what the Eternal Law reprobates. Hence we have not got the conclusion that human law is not derived from the Eternal Law, but only that it cannot perfectly come up to it.

¹ Romans xiii. 1.

ARTICLE IV.—*Are things necessary and eternal subject to the Eternal Law?*

R. The Eternal Law is the system of divine government. Whatever things, therefore, are subject to divine government, are subject also to the Eternal Law: but as for what is not subject to divine government, neither is it subject to the Eternal Law. For those things are subject to human government which can be done by men: but what appertains to the nature of man is not subject to human government, as that man should have a soul, or a hand, or feet. Thus then all that is in the things created by God, be it contingent or be it necessary, is subject to the Eternal Law: but what belongs to the Divine Nature or Essence is not subject to the Eternal Law, but is really the Eternal Law itself.

ARTICLE V.—*Are natural contingent things subject to the Eternal Law?*¹

R. We must speak in one way of the law of man, and in another way of the Eternal Law, which is the law of God. For the law of man does not extend except to rational creatures subject to man. The reason is, because law has the direction of acts which are proper to the subjects of some government: hence, strictly speaking, none imposes a law upon his own acts. Now whatever is done touching the use of irrational things subject to man, is done by the act of man himself moving such things. And therefore man cannot impose a law

¹ That is *contingent*, which is but might not have been. *Contingent* is opposed to *necessary*. (Trl.)

upon irrational things, however much they be subject to him:¹ but on rational beings subject to him he can impose a law, inasmuch as by his precept or proclamation he impresses on their minds a rule, which is a principle of action. Now as man by his proclamation impresses an inward principle of action upon the man that is subject to him, so God impresses upon all nature principles of proper action; and therefore in this way God is said to give His precept to all nature, according to the saying of the Psalmist: "He hath set a precept, and it shall not pass away."² And this reasoning shows how all the movements and actions of all nature are subject to the Eternal Law. Hence in some way irrational creatures are subject to the Eternal Law, as being set in motion by Divine Providence; but not by any understanding of the divine precept, as rational creatures are.

§ 2. Irrational creatures are not partakers in human reason, nor do they obey it: but they are partakers in divine reason in the way of obedience: for the power of divine reason extends to more objects than the power of human reason. And as the members of the human body move at the command of reason, and yet are not partakers of reason, so are irrational creatures moved by God, and yet are not on that account rational.

¹ "Man in his operation can only apply or withdraw natural bodies; nature, internally, performs the rest." Bacon, *Novum Organon*, Aphorism 4. Cf. *Ethics and Natural Law*, pp. 129-132.

² Psalm cxlviii. 6.

ARTICLE VI.—*Are all things human subject to the Eternal Law?*

R. There are two ways in which a being is subject to the Eternal Law. The one is a participation of it by way of knowledge; the other by way of an interior motive principle; and it is in this second way that irrational creatures are subject to the Eternal Law. But because the rational creature, along with what it has in common with all creatures, has also something proper to itself inasmuch as it is rational, it is therefore subject to the Eternal Law in both ways: because on the one hand it has some notion of the Eternal Law; and on the other hand there is in every rational creature some natural inclination to a line of conduct in harmony with the Eternal Law: for "we are born to have virtues," as is said in the *Ethics* [of Aristotle]. But both ways are imperfect and more or less destroyed in the wicked; in whom the natural inclination to virtue is corrupted by vicious habits, and again, the natural knowledge of good in them is darkened by passions and habits of sin. But in the good both ways are found in greater perfection: because in them, over and above the natural knowledge of good, there is superadded the knowledge that comes of faith and wisdom; and over and above the natural inclination to good, there is superadded in them the inward motive of grace and virtue. Thus then the good are perfectly subject to the Eternal Law, as ever acting according to it: while the wicked are subject to the Eternal Law but imperfectly as to their actions, seeing that their knowledge of good is

imperfect, and imperfect their inclination to it. But what is wanting on the side of action is made up on the side of suffering, in that they suffer what the Eternal Law dictates concerning them to that exact extent to which they fail to do what is in accordance with that law.

§ 2. The wisdom of the flesh cannot be subject to the law of God¹ so far as action goes, because it inclines to actions contrary to the divine law: still it is subject to the law of God for the matter of suffering, because it deserves to suffer punishment according to the law of divine justice. Nevertheless in no man is the wisdom of the flesh so predominant as to spoil the whole good of his nature; and therefore there remains in man some inclination to comply with the enactments of the Eternal Law.

¹ Romans viii. 7.

QUESTION XCIV.

OF THE NATURAL LAW.

ARTICLE II.—*Does the natural law contain several precepts or one only?*

R. A certain order is found in the things that fall under human apprehension. What first falls under apprehension is *being*, the idea of which is included in all things whatsoever any one apprehends. And therefore the first principle requiring no proof is this, that *there is no affirming and denying of the same thing at the same time*; a principle which is founded on the notion of *being* and *not-being*; and upon this principle all the rest are founded. As *being* is the first thing that falls under apprehension absolutely, so *good* is the first thing that falls under the apprehension of the practical reason. For every agent acts for an end, which end has a character of goodness. And therefore the first principle of practical reason is one founded on the nature of good, good being that which all things seek after. This then is the first precept of law, that *good is to be done and gone after, and evil is to be avoided*. All the other precepts of the natural law are founded upon this: so that all those things belong to the

precepts of the law of nature as things to be done, or avoided, which practical reason naturally apprehends and recognizes as human goods [or evils]. But because good has the character of an end of action, and evil the contrary character, hence all those things to which man has a natural inclination are apprehended by reason as good, and consequently as things to be gone after, and followed out in act; and their contraries are apprehended as evils to be avoided. According then to the order of natural inclinations is the order of the precepts of the law of nature. First of all there is in man an inclination to that natural good which he shares along with all *substances*, inasmuch as every substance seeks the preservation of its own being, according to its nature. In virtue of this inclination there belongs to the natural law the taking of those means whereby the life of man is preserved, and things contrary thereto are kept off. Secondly, there is in man an inclination to things more specially belonging to him, in virtue of the nature which he shares with other *animals*. In this respect those things are said to be of the natural law, which nature has taught to all animals, as the intercourse of the sexes, the education of offspring, and the like. In a third way there is in man an inclination to good according to the *rational* nature which is proper to him; as man has a natural inclination to know the truth about God, and to live in society. In this respect there belong to the natural law such natural inclinations as to avoid ignorance, to shun offending other men, and the like.

ARTICLE III.—*Are all acts of virtue prescribed by the law of nature?*

R. To the law of nature belongs everything to which man is inclined according to his nature. Now every being is naturally inclined to an activity befitting itself according to its form. Hence as the proper *form* of man is his rational soul, there is a natural inclination in every man to act according to reason; that is, to act according to virtue. Hence from this point of view all acts of virtue are according to nature: for every one's own reason naturally dictates to him to act virtuously.

But if we speak of virtuous acts in detail, not all virtuous acts are prescribed by natural law: for many things are virtuously done, to which nature at first does not incline, but rational inquiry has found them conducive to human happiness.¹

ARTICLE V.—*Can the law of nature be changed?*

R. A change in the natural law may be understood in two ways. One way is the way of addition; and in that way there is nothing to hinder the natural law being changed: for many enactments useful to human life have been added over and above the natural law, as well by the divine law as by human laws. Another conceivable way in which the natural law might be changed is the way of subtraction, that

¹ Thus nature does not prescribe exactly the conduct of a virtuous bankrupt, in what order and proportion he shall pay his various creditors. This and many like points nature rules only in the gross: they need to be further determined by positive law, which therefore is indispensable to humanity. See below, q. 95. art. 2.; and II-II. q. 81. art. 2. § 3. and q. 85. art. 1. § 1. (Trl.)

something should cease to be of the natural law that was of it before. Understanding change in this sense, the natural law is absolutely immutable in its first principles: but as to secondary precepts, which are certain detailed conclusions closely related to the first principles, the natural law is not so changed as that its dictate is not right in most cases steadily to abide by: it may, however, be changed in some particular case, and in rare instances, through some special causes impeding the observance of these secondary precepts, as has been said above.¹

§ 3. There are two ways in which a thing may be said to be of natural law, in one way because nature inclines thereto, as to the axiom that wrong must not be done to another: in another way because nature does not induce the contrary—as we might say that for man to be naked is of natural law, because nature has not given him clothes, but art has invented that addition. Hence Isidore's saying: "A common possession of all things and one liberty is of natural law:" because slavery and the separation of properties were not induced by nature, but by the reason of men for the utility of human life;

¹ The passage referred to is (art. preced.) as follows: "With all men it is right and meet to act reasonably. From this principle the proper conclusion follows, that deposits are to be restored. And such indeed is the right thing to do in most cases: but it may happen in a particular case that it would be harmful, and consequently unreasonable, if deposits were restored: for instance, if the owner asked them back to assail his country therewith." See, however, Suarez, *De Legibus*, l. ii. c. 13. nn. 5—8; and *Ethics and Natural Law*, pp. 147—152, sect. iii., which follows Suarez. Also II-II. q. 88. art. 10. § 2.; q. 89. art. 9. § 1. (Trl.)

and so also in this the law of nature has not been changed except by addition.¹

ARTICLE VI.—*Can the natural law be abolished from the heart of man?*

R. Belonging to the natural law are, first, certain most general precepts, which are known to all: secondly, secondary precepts of a more special nature, being conclusions following upon primary principles. As to those general precepts, the natural law can in no way be blotted out from the human heart in the abstract: still it is blotted out in its application to a particular question of practice, inasmuch as reason is hindered from applying the abstract principle to a particular case by concupiscence or some other passion.² But as to the other, the secondary precepts, the natural law may be blotted out of the hearts of men by evil persuasions, or by vicious customs and corrupt habits, as among some men the note of sin was not attached to robbery, or even to unnatural vice, as the Apostle says.³

¹ See *Ethics and Natural Law*, pp. 280, 281, n. 4: the explanation is important: also p. 360, n. 3. St. Thomas has a similar passage, II-II. q. 66. art. 2. § 1. (Trl.)

² See above, q. 77. art. 2. (Trl.)

³ Romans i. *Ethics and Natural Law*, pp. 144—147. (Trl.)

QUESTION XCV.

OF HUMAN LAW.

ARTICLE I.—*Was there any use in laws being enacted by men?*

R. Man has a certain innate aptitude for virtue, but the perfection of virtue must accrue to him by discipline and training: as we see that he is aided by industry in his necessities, notably in food and clothing. Nature has given him the beginnings of the satisfaction of his wants in these respects, in giving him reason and a pair of hands; but not complete satisfaction, as to other animals, to whom she has given in sufficiency clothing and food. For the purposes of this training and discipline it is not easy to find a man who suffices for himself: because the perfection of virtue principally consists in withdrawing man from undue pleasures, to which all men are prone, and especially the young, with whom discipline goes further. And therefore one man must receive from another this training and discipline whereby virtue is arrived at. Now for those young people who are prone to acts of virtue by a good natural disposition, or by custom, or rather by the gift of Heaven, the paternal discipline suffices, which is by admonitions. But because of wanton

and saucy spirits, prone to vice, who cannot easily be moved by words, it was found necessary to provide means of restraining them from evil by force and fear, that so at least they might desist from evil-doing, allow others to live in quiet, and themselves at length be brought by habituation of this sort to do willingly what formerly they accomplished out of fear, and thus might become virtuous. This discipline, coercive by fear of punishment, is the discipline of the laws.

§ 2. The Philosopher says: "It is better for all things to be regulated by law than to be left to the judges' discretion;" and that for three reasons. First, because it is easier to find a few wise men capable of framing right laws, than to find the many who would be requisite to judge rightly of particular cases. Secondly, because the framers of laws consider long beforehand what is to be enacted: but judgments are framed on particular facts from cases that have arisen on a sudden. Now it is easier to see what is right from the consideration of many instances than from one only. Thirdly, because lawgivers judge in the general and with an eye to futurity: but men sitting in judgment judge of the present, which they regard with love or hate or other passion; and thus their judgment is warped.

ARTICLE II.—*Is every law framed by man derived from the natural law?*

R. Every law framed by man bears the character of a law exactly to that extent to which it derives from the law of nature. But if on any point it is derived by

conflict with the law of nature, it at once ceases to be a law: it is a mere perversion of law. But there are two modes of derivation from the law of nature. Some enactments are derived by way of *conclusion* from the common principles of the law of nature; as the prohibition of killing may be derived from the prohibition of doing harm to any man. Other enactments are derived by way of *determination* of what was in the vague: for instance, the law of nature has it that he who does wrong should be punished; but that he should be punished with this or that punishment, is a determination of the law of nature. Both sort of enactments are found in human law. But the former are not mere legal enactments, but have some force also of natural law. The latter sort have force of human law only.

the
which

QUESTION XCVI.

OF THE AUTHORITY OF HUMAN LAW.

ARTICLE II.—*Does it belong to human law to repress all vices?*

R. A law is laid down as a rule or measure of human acts. Now a measure ought to be homogeneous with the thing measured. Hence laws also must be imposed upon men according to their condition. As Isidore says: "A law ought to be possible both according to nature and according to the custom of the country." Now the power or faculty of action proceeds from interior habit or disposition. The same thing is not possible to him who has no habit of virtue, that is possible to a virtuous man; as the same thing is not possible to a boy and to a grown man; and therefore the same law is not laid down for children as for adults. Many things are allowed to children, that in adults are visited with legal punishment or with blame; and in like manner many things must be allowed to men not perfect in virtue, which would be intolerable in virtuous men. But a human law is laid down for a multitude, the majority of whom consists of men not perfect in virtue. And therefore not all the vices from which the virtuous abstain are prohibited by

human law, but only those graver excesses from which it is possible for the majority of the multitude to abstain, and especially those excesses which are to the hurt of other men, without the prohibition of which human society could not be maintained, as murder, theft, and the like.¹

§ 2. Human law aims at leading men on to virtue, not suddenly, but step by step; and therefore it does not impose upon a multitude of imperfect men the practice of those who are already virtuous, to abstain from all things evil. Otherwise these imperfect persons, unable to bear such precepts, would break out into evils still worse, as is said: "He that violently bloweth his nose, bringeth out blood;"² and again we read that if "new wine," that is, precepts of a perfect life, is "put into old bottles," that is, into imperfect men, "the bottles break, and the wine runneth out,"³ that is, the precepts are contemned, and the men out of contempt rush into worse evils.

ARTICLE III.—*Does human law enjoin acts of all virtues?*

R. There is no virtue, the acts of which the law may not enjoin. Nevertheless, human law does not enjoin all acts of all virtues, but only those acts which are referable to the general good, whether immediately or mediately.

¹ The further perfection of man is not the concern of the State, but of the Church. *Ethics and Natural Law*, pp. 355—357. (Trl.)

² Prov. xxx. 33.

³ St. Matt. ix. 17.

§ I. Human law prohibits some acts of every vice, and also enjoins some acts of every virtue.

ARTICLE IV.—*Is the obligation imposed on man by human law binding in the court of conscience?*¹

R. Laws enacted by men are either just or unjust. If they are just, they have a binding force in the court of conscience from the Eternal Law, whence they are derived. Laws are said to be just in respect of the *end*, when they are ordained to the general good; in respect of the *author*, when the law does not exceed the competence of the legislator; and in respect of the *form*, when burdens are laid upon subjects in proportionate equality in order to the general good. For as one man is a part of a multitude, all that every man is and has belongs to the multitude,² as all that every part is, is of the whole: hence also nature inflicts loss on the part to save the whole. Under this consideration, the laws that impose these burdens according to proportion are just, and binding in the court of conscience, and are legal laws.

Laws are unjust in two ways: in one way by being contrary to human good either in respect of the *end*, as when one in authority imposes on his subjects burdensome laws, that have no bearing on the general good, but make rather for the gratification of his own cupidity or vainglory: or in respect of the *author*, as when one makes a law beyond the scope of the power committed to him; or in respect

¹ *Ethics and Natural Law*, pp. 360—361. n. 4. (Trl.)

² Compare however I-II. q. 21. art. 4. § 3. (Trl.)

of the *form*, as when burdens are laid unevenly on the multitude; though the end of the imposition is the public good. Such proceedings are rather acts of violence than laws: because, as Augustine says: "A law that is not just, goes for no law at all." Hence such laws are not binding in the court of conscience, except perhaps for the avoiding of scandal or turmoil, for which cause a man ought to abate something of his right, according to the text: "If a man will take away thy coat, let go thy cloak also unto him; and whosoever will force thee one mile, go with him other two."¹ In another way laws may be unjust by being in conflict with the good that is of God, like the laws of tyrants inducing to idolatry; or to anything else that is against the divine law; and such laws it is nowise lawful to observe, because, as is said: "We ought to obey God rather than men."²

ARTICLE V.—*Are all subject to the law?*

R. There are two essential elements in law; one that it is a rule of human actions; another that it is fraught with coercive power. In two ways then a man may be subject to law: in one way *as the regulated to the regulator*; and in this way all who are subject to authority are subject to the law which authority frames. It may happen in two ways that one is not subject to an authority: in one way by being altogether free from subjection to him: hence persons of one city or kingdom are not subject to the laws of the sovereign of another city or kingdom;

¹ St. Matt. v. 40, 41.

² Acts v. 29.

in another way by being under the direction of a higher law: for instance, the subject of a proconsul should be ruled by his command, but not on those points on which the subject has a dispensation from the emperor. In another way one is said to be subject to a law *as the coerced to the coercer*; and in this way virtuous and just men are not subject to the law, but only bad men. For what is constrained and violent is contrary to the will: but the will of the good is in harmony with the law, from which the will of the wicked is at discord; and therefore in this respect good men are not under the law, but only bad men.

§ 2. The law of the Holy Ghost¹ is superior to all law laid down by man; and therefore spiritual men, inasmuch as they are led by the law of the Holy Ghost, are not subject to the law in particulars that disagree with the guidance of the Holy Ghost. But this very provision is part of the guidance of the Holy Ghost, that spiritual men should be subject to human laws, according to the text: "Be ye subject to every human creature for God's sake."²

§ 3. The sovereign is said to be "released from the laws" as regards their coercive force: for no one properly is coerced by himself; and the law has no coercive force except from the authority of the sovereign. Thus then the sovereign is said to be "released from the law," because none can pass judgment of condemnation upon him if he acts against the law. But as regards the directive force

¹ Romans viii. 14.

² 1 St. Peter ii. 13. Cf. II-II. q. 104. art. 6. (Tr.)

of the law, the sovereign is subject to the law by his own will, as the Emperors Theodosius and Valentinian wrote to the Prefect Volusian: "It is a saying worthy of the majesty of the ruler, for the Emperor to profess himself bound by the laws." They also are reproached by the Lord, who "say and do not," and who "bind heavy burdens and lay them on men's shoulders, but with a finger of their own they will not move them."¹ Hence, in the judgment of God, the sovereign is not released from the law as regards its directive force, but ought voluntarily, and not of constraint, to fulfil the law. The sovereign is also above the law, inasmuch as, if expedient, he can change the law, and dispense in it according to place and season.

ARTICLE VI.—*Is any deviation from the letter of the law permissible to one who is under the law?*

R. Every law is ordained to the common welfare of men, and has so far the essence and force of law; and failing this, it has no binding power. Hence the Lawyer says: "No reason of law, or bounty of equity, allows us to take the wholesome measures that are enacted for the welfare of men, and by a harsh interpretation draw them over to the side of severity to the grievance of the subject." Now it happens many times that a point of observance is profitable to the common welfare generally, but in some cases is decidedly hurtful. Since then the legislator cannot have all individual cases in his view, he puts forward a law on the basis of the

¹ St. Matt. xxiii. 3, 4.

circumstances that generally occur, his aim being the public utility. Hence if a case arises in which the observance of such a law would be hurtful to the public welfare, it is not to be observed. But this caution is to be taken note of, that if the observance of the law to the letter involves no sudden danger that has to be met at once, it does not belong to every one at pleasure to interpret and decide what is useful and what is harmful to the State, but this interpretation is reserved to the men in power, who have authority for such cases to dispense from the laws. But if the danger is sudden, and brooks not the delay of having recourse to higher powers, the mere necessity carries a dispensation with it, because necessity is not amenable to law.¹

¹ See further, II-II. q. 120. (Trl.)

QUESTION XCVII.

OF CHANGE OF LAWS.

ARTICLE I.—*Ought human law ever to be changed at all?*

R. Human law is a dictate of reason for the direction of human acts. Thus two manner of causes may appear for a proper alteration of human law: one on the part of reason, another on the part of the people whose acts are regulated by the law. On the part of reason we have this cause, that it seems natural to human reason to travel by degrees from imperfection to perfection. Hence we see in speculative science that the imperfect teaching of early philosophers has given place to the more perfect teaching of a later age. So also in matters of practice: the first who applied their minds to discover something useful for the commonwealth, were not able to take everything into consideration; and accordingly their institutions were defective on many points, which points later ages have altered, and set up other institutions, which it is hoped may prove less defective in view of the public welfare.

On the part of the people whose acts are regulated by law, a law may be changed for the

changed condition of the people, as their expediency varies with their condition. Augustine furnishes an example. "If the people," he says, "are observant of moderation and of principle, and carefully watch over the common interest, it is right to enact a law allowing such a people to appoint their own magistrates and carry on the government. If in course of time the same people become gradually corrupt, sell their votes, and place atrocious criminals in office, the power of conferring offices of State is rightly taken away from the people, and returns to the discretion of a few good men."

ARTICLE II.—*Ought human law always to be changed when anything better occurs?*

R. The alteration of a human law is right exactly so far as the alteration is conducive to the public interest. But the mere change of itself is in some measure prejudicial to that interest, because custom goes a long way towards getting the laws observed, so much so that enactments running counter to common custom, though light in themselves, seem burdensome. Hence, when the law is changed, the binding power of the law is diminished, inasmuch as a custom is set aside. And therefore human law never ought to be changed, unless the gain to the public advantage on the other side be enough to balance the loss on this head.

§ I. Rules of art have force by reason only; and therefore the old arrangement is to be altered for every improvement that occurs. But laws gather

greatest weight by custom, and therefore they ought not lightly to be changed.¹

ARTICLE III.—*Can custom obtain the force of law?*

R. Every law emanates from the reason and will of the lawgiver: divine and natural law from the reasonable will of God; human law from the will of man regulated by reason. Now the reason and will of man concerning things to be done may be manifested in deed no less than in word: for a man is always supposed to choose that as good which he carries into effect in act. But clearly the law may be both altered and expounded by the word of man, manifesting the inward motion and concept of human reason. Hence also by repeatedly multiplied acts, which make a custom, the law may be altered and expounded, and also something be established that shall have the force of law; inasmuch as the multiplication of exterior acts is a most effectual declaration of the inward motion of the will and concept of the reason; for when a thing is done many times over, it seems to come of the deliberate judgment of the reason. And in this way custom at once has the force of law, and abolishes law, and is the interpreter of the laws.

§ 2. Human laws break down in some cases. Hence it is possible to act against the law, in a case where the law breaks down, without the act being therefore evil. When cases like this multiply on

¹ Another reason would be, that the value of a new improvement in art or manufactures is at once tested commercially: the value of a new law is not. (Trl.)

account of some change in the circumstances of the people, then the law is declared by custom to be no longer useful, as it might be declared by the express promulgation of a law to the contrary. But if the same reason still remains for which the law was first useful, then it is not the custom that should prevail against the law, but the law against the custom; unless perchance the law should be adjudged useless on this mere ground, that it is not possible according to the custom of the country, which possibility was one of the conditions of the law. For it is difficult to set aside the custom of the multitude.

§ 3. The people amongst whom a custom is introduced may be of two conditions. If they are a free people that can make a law for themselves, the consent of the whole people goes for more in favour of the observance indicated by the custom than does the authority of the prince, who has no power of framing a law, except inasmuch as he personates the people. Hence, though individuals cannot make a law, the whole people can make one. But if the people have not the unrestricted power of making a law for themselves, or setting aside a law enacted by higher authority, still the custom prevailing in such a people has the force of law, in so far as it is tolerated by them to whom it belongs to impose a law upon the people: for this tolerance of theirs is taken as an approval of the practice which the custom has brought in.¹

¹ Therefore, according to St. Thomas (cf. q. 90. art. 3.), sovereignty either may or may not rest with the people. He is

ARTICLE IV.—*Can the rulers of the people dispense from human laws?*

R. A *dispensation* properly means a *measuring out* to individuals of something held in common. Hence the ruler of a household is called a *dispenser*, inasmuch as he allots to every one in the household in due weight and measure both duties and the necessities of life. So then in every community one is said to *dispense*, in that he ordains how some common precept is to be fulfilled by individuals. But it happens sometimes that a precept which is to the advantage of the community generally, is not adapted to a particular person or to a particular case, either because it would hinder some greater good, or would even bring on some evil. Now it would be dangerous to leave this issue to be settled by individual judgments, except perchance for an evident and sudden emergency. And therefore he who has the ruling of a community has the power of dispensing from the human law that rests on his authority, so that he can give leave for the precept of the law not to be observed by certain persons, or in certain cases, when the law fails in its application to them. But if without this reason he gives leave of his mere will and pleasure, he will be unfaithful in his dispensation, or even imprudent: unfaithful, if he has not an eye to the common good; imprudent, if he is ignorant of the principle on which dispensations should be granted. Wherefore our Lord says:

opposed at once to intolerant monarchism, and to the "inalienable sovereignty of the people," as taught by Rousseau. Cf. *Ethics and Natural Law*, pp. 330, 339, 340. (Trl.)

"Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family?"¹

§ 1. When any one is dispensed from the observance of the general law, it ought not to be to the prejudice of the general good, but to the advancement of the same.

§ 2. It is not a respecting of persons if equal measure is not kept with persons who are unequal. Hence when the condition of any person reasonably requires that some special regard should be had for him, it is not a respecting of persons if a special favour is done him.

§ 3. So far as the natural law contains general precepts that never fail, it does not admit of dispensation. But in its other precepts, that follow as conclusions from the general precepts, a dispensation is sometimes given by man, as that a loan should not be paid back to a traitor, or something of that sort. But in the precepts of the divine law, which are from God, none can dispense but God, or the man whom God may empower for that special purpose.²

¹ St. Luke xii. 42.

² The "divine law" is the Christian law (I-II. q. 91. art. 4.), and so far as dispensation is possible, the positive part of that law. For the alleged dispensations in the natural law, see above, q. 94. art. 5. note. (Trl.)

QUESTION C.

OF THE MORAL PRECEPTS OF THE OLD LAW.

ARTICLE II.—*Do the moral precepts of the Old Law prescribe all acts of virtue?*

R. Since the precepts of law are ordained to the common good, these precepts must be different according to the different kinds of communities that they are given to. Now the kind of community for which human law is meant is different from that for which divine law is meant. Human law is meant for the civil community of man with man. Now men are put in mutual relation by outward acts, or dealings with one another. These dealings are matter of justice, which is the proper guiding principle of a human community. And therefore human law proposes no precepts except of acts of justice; or if it does enjoin acts of other virtues, that is only inasmuch as they assume the character of justice. But the community to which the divine law refers is that of men with God, either in the present or in the future life. And therefore the divine law proposes precepts of all those things whereby men are duly led on to hold communion with God. But this is done by acts of all the

virtues. And therefore the divine law proposes precepts of the acts of all virtues, yet so that some things, without which the order of virtue, which is the order of reason, cannot be observed, fall under an obligation of precept; while other things, which belong to the well-being of perfect virtue, fall under an admonition of counsel.

ARTICLE V.—*Is the decalogue a suitable enumeration of precepts?*

R. As the precepts of human law adapt man to a human community, so the precepts of divine law adapt him to a community or commonwealth of men under God. Now two things are requisite for any person to dwell to advantage in a community: the first is that he should behave well to the head of the community; the second is that he should behave well to the rest, his associates and partners in the community. There must then in the divine law be enacted, first, some precepts directing a man in his behaviour towards God; and after that, other precepts directing a man in his behaviour towards other men his neighbours, living with him under God. Now to the Sovereign of the community man owes three things: first, fidelity; secondly, reverence; thirdly, service. Fidelity to his Lord consists in this, that he should not pay sovereign honours to any other; and this is the idea of the first commandment, when it is said, *Thou shalt not have strange gods*. Reverence to his Lord requires that he should do no injurious act towards Him; and such is the import of the second commandment,

which is, *Thou shalt not take the name of the Lord thy God in vain.* Service is due to the Lord in recompense for the benefits which His subjects receive from Him; and to this belongs the third commandment, of the sanctification of the Sabbath in memory of the creation of the world. To his neighbours a man has to behave well both in particular and in general. In particular towards those to whom he is indebted, to pay them the debt; and in this light is to be taken the commandment of honouring parents. In general towards all men, to hurt none, whether in deed, word, or desire. A neighbour is hurt in deed, sometimes in his own person as to the continuance of that person; and this hurt is prohibited by the utterance, *Thou shalt not kill*: sometimes in a person allied to him as to the propagation of offspring; and this hurt is prohibited when it is said, *Thou shalt not commit adultery*: sometimes again in his possessions, which are directed both to the good of his own person and to that of persons allied to him; and in respect of these it is said, *Thou shalt not steal*: Hurt in word is prohibited when it is said, *Thou shalt not bear false witness against thy neighbour*. Hurt in desire is prohibited when it is said, *Thou shalt not covet*.

ARTICLE VIII.—*Do the commandments of the decalogue admit of dispensation?*

R. A dispensation from precepts, ought then to be given when there occurs some particular case in which, if the letter of the law were observed,

the intention of the legislator would be defeated. Now the intention of every legislator is directed first and foremost to the general good; secondly to the order of justice and virtue whereby the general good is preserved and attained. If therefore any precepts be given which contain precisely the preservation of the general good, or precisely the order of justice and virtue, such precepts contain the intention of the legislator, and therefore admit of no dispensation. But if, subordinate to these precepts, other precepts were given determining special modes of procedure, in such precepts a dispensation would be possible, since from the omission of these precepts in certain cases no prejudice would ensue to the primary precepts, which contain the intention of the legislator. For instance, if it were enacted in any city for the preservation of the common weal, that out of every ward some persons should keep watch as sentries in a siege, some might be dispensed from this in view of a greater utility.

Now the commandments of the decalogue contain precisely the intention of the lawgiver, who is God. For the commandments of the first table, which refer to God, contain precisely the order that leads to the general and final good, God; while the precepts of the second table contain the order of justice to be observed amongst men, that nothing undue be done to any man, and that to every man may be rendered his due. And therefore the precepts of the decalogue are altogether beyond dispensation.

§ 3. The killing of a man is prohibited in the decalogue in so far as it bears the character of an undue act: for thus understood, the commandment contains the essential idea of justice. Human law cannot allow as lawful the killing of a man unduly. But there is nothing undue in the killing of malefactors or enemies of the commonwealth. Hence such killing is not the murder that is forbidden by the decalogue. Therefore also when any one has that which was his own taken away from him, if it was due that he should lose it, that is not the theft or robbery forbidden in the decalogue.¹ And therefore when the children of Israel by God's command took the spoils of the Egyptians, that was not theft, because what they took was due to them by the sentence of God. In like manner when Abraham consented to slay his son, he did not consent to murder, because it was due for that son to be slain by the command of God, who is Lord of life and death; for He it is who inflicts the punishment of death on all men, just and unjust, for the sin of their first parent; and if a man by divine authority shall be the executor of this sentence, he shall be no murderer, no more than God is. And in like manner also Osee, taking to himself a wife of fornications, or an adulterous woman, committed neither adultery nor fornication, because he took her to himself by the command of God, who is the author of the institution of

¹ A further consideration, not noticed here, but insisted on (II-II. q. 64. art. 3.), is whether the taking away of life or property is due, not merely in itself, but as an act coming from you. (Trl.)

marriage.¹ Thus then the commandments of the decalogue, for the essence of justice that they contain, are unchangeable in themselves; but for the way that they are determined by application to particular acts—as that this or that should be murder, theft, or adultery, or not—that is a thing changeable, sometimes by divine authority alone, in points which are of purely divine institution, as marriage, and the like; sometimes also by human authority in matters committed to human jurisdiction; for herein men hold the place of God, but not for all purposes.

ARTICLE IX.—*Does the mode of virtue fall under the precept of the law?*²

R. That falls properly under the precept of the law, for which the penalty of the law is inflicted. Now the penalty of the law is inflicted only for what the legislator is competent to judge of: for law punishes in pursuance of a judicial sentence. Now man, the legislator of human law, can judge only of overt acts, "for man seeth those things that appear."³ It is for God alone, the legislator of the

¹ Cf. II-II. q. 104. art. 4. § 2. These difficulties cannot be fairly dealt with by any one who is unacquainted with the difference between a *dispensation*, strictly so called, and a *change in the matter of the law*; and between God's *power of dominion*, and His *power of jurisdiction*. See Suarez, *De Legibus*, l. ii. c. 15; *Ethics and Natural Law*, pp. 128, 129. n. 2. (Trl.)

² The mode of virtue is, "first, if the agent have knowledge of what he is doing: secondly, if he do it by choice, and by choice for the proper motives of the virtue; thirdly, if he do it steadily and resolutely." Aristotle, *Ethics*, II. iv. 3. (Trl.)

³ 1 Kings xvi. 7.

divine law, to judge of the interior motions of wills, —“God searcher of hearts and reins.”¹ Thereupon it is to be said that the mode of virtue is in some sort regarded both by human and divine law; in some sort again by divine law, but not by human law; and lastly in some sort neither by human law nor divine law.

The first point of the mode of virtue, that the agent should have knowledge of what he is doing, comes under the judgment of both divine and human law: for in both courts the question of ignorance is gone into for infliction of penalty or admission of excuse. The second point, that the agent should act by choice, and by choice for the proper motives of the virtue, is regarded by the divine law only, for human law does not punish the mere wish to murder.² The third point, that the agent should act steadily and resolutely, which steadiness properly belongs to the habit of virtue, and means action proceeding from a rooted habit, this point falls under the precept of neither law; for neither by man nor by God is he punished as an offender who pays due honour to his parents, albeit he has not the habit of filial piety.

§ 4. If the mode of virtue fell under precept, it would follow that he who had not the habit of virtue would deserve punishment, whatever he did, as not fulfilling the mode which is impossible without the habit.

¹ Psalm vii. 10.

² Human law does not punish the absence of a virtuous intention, where the exterior conduct is correct; nor the presence of a vicious intention, that does not proceed to any overt act. (Trl.)

ARTICLE XI.—*Is it well to specify other moral precepts of the law, besides the decalogue?*

R. The judicial and ceremonial precepts of the law¹ have force only by positive institution; prior to that, it might not appear to matter whether the thing in question were done one way or another. Moral precepts have validity from the mere dictate of natural reason, even if they were nowhere enacted in the law. Of these there are three grades. Some are of the widest generality, and so plain as to need no publishing, as the commandments of the love of God and our neighbour; over these no man's rational judgment can err. Some precepts go more into detail: any ordinary man can at once see the reason of them; and yet because in some exceptional cases human judgment happens to go astray on them, precepts like these require publishing: such are the precepts of the decalogue. Some precepts there are again, the reason of which is not so manifest to every one, but only to the wise; and these are moral precepts superadded to the decalogue; they were taught by God to the people through Moses and Aaron. But because the truths that are manifest are principles leading to the knowledge of others not manifest, these other moral precepts superadded to the decalogue are reducible to the decalogue as corollaries thereto.²

¹ The *judicial* and *ceremonial* precepts of the Old Law regulated by positive enactment civil procedure and divine worship respectively. (Trl.)

² The remainder of the *Prima Secunda* is scriptural and theological. (Trl.)

AQUINAS ETHICUS,
OR,
THE MORAL TEACHING OF ST. THOMAS,
Translated from the Summa.

SECOND DIVISION, OR SECUNDA SECUNDÆ.

QUESTION I.

OF FAITH.¹

ARTICLE I.—*Is the object of faith the Sovereign Truth?*

R. The object of any cognitive habit has two elements; namely, that which is materially known, which we may call the *material object*; and that by which the knowledge comes, which is the *formal reason* of the knowledge of the object. Thus in the science of geometry, the conclusions are things *materially known*; but the demonstrations by which the conclusions are known, are the formal reason

¹ The theological virtues are so bound up with St. Thomas's moral system, that it is impossible wholly to omit his treatment of them. It has been difficult at times to make the distinction, but in the main those Articles are omitted which concern the theologian rather than the moralist. (Trl.)

of the knowledge. Thus then in faith, if we consider the formal reason of the knowing of the object, it is nothing else than the Sovereign Truth; for the faith of which we speak does not assent to anything on any other ground than this, that it is revealed by God. Hence faith rests upon the mere truth of God as the means by which it is established and brought home to the mind. But if we consider materially the things to which faith assents, they are not only God Himself, but many other things also, which however do not fall under the assent of faith except so far as they bear some reference to God.

ARTICLE IV.—*Can the object of faith be anything that is seen?*

R. Faith imports the assent of the intellect to that which is believed. Now the intellect assents to a thing in two ways: in one way because it is moved thereto by the object itself, which is either *known by itself*, as in the case of first principles, whereof there is *intuition*, or is *known through something else*, as in the case of conclusions, whereof there is *science*.¹ In another way the intellect assents to a thing, not because it is sufficiently moved by its own proper object as intellect, but by a choice voluntarily inclining to one side rather than to another. If this be done with doubt and dread of the contrary, it will be *opinion*; but if it be done with full assurance,² unaccompanied by any such

¹ I-II. q. 57. art. 2. (Trl.)

² St. Paul's *πληροφορία πίστεως*, Hebrews x. 22. (Trl.)

dread, it will be *faith*. But those things are said to be *seen*, which by themselves move our intellect or sense to a knowledge of them. Hence it is manifest that neither faith nor opinion can be of things that are seen whether by sense or by intellect.

§ I. On the words, "Because thou hast seen me, Thomas, thou hast believed,"¹ it is to be said that Thomas saw one thing and believed another: he saw a Man, and believing he confessed Him to be God.

QUESTION II.

OF THE ACT OF FAITH.

ARTICLE I.—*Is it to believe to think with assent?*

R. By *thinking* in the more proper sense of the word we mean *an intellectual study, attended with inquiry, prior to arriving at a perfect understanding by certitude of vision*; or, *a movement of the mind deliberating, and not yet made perfect by a full vision of the truth*. If *thinking* be taken in this sense, we thereby come to understand the whole *rationale* of the act of believing. For of the acts belonging to the intellect some have a firm assent without such *thinking*; as when a man reflects on what he *knows* or *understands*. Again, some acts of the intellect involve *thinking* without firm assent, whether without inclining to either side, as in *doubt*; or inclining rather to one side, but on slight indication, as in *surmise*; or

¹ St. John xx. 29.

adhering to one side, but with dread of the other, as in *opinion*. But the act of *believing* means a firm assent to one side; and in that respect he who believes is like the man who *knows* and *understands*; and yet his knowledge is not made perfect by manifest vision; and to this extent he is like the other man who *doubts*, *surmises*, and *opines*. Thus it is proper to the believer to *think with assent*. And thus the act of believing is marked off from all other acts of the intellect about truth or falsehood.

§ 3. To the objection that belief is an act of the understanding, its object being truth; but *assent*, like consent; seems to be an act, not of understanding, but of will—it is to be said that the intellect of the believer is not finally determined by reason, but by the will; and therefore *assent* here is taken for an act of the intellect as determined by the will.

ARTICLE III.—*Is it necessary to salvation to believe anything above natural reason?*

R. The final happiness of man consists in a supernatural vision of God. To this vision man cannot arrive except by way of *going to school* to God as his Teacher, according to that saying: "Every one that hath heard of the Father and hath learned, cometh to me."¹ Of this schooling a man gets the benefit, not all at once, but in successive stages, according to the capacity of his nature. But every such learner must believe in order to arrive at perfect knowledge: as the Philosopher says, "The

¹ St. John vi. 45.

learner must believe." Hence, for man to arrive at the vision of perfect happiness, it is a previous requisite that he should believe God, as a scholar believes the master who teaches him.

ARTICLE IV.—*Is it necessary to receive on faith things that can be proved by natural reason?*

R. It is necessary for man to receive by the way of faith, not only truths that are above reason, but also those that can be known by reason, and this on three grounds. First, that man may arrive *more quickly* to the knowledge of divine truth. For the science to which it belongs to prove the existence of God and other truths concerning Him, is the last of all sciences proposed to man to study, many other sciences being preliminary to it; and thus it is only when much of life was already past that man would arrive at the knowledge of God. Secondly, that the knowledge of God may be *more common*. For many cannot advance in the study of science, either on account of the dulness of their intellect, or otherwise through the occupations and necessities of this temporal life, or again through slothfulness to learn. These people would be altogether robbed of the knowledge of God, were not the things of God proposed to them by the way of faith. Thirdly, for certainty sake. For human reason is very much to seek in the things of God, as is shown by the errors and mutual contradictions of philosophers. In order then that a knowledge of God, certain and beyond doubt, might obtain amongst

men, it was proper that divine truths should be delivered to them by the way of faith, as utterances of God, who cannot lie.

ARTICLE IX.—*Is faith meritorious?*

R. Our acts are meritorious, inasmuch as they proceed from free-will, moved by the grace of God. Hence every human act that is under the control of free-will may be meritorious, if it is referred to God. Now *to believe* is an act of the intellect, assenting to divine truth by command of the will, moved by God's grace; and thus is under the control of free-will in reference to God. Hence the act of faith may be meritorious.

§ 3. To the objection that he who pays the assent of faith, either has a sufficient motive to induce him to believe, or he has not: if he has, it cannot be meritorious in him to believe, because he is no longer free not to believe: if he has not, his belief is a piece of light-mindedness, according to the text: "He that is hasty to give credit is light of heart;"¹ and so it seems it is not meritorious—the answer is that the believer has sufficient inducement to believe, that inducement being the authority of divine teaching confirmed by miracles, and what is more, the interior impulse of God inviting him: hence he does not believe lightly. Yet he has not sufficient inducement to *know*, and therefore the character of merit is not taken away.

¹ Ecclus. xix. 4.

ARTICLE X.—*Does reason, leading up to conclusions that are of faith, lessen the merit of faith?*

R. Human reasoning alleged in support of the articles of faith may be something *antecedent* to the will of the believer, in this sense, that but for the said human reasoning he would have either no will at all, or not a prompt will, to believe. At that rate human reasoning diminishes the merit of faith; as also *passion antecedent* to election in moral virtues diminishes the merit of the virtuous act. For as a man ought to exercise the acts of the moral virtues on the judgment of reason, not on the impulse of passion, so he ought to believe, articles of faith, not on the strength of human reasoning, but on the authority of God. Again, human reasoning may be *consequent* upon the will of the believer. For when a man has a prompt will to believe, he loves the truth believed, and thinks it over, and embraces any arguments that he can find in its favour; and in this respect human reasoning does not exclude the merit of faith, but is a sign of greater merit. So also in the moral virtues, a *passion consequent* is a sign of greater promptitude of will.¹

§ 1. When Gregory says, "That faith has no merit, to which human reasoning lends experience," he speaks of the case of a man having no mind to believe articles of faith except for the reason alleged in evidence of them. But when a man has a will to believe articles of faith on the sole authority of God, the merit of his faith is not taken away or diminished, even though he has a demonstrative

¹ For *passion antecedent and consequent*, see I-II. q. 77. art. 6. (Trl.)

reason for some of those articles, for instance, for the existence of God.

§ 3. What makes against the faith, either as a consideration in the mind of the believer, or in the way of exterior persecution, augments the merit of faith, so far forth as it reveals a will more prompt and firm in the faith. Therefore also the martyrs had greater merit of faith, not receding from the faith for persecutions; and likewise men of learning have greater merit of faith, not receding from the faith for the reasons of philosophers or heretics alleged against it.

QUESTION III.

OF THE EXTERIOR ACT OF FAITH.

ARTICLE II.—*Is confession of faith necessary to salvation?*

R. The Apostle says: "With the heart we believe unto justice; but with the mouth confession is made unto salvation."¹

The things that are necessary to salvation fall under the precepts of the divine law. But confessing the faith, being something affirmative, can only fall under an affirmative precept. Now affirmative precepts do not bind us to be always acting on them, though they bind us always; but they bind us to action according to time and place and other due circumstances, which are the necessary condi-

¹ Romans x. 10.

tions of a human act that it may be an act of virtue. Thus then confessing the faith always and in every place is not necessary to salvation, but in a certain time and place, namely, when by the omission of such confession due honour would be withdrawn from God, or profit from our neighbour, as in the case when one, asked about the faith, holds his peace, and thereby it comes to be believed either that he has not the faith, or that the faith is not true, or others by such silence are turned away from the faith. In cases like these, confession of faith is necessary to salvation.

§ 1. The end and aim of faith, as of other virtues, ought to be subordinate to the end of charity, which is the love of God and our neighbour. And therefore, when the honour of God or our neighbour's profit requires it, a man ought not to rest satisfied with being united by faith to the divine truth, but he ought to make outward confession of the same.

§ 2. In a case of necessity, where the faith is in danger, any one and every one is bound to publish his faith to others, either for the instruction or encouragement of others of the faithful, or for quelling the arrogance of unbelievers; but at other times the instruction of men in the faith does not belong to all the faithful.

§ 3. If from open confession of the faith there ensues excitement among unbelievers, without any benefit to the faith or the faithful, it is not commendable publicly to confess the faith in such a case. Hence our Lord says: "Give not that which

is holy to dogs; neither cast ye your pearls before swine, lest perhaps turning upon you they tear you."¹ But if there be hope of some benefit to the faith, or under stress of necessity, a man ought publicly to confess his faith. Hence it is said that when the disciples said to our Lord that the Pharisees, when they heard this word, were scandalized, our Lord answered: "Let them alone," that is, leave them in their excitement; "they are blind, and leaders of the blind."²

QUESTION IV.

OF THE VIRTUE OF FAITH.

ARTICLE VIII.—*Is faith more certain than science?*

R. Considering certitude in respect of its motive, that position is said to be the more certain which has the more certain motive. Thus considered, faith is more certain than science; because faith rests on divine truth, science on human reasoning. In another way certitude may be considered with respect to the subject who is certain. In this way that is said to be more certain which the human intellect more fully grasps. At this rate, seeing that articles of faith are above human understanding, but not articles of science, faith from this point of view is the less certain. Hence, *absolutely* speaking, faith is the more certain of the two; but science is the

¹ St. Matt. vii. 6.

² St. Matt. xv. 12.

more certain *in a restricted sense*, that is, in reference to us.

§ 2. Other things being equal, sight is more certain than hearing; but if the person from whom a thing is heard is a much better authority than the eyesight of the witness, under that condition hearing is more certain than sight. Thus a man of little knowledge is more certainly assured of what he hears from a man of science, than he is of what seems to him according to his own reasoning. Much more is man more certain of what he hears from God, who cannot be deceived, than of what he sees by his own reasoning, which may be deceived.

QUESTION V.

OF PERSONS HAVING FAITH.

ARTICLE III.—*Is it possible for him who disbelieves one article of faith, to have faith, uninformed by charity, in the other articles?*

R. In a heretic who disbelieves one article of faith, no faith remains, either informed or uninformed. The reason is, because the specific nature of every habit depends upon the precise character of object that it is conversant with; when that is taken away, the specific nature of the habit cannot remain. Now the precise or formal object of faith is the Sovereign Truth, as manifested in Holy Scripture and the teaching of the Church, which proceeds from the Sovereign Truth. Hence who-

ever does not adhere to and hold for an infallible and divine rule, the teaching of the Church, which proceeds from the Sovereign Truth manifested in Holy Scripture, such a one has not the habit of faith, but holds the articles of faith by some other means than by faith; just as in the case of a man holding a conclusion without knowing the demonstration that leads to it, it is manifest that he has no scientific knowledge on that point, but opinion only. But it is clear that he who adheres to the Church's teaching as to an infallible rule, assents to all points of that teaching; otherwise, if with regard to what the Church teaches, he holds such points as he likes, and points that he dislikes he refuses to hold, he can no longer be said to adhere to the Church's teaching as to an infallible rule, but he adheres to his own will. And so it is manifest that a heretic who pertinaciously disbelieves one article of faith, is not prepared to follow the Church's teaching in the matter of the other articles: for if he is not pertinacious in his disbelief, he is in that case no heretic, but only a man in error.

§ 1. The other articles of faith on which the heretic does not err, he does not hold in the same way as the faithful by simply adhering to the Sovereign Truth, for which adhesion man needs the aid of a habit of faith, but he holds the articles of faith by his own private will and judgment.

§ 2. Faith adheres to all the articles of faith for one motive, namely, for the sake of the Sovereign Truth proposed to us in Scripture, according to the

teaching and sound understanding of the Church. And therefore he who relinquishes this motive, is altogether devoid of faith.

QUESTION VI.

OF THE CAUSE OF FAITH.

ARTICLE I.—*Is faith infused into man by God?*

R. There are two requisites for faith. One is the proposing of articles to be believed, which is requisite for man to believe anything explicitly. The other requisite is the assent of the believer to the articles proposed. As to the first of these requisites, faith must necessarily be of God. For articles of faith transcend human reason, and enter not into the knowledge of man except by the revelation of God. But while to some they are revealed immediately by God, as to the Apostles and Prophets, they are proposed to others by God sending preachers of the faith. As to the second requisite, namely, the assent of man to the articles of faith, two manner of causes may be noted. One cause would be an exterior inducement, in the shape of some miracle seen, or persuasion of some man urging you to faith. Neither of these is a sufficient cause; for of those who see one and the same miracle, and hear the same preaching, some believe and some do not. And therefore we must assign another cause, an interior cause, moving a

man interiorly to assent to articles of faith. This cause the Pelagians laid down to be merely the free-will of man. But that is false: for since man's assent to articles of faith raises him to a nature above his own, this assent must be in him by a supernatural principle moving him within, which is God. And therefore in regard of the assent, which is the principal act of faith, faith is of God interiorly moving us by His grace.

QUESTION X.

OF UNBELIEF IN GENERAL.

ARTICLE I.—*Is unbelief a sin?*

R. Unbelief may be understood in two ways: in one way as a mere negation, so that a man is called an unbeliever simply from not having the faith. In another way unbelief may be understood as signifying contrary opposition to the faith, whereby one stands out against the hearing of the faith, or even despises faith; and in this the proper and perfect essence of unbelief consists; and thus understood, unbelief is a sin. But if it is taken for a pure negation, as in those who have heard nothing of the faith, it has not the character of a sin, but rather of a penalty, inasmuch as such ignorance of divine things is a consequence of the sin of our first parent. Unbelievers of this class are damned for other sins that cannot be forgiven

without faith, but they are not damned for the sin of unbelief.¹

ARTICLE II.—*Is the intellect the subject in which unbelief resides?*

R. Sin is said to be in that power which is the principle of the act of sin. Now we find two such principles: one primary and general, that commands all acts of sin; and this principle is the will, because all sin is voluntary. The other principle of the act of sin is the proper and proximate principle that elicits the act. Thus the concupiscible faculty is the principle of gluttony and luxury; and accordingly gluttony and luxury are said to be in the concupiscible faculty. But dissent, which is the proper act of unbelief, is an act of the intellect, as also is assent, an act of the intellect moved by the will. And therefore unbelief, like faith, is in the intellect as its proximate subject, but in the will as its prime mover. And in this way all sin is said to be in the will.²

§ 2. The cause of unbelief is in the will, but unbelief itself is in the intellect.

¹ The hardest thing in the condition of men who have not the true faith, is the difficulty of getting any grievous sin forgiven them. Still there may be, nay, there must be, channels of divine mercy open to all men of good-will. (Trl.)

² All sin is *commanded* by the will, but *elicited* by the power of which it is immediately the act. The sin is at once in the *eliciting* and in the *commanding* power. (See I-II. q. 6. art. 4.) Thus all sin is in the will, but not in the will only. (Trl.)

ARTICLE III.—*Is unbelief the greatest of sins?*

R. Every sin formally consists in a turning away from God. Hence a sin is the more grievous, the more a man is thereby separated from God. Now it is by unbelief that a man is furthest removed from God, not having a true knowledge of God. Hence the sin of unbelief is greater than all sins of *moral* perversity. But the case is otherwise when there is question of sins opposed to the other *theological* virtues.

§ 3. An unbeliever is more grievously punished for the sin of unbelief than another sinner for any other sin, considering the kind of the sin: but for another sin, say adultery, committed by a believer and by an unbeliever, other things being equal, the believer sins more grievously than the unbeliever, as well on account of the knowledge of the truth of faith, as also on account of the sacraments of faith which he has received, and which he dishonours by sinning.

ARTICLE VII.—*Ought we publicly to dispute with unbelievers?*

R. In disputing of the faith there are two things to consider: one on the part of the disputant, the other on the part of the hearers. On the part of the disputant we must consider his intention. For if he disputes as doubting of the faith, and not premising the truth of the faith for a certainty, but intending to make a trial by argument, unquestionably he sins, as one doubtful of the faith and unbelieving. But if one disputes of the faith to confute

errors, or even for practice sake, it is a praiseworthy proceeding. On the part of the hearers we have to consider whether they who hear the disputation are instructed and firm in the faith, or are simple people, easy to unsettle. In presence of the wise and firm in faith, there is no danger in disputing of the faith. But with regard to simple folk a distinction must be made. Either these people are assailed by unbelievers striving to destroy the faith in them, or they are not at all troubled in the matter, as in lands where there are no unbelievers. In the first case it is necessary publicly to dispute about the faith, provided there be found persons fit and proper for the purpose, and able to refute error: since by this means simple people will be confirmed in the faith, and the power of deceiving will be taken away from unbelievers; and besides, the silence of those who should withstand the misrepresentation of the truth of faith, would of itself be a confirmation of the error. But in the second case it is dangerous publicly to dispute of faith before simple people, whose faith is all the firmer from their never having heard anything different from what they believe. And therefore it is not expedient for them to hear the words of unbelievers disputing against the faith.¹

¹ St. Thomas evidently regarded revealed truth as a gift of God necessary for salvation—a deposit that we have a duty to keep, a treasure that we are in danger of being robbed of, a trust which it is a sin to betray—rather than as matter for an intellectual game which all can play at and exercise their critical faculty upon with advantage. (Trl.)

ARTICLE VIII.—*Are unbelievers to be brought to the faith by compulsion?*

R. Of unbelievers, some there are who have never received the faith, as Gentiles and Jews. Such persons are on no account to be brought to the faith by compulsion, that they themselves should become believers, because believing is of the will; they are however, if possible, to be compelled by the faithful not to stand in the way of the faith by blasphemies or evil persuasions, or open persecutions. And for this reason the faithful of Christ often make war on unbelievers, not to force them to believe, because, even though they had beaten them and got them prisoners, they would still leave them their choice whether they would believe or no, but for the purpose of compelling them not to put hindrances in the way of the faith of Christ. Other unbelievers there are who have at one time received the faith, and profess it, as heretics,¹ and all manner of apostates. Such persons are to be compelled even by corporal means to fulfil what they have promised, and hold what they have once received.

§ 3. As to take a vow is voluntary, but to pay the vow is of necessity; so to receive the faith is a voluntary act, but it is of necessity to hold it, once received. And therefore heretics are to be compelled to hold the faith.

¹ The heretics whom the mediæval writers had in view, were the heretics of their own time, *i.e.*, apostate Catholics. The Protestant of our day falls under St. Thomas's first class of unbelievers. (Trl.)

ARTICLE XI.—*Are the rites of unbelievers to be tolerated?*

R. Human government is derived from divine government, and ought to imitate it. But God, almighty and supremely good as He is, nevertheless permits sundry evils to happen in the universe that He might prevent; lest if they were taken away, greater good might be taken away, or even still greater evils ensue. So then also they who preside over human government, do right in tolerating sundry evils lest sundry good things be hindered, or even worse evils be incurred, as Augustine says: "Take away prostitutes from human society, and you disorder the world with lustful intrigues." So then, though unbelievers sin over their rites, they may be tolerated, either for some good that comes of them, or for some evil that is avoided thereby.

ARTICLE XII.—*Are the children of Jews and other unbelievers to be baptized against the will of their parents?*

R. The greatest authority attaches to the custom of the Church, which is always to be followed in all things; since even the teaching of the Catholic doctors has its authority from the Church. Hence we must rather stand by the authority of the Church than by the authority of either Augustine or Jerome or any doctor whatever. Now it has never been the usage of the Church to have children of Jews baptized against the will of their parents; though there have been in past times many powerful Catholic princes, with whom bishops of great

holiness have been on intimate terms, who would on no account have failed to obtain their sanction for this practice, had it been consonant with reason. The ground of the rejection of the practice is twofold. One ground is the danger to faith. For if the children received Baptism, not yet having the use of reason, afterwards when they came of age they might easily be induced by their parents to abandon that which they had received in ignorance. Another ground is this, that the practice is opposed to natural justice: for the son naturally belongs to his father. Indeed at first he is not distinct in body from his parents, so long as he is contained in his mother's womb. Afterwards when he leaves the womb, before he has the use of reason, he is contained under his parents' care as in a sort of spiritual womb. For so long as a child has not the use of reason, he differs not from an irrational animal: hence as an ox or a horse is another's to use when he will, according to the civil law, as an instrument of his own, so it is a provision of the natural law that the son should be under the care of his father before he has the use of reason. Hence it would be against natural justice for a child to be withdrawn from his parents' care before he has the use of reason, or for any arrangement to be made about him against the will of his parents. But after he begins to have the use of reason, he begins to be his own at last, and can provide for himself in things of divine or natural law; and then he is to be induced to the faith not by compulsion, but by persuasion; and he may even consent to

the faith against the will of his parents, and be baptized, but not before he has the use of reason.

§ 4. Man is referred to God by reason, whereby he is able to know God. Hence before the use of reason the child is in the order of nature referred to God by the reason of his parents, to whose care he is naturally subject; and it is according as they arrange, that the things of God are to be done upon him.

QUESTION XI.

OF HERESY.

ARTICLE I.—*Is heresy a species of unbelief?*

R. The name *heresy* signifies *choice* or *election*. Now election is of means to the end, the end being presupposed. In matters of belief the principal truth bears the character of the last end, and the secondary truths the character of means to the end. And because whoever believes, assents to some one's word, the principal object, and what we may call the *scope and aim* in every inclination to believe, is the person whose word is acquiesced in: the tenets held in consequence of that acquiescence are secondary things. So then whoever rightly holds the Christian faith, acquiesces by his will in the word of Christ, in the things which truly belong to Christ's doctrine. Therefore there are two possible ways of deviation from the straight path of Christian faith. One way is by refusal to take the word of

Christ. Whoever takes this way, has an evil will with regard to the very scope and aim of faith. Such is the species of unbelief found in Pagans and Jews. Another way is that of *intending* indeed to take the word of Christ, but at the same time failing in the *election* of articles whereon to take that word; because you elect not those articles which are truly taught by Christ, but those which your own mind suggests to you. And therefore heresy is a species of unbelief, belonging to those who profess the faith of Christ, but pervert His doctrines.

ARTICLE III.—*Are heretics to be tolerated?*¹

R. With regard to heretics two elements are to

¹ A question to ask in the nineteenth century! The changes of the last six hundred years may be reduced to three heads.

1. The formation of heretical bodies of long standing, the individual members of which, never having professed the Catholic faith, and being ignorant of it, and from infancy prejudiced against it, cannot without distinction be called heretics.

2. The fallen estate of the Church as a political power.

3. The irritation set up in modern minds at the sight of men punished for opinions, whether political or religious: a fact that the Church would have to reckon with, even if she had might on her side, and consider whether it would be prudent in her nowadays to visit heresy with all the ancient penalties. For the Church's punishments are medicinal; and the same medicine does not suit every age and constitution of society. The Church, however, still insists on her right to punish by corporal inflictions. Pius IX. condemned this proposition (Syllabus 24): "The Church has no authority to use force."

It is useful in this matter to observe that canonists draw a distinction between tolerated and non-tolerated heretics; and among the latter they again distinguish those condemned personally with concurrence of the civil law, and those condemned personally by merely ecclesiastical censures. (Trl.)

be considered, one element on their side, and the other on the part of the Church. On their side is the sin whereby they have deserved, not only to be separated from the Church by excommunication, but also to be banished from the world by death. For it is a much heavier offence to corrupt the faith, whereby the life of the soul is sustained, than to tamper with the coinage, which is an aid to temporal life. Hence if coiners or other malefactors are at once handed over by secular princes to a just death, much more may heretics, immediately they are convicted of heresy, be not only excommunicated, but also justly done to die. But on the part of the Church is mercy in view of the conversion of them that err; and therefore she does not condemn at once, but "after the first and second admonition," as the Apostle teaches:¹ "After that, however, if the man is still found pertinacious, the Church having no hope of his conversion, provides for the safety of others, cutting him off from the Church by the sentence of excommunication; and further she leaves him to the secular tribunal to be exterminated from the world by death.

¹ Titus iii. 10.

also blasphemy against the saints redounds consequently upon God.

ARTICLE II.—*Is blasphemy always a mortal sin?*

R. That is a mortal sin by which man is separated from the first principle of spiritual life, which is the charity of God. Hence whatever acts are inconsistent with charity are mortal sins of their kind. Now blasphemy of its kind is opposed to divine charity, because it is a disparagement of divine goodness, which is the object of charity: and therefore blasphemy is a mortal sin of its kind.¹

§ 3. Blasphemy may fall from the lips by surprise without deliberation in two ways. Either it is that the person does not notice that what he says is a blasphemy, as may happen in a movement of sudden passion, when a man breaks out into any words that he happens to fancy, without consideration of their meaning: and then it is a venial sin, and does not properly come under the idea of blasphemy; or it may be that he does consider the meaning of his words, and notice that what he says is blasphemous: and then he is not excused from mortal sin, any more than the man is excused who in a sudden fit of anger kills the person sitting next to him.

ARTICLE III.

§ 1. If murder and blasphemy are compared in respect of the objects sinned against, clearly blas-

¹ For the meaning of this phrase see I-II. q. 88. art. 2. (Trl.)

QUESTION XII.

OF APOSTASY.

ARTICLE II.

R. It does not belong to the Church to punish unbelief in those who have never received the faith; according to the saying of the Apostle:¹ "What have I to do to judge them that are without?" But the infidelity of them who have received the faith is amenable to her sentence and punishment.

QUESTION XIII.

OF THE SIN OF BLASPHEMY.

ARTICLE I.—*Is blasphemy the opposite of confession of the faith?*

R. The name of blasphemy implies some disparagement of the goodness of God. If this is done in the heart only, it is blasphemy of the heart, but if it come out in speech, it is blasphemy of the mouth. And thus blasphemy is the opposite of confession of the faith.

§ 2. As God is praised in His saints, by praise of the works that He accomplishes in His saints, so

¹ I Cor. v. 12.

phemy, as being an offence directly against God, outweighs murder, which is an offence against our neighbour. But if they are compared in respect of the harm done, then murder has the preponderance: for murder hurts our neighbour more than blasphemy hurts God. But because our estimation of the gravity of a fault must go more by the intention of a perverse will than by the effect wrought, therefore, seeing that the blasphemer intends to wound the honour of God, he sins, absolutely speaking, more grievously than the murderer.¹

ARTICLE IV.—*Do the damned blaspheme?*

R. Part of the essence of blasphemy is detestation of the divine goodness. Now they who are in hell retain their perverse will, averse to the justice of God, in this that they love the things for which they are punished, and would wish to practise them if they could, and hate the punishments that are inflicted on them for such sins. They do, however, also grieve for the sins they have committed, not that they hate the sins themselves, but because they are punished for them. Such detestation then of the divine justice is in them an inward blasphemy of the heart. And it is credible that in the resurrection there will be in them vocal blasphemy also, as in the saints there will be vocal praise of God.

¹ A man may be accounted to have gone all lengths in wickedness, when he sets himself wilfully and with full resolution to blaspheme. (Trl.)

QUESTION XVII.

OF HOPE.

ARTICLE I.—*Is hope a virtue?*

R. According to the Philosopher, "The virtue of any given being is that which makes the subject good, and renders his work good." Wherever therefore we find any good human act, there must be some corresponding human virtue. But the measure of human acts is twofold: one proximate and homogeneous, namely reason; the other supreme and transcendent, namely God; and therefore every human act that attains to reason or to God Himself is good. But the act of hope, of which we now speak, attains to God. For the object of hope is good in the future, difficult, but possible to be had. Now a thing is possible to us in two ways, in one way through ourselves, in another way through others. Inasmuch then as we hope for a thing as possible to us through the divine assistance; our hope attains to God Himself on whose aid it rests. And therefore hope is clearly a virtue, since it makes a man's act good, and attains to the true rule.

§ I. The hope of which we now speak is not a passion, but a habit of the mind.

ARTICLE II.—*Is the proper object of hope eternal happiness?*

R. The hope of which we now speak attains to God, resting upon His aid to gain the good thing hoped for. But an effect must be proportionate to its cause; and therefore the good that we properly and principally should hope for from God is infinite good, which is in proportion to the power of God aiding us. Such a good is life everlasting, which consists in the enjoyment of God Himself. For we must not hope anything of Him less than He is Himself; since His goodness, whereby He imparts good things to His creature, is not less than His essence.

§ 2. Whatever other good things there are, we ought not to ask them of God except in order to everlasting happiness.

ARTICLE V.—*Is hope a theological virtue?*

R. Hope has the character of a virtue from its attaining to the supreme rule of human acts, attaining it both as that rule is the first efficient cause, inasmuch as it rests on the aid thereof, and also as that rule is the last final cause, inasmuch as it looks for happiness in the enjoyment of the same. Thus evidently God is the principal object of hope, considered as a virtue. Since therefore the essence of a theological virtue consists in having God for its object, it is plain that hope is a theological virtue.

§ 2. No one can rely too much on the divine assistance.

ARTICLE VI.—*Is hope a distinct virtue from the other theological virtues?*

R. A virtue is said to be *theological* from having God for the object to which it clings. Now we may cling to another either for his own sake or because by him we come to something else. Charity then makes a man cling to God for His own sake; but faith and hope make a man cling to God as to a principle and source whence other things accrue to us. For of God there accrues to us both the knowledge of truth and the gaining of perfect goodness. Faith then makes a man cling to God inasmuch as He is the principle whence we know the truth: for we believe those things to be true which are told us by God; while hope makes us cling to God, as He is in our regard the principle and source of perfect goodness, inasmuch as by hope we rely on the divine assistance to obtain eternal happiness.¹

§ 3. Hope makes us tend to God as to a final good to be obtained, and as to an efficacious aid to succour us: but charity properly makes man tend to God, uniting his affection to God, so that man may no longer live for himself, but for God.

¹ It comes to this, that faith seeks truth of God, and hope happiness in God; while charity seeks God Himself. (Tr.)

QUESTION XVIII.

OF THE SUBJECT OF HOPE.

ARTICLE I.—*Is the will the subject of hope?*

R. Habits are known by their acts. But the act of hope is a movement of the appetitive faculty, since its object is good. Appetite in man is twofold, sensitive and intellectual. But the act of the virtue of hope cannot belong to the sensitive appetite: because the good that is the principal object of this virtue is not any sensible good, but divine good. And therefore the superior appetite, which is called the will, is the subject of hope.

§ 3. The movement of hope and the movement of charity are connected one with another, and therefore there is nothing to hinder both movements together belonging to one power.

ARTICLE IV.—*Is the hope of men still in this life fraught with certitude?*

R. Certitude is found in a thing in two ways, by essence and by participation. Essentially it is found in the knowing faculty; by participation, in every thing that is moved by the knowing faculty infallibly to its end. In this latter way hope tends with

certainty to its end, as partaking of certainty from faith, which is in the knowing faculty.

§ 1. Hope rests principally on the divine omnipotence and mercy, of which omnipotence and mercy every one is certain who has faith.

§ 3. The fact of some persons, who had hope, failing to attain to happiness, arises from defect of their free-will placing the obstacle of sin, not from any defect of the divine power or mercy, which is that on which hope relies.

QUESTION XIX.

OF THE GIFT OF FEAR.

ARTICLE I.—*Can God be feared?*

R. Fear may have a double object: one object is the evil itself that the man shrinks from, the other is the object from whence the evil may come. In the first way God, who is goodness itself, cannot be an object of fear; but He may be an object of fear in the second way, inasmuch as evil may threaten us *from Him*, or *in relation to Him*. From *Him* we may be threatened with the evil of punishment, which is not evil absolutely, but in a restricted sense, while absolutely it is good. For since good is so called in reference to the end and aim of being, while evil implies a privation of this reference, that is evil absolutely which excludes reference to the last end: and such is the evil of sin. But the evil

of punishment is evil indeed as being the privation of some particular good: at the same time it is good absolutely, inasmuch as it is in keeping with the last end. *In relation to God* again there may come upon us the evil of fault, if we are separated from Him: and in this way God may and ought to be feared.

ARTICLE II.—*Is that a good division of fear into filial, initial, servile, and mundane?*

R. We are dealing with fear now inasmuch as by it we are in any way either turned to God or turned away from Him. Sometimes man for the evil that he fears withdraws from God; and this is called *human* or *mundane* fear. Sometimes again man for the evil that he fears turns to God and cleaves to Him. The evil in this latter case is twofold, the evil of punishment and the evil of fault. If then one turns to God and cleaves to Him for fear of punishment, it will be *servile fear*; but if for fear of fault, it will be *filial fear*, for it is proper to sons to fear offending their father. But if it is for fear of both, it is *initial fear*, which is a mean between the two.

ARTICLE IV.

§ 1. The saying of Augustine, "He who does a thing through fear, though what he does be good, still does not do well," is to be understood of him who does a thing out of servile fear, inasmuch as it is servile, that is, in such a way as not to love justice, but only to fear punishment.

ARTICLE VI.—*Can servile fear abide with charity?*

R. Servile fear is caused by love of self, because it is fear of punishment or loss of one's own good. Hence servile fear can stand with charity on the same terms as love of self does; for it is on the same principle that man desires his own good and fears to be deprived of it. Now love of self may stand to charity in three different relations. In one way it is contrary to charity, when it comes to this, that a man places his last end in the love of his own good. In another way it is included in charity, when it means that a man loves himself in God and for God. In a third way it is distinct from charity but not contrary to it, as when a man loves himself with an eye to his own good, yet so as not to place his last end in this good of his own; in the same way that for our neighbour we may have some special love besides the love of charity that is founded in God, loving our neighbour on the ground of suitableness of temper, blood relationship, or some other human condition, which nevertheless is referable to charity. Thus then also fear of punishment is in one way included in charity: for to be separated from God is a punishment, and that which charity most of all shrinks from: hence this is a point of chaste fear. In another way it is contrary to charity, when, flying from punishment as contrary to his natural good, a man takes that punishment for the chiefest of evils, and the contrary of the good that he loves as his last end; and at this rate the fear of punishment does not go with charity. In another way the fear of punish-

ment is distinct indeed in substance from chaste fear, because the man fears the penal evil, not on account of the separation from God, but because it is hurtful to his own good; and yet his last end is not set in that good, nor consequently is that evil dreaded as the chiefest of evils; and such fear of punishment can go with charity. But the fear of punishment is then only said to be *servile* when punishment is feared as the chiefest of evils.¹ And therefore fear as servile abides not with charity; but the substance of servile fear can abide with charity, as the love of self can so abide.

ARTICLE X.—*Does fear grow less as charity grows greater?*

R. There is a filial fear whereby one fears offence to one's father or separation from him, and a servile fear whereby one fears punishment. Filial fear must necessarily increase with the increase of charity, as the effect with the increase of the cause, for the more we love another, the more we fear to offend him or to be separated from him. But servile fear in respect of its servility is altogether taken away by the advent of charity. The fear of punishment remains however in substance; and this fear

¹ What St. Thomas here calls *servile* fear, is marked by modern writers as *servilely servile* fear. Otherwise St. Thomas's doctrine in substance quite accords with the last words of St. Ignatius's *Spiritual Exercises*: "Not only is filial fear a thing pious and most holy, but even servile fear, where a man does not attain to anything better and more useful, is a great help to lift his head above mortal sin; and when he has come out of that, he easily arrives to filial fear which is wholly acceptable and pleasing to God our Lord, because it goes along with divine love." (Trl.)

is diminished by the increase of charity, especially as to the active exercise of such fear, because the more we love God, the less we fear punishment, first, because we attend less to our own good, which is defeated by punishment; secondly, because adhering more firmly to God we have more confidence of reward, and thereby less fear of punishment.

QUESTION XX.

OF DESPAIR.

ARTICLE I.—*Is despair a sin?*

R. What *affirmation* or *negation* is in the intellect, that *courting* or *avoidance* is in the appetite; and what is in the intellect *true* or *false*, is in the appetite *good* or *bad*. And therefore every movement of appetite formed upon a true understanding is in itself good; and every movement of appetite formed upon a false understanding is in itself evil and sinful. Now the true estimate of the understanding regarding God is this, that men's salvation comes of God, and that pardon is given to sinners; whilst it is a false opinion that He denies pardon to a penitent sinner, or does not convert sinners to Himself by justifying grace. And therefore the movement of despair, which is formed upon a false estimate of God, is vicious and sinful.

§ 1. In every mortal sin there is some *turning away* from the good that perishes not, and some

turning to the good that perishes; but the manner of this is different in different sins. The sins opposed to the theological virtues, as hatred of God, despair, and unbelief, *primarily* consist in the *turning away* from the good that perishes not; the reason being that the theological virtues have God for their object; but *consequently* they imply a *turning to* the good that perishes, inasmuch as the soul abandoning God must consequently of necessity turn to other things. Other sins *primarily* consist in a *turning to* the good that perishes, and *consequently* in a *turning away* from the good that perishes not. For the fornicator does not intend to fall away from God, but to enjoy the delight of his flesh, upon which enjoyment his falling away from God ensues.

§ 3. The damned are not in a state to hope, on account of the impossibility of their return to happiness; and therefore their not hoping is not imputed to them as a fault, but is part of their damnation, as though in this world a man were not to hope for that which he was never born to enjoy.

ARTICLE II.—*Can there be despair without unbelief?*

R. Unbelief belongs to the intellect, despair to the appetitive faculty. The intellect deals with universals, but the appetitive faculty is conversant with particular things. Now one who looks at a thing rightly in the general, may be wrong in the movement of his appetite from the warping of his judgment in a particular instance; as he who commits fornication has a warped judgment in a

particular instance, choosing fornication as a good thing for himself here and now, while he still keeps his universal judgment right according to faith, that fornication is a mortal sin. In like manner, while keeping in the general a right judgment of faith, that there is forgiveness of sins in the Church, one may still suffer a movement of despair, to the effect that for himself in his state there is no hope of pardon, his judgment being warped in this particular instance. And thus there may be despair without unbelief, as also there may be other mortal sins.¹

ARTICLE III.—*Is despair the greatest of sins?*

R. The sins that are opposed to the theological virtues, are of their kind more grievous than other sins. For whereas the theological virtues have God for their object, the sins opposed to them imply directly and primarily a turning away from God. Now in every mortal sin the principal root of evil and grievousness of the act comes from this, that it is a turning away from God: for if there could be a turning to the good that perishes, without a turning away from God, though that would be an inordinate proceeding, yet it would not be a mortal sin.² And therefore that which of its own ordinary nature in the first place involves a turning away from God, is the most grievous sin of all mortal sins.

¹ Cf. I-II. q. lxxvii. art. 2. (Trl.)

² That is to say, if sin were no more than *philosophical sin*, we should never have mortal sin, I-II. q. 71. art. 6. § 5.; *Ethics and Natural Law*, pp. 119, 125; and no eternal punishment, I-II. q. 87. art. 4. (Trl.)

Now the opposites of the theological virtues are unbelief, despair, and hatred of God. Of these, hatred and unbelief in themselves, that is, in their own specific nature, prove on comparison to be more grievous than despair. For unbelief comes of a man not believing the truth of God; hatred of God comes of man's will being contrary to the divine goodness; but despair comes of man not hoping that he has any share in the goodness of God. Evidently therefore unbelief and hatred of God are against God as He is in Himself; but despair is against Him, in so far as we are sharers in His goodness. Hence of itself it is a greater sin not to believe God's truth, or to hate God, than not to hope to obtain glory of Him.

But if we make the comparison of despair with the other two sins so far as they affect ourselves, in that light despair is the more dangerous; because, as it is by hope that we are held back from evil-doing and led on to goodness, so the taking away of hope plunges men headlong into vice, and disgusts them with the labour of doing good. Hence Isidore says: "A guilty deed is the death of the soul; but to despair is to go down to hell."

QUESTION XXI.

OF PRESUMPTION.

ARTICLE I.—*Does presumption rely on God or on the presumptuous man's own strength?*

R. Presumption seems to imply a certain immoderation in hope. The object of hope is good, difficult, but *possible*. Now a thing is possible to man in one way by his own strength; in another way, only by the power of God. There may be presumption by immoderation in respect of both these hopes. Regarding the hope whereby a man confides in his own strength, presumption is found in a man striving for a good as possible to him, when it exceeds his ability. Such presumption is opposed to the virtue of *magnanimity*, which holds the golden mean in this sort of hope. As regards the hope whereby a man clings to the divine power, there may be presumption by immoderation in this, that a man aims at a thing as possible by the power and mercy of God, which is not possible, as when a man hopes to obtain pardon without repentance, or glory without merits.

ARTICLE II.—*Is presumption a sin?*

Every movement of appetite proceeding upon a false understanding is in itself evil and sinful. But

presumption is a movement of appetite, involving as it does a certain inordinate hope. Moreover, it proceeds upon a false understanding, as also does despair: for it is false on the one hand that God does not pardon them that repent, or does not turn sinners to repentance; and false on the other that He grants forgiveness to such as persist in sin, or bestows heavenly glory on them that abandon good works; that being the notion upon which the movement of presumption is formed. And therefore presumption is a sin, but a less sin than despair; because it is more proper to God to have mercy and to spare than to punish, on account of His infinite goodness: for the former course, that of mercy, befits God in respect of Himself, but the latter course of punishment befits Him in view of our sins.

§ 3. To sin with a purpose of continuing in the sin under hope of pardon, is the part of presumption; and this does not diminish, but increases the sin. But to sin in hope of pardon to be obtained some time, with a purpose of abstaining from the sin and repenting of it,—that is not the part of presumption: on the contrary, it diminishes the sin, because the man seems thereby to have his will less bent upon sinning.

QUESTION XXIII.

OF CHARITY IN ITSELF.

ARTICLE I.—*Is charity a friendship?*

R. Not every love has the character of friendship, but only that love which is attended with good-will. But if we do not wish any good to the objects that we love, but rather wish ourselves the good that is in them, in the way that we are said to love wine, or a horse, or anything of that nature,—that is not the love of *friendship*, but of *desire*.¹ But neither is good-will sufficient for the being of friendship, but there is required a mutual affection, because a friend is a friend to a friend. This mutual good-will is founded on something shared in common. Now there is a something that man shares with God, inasmuch as God makes us partakers of His happiness. Of which partnership it is said: "God is faithful, by whom you are called to the fellowship of his Son."² Upon this partnership, then, some friendship must be founded; and the friendship that is founded thereon is charity. Hence it is manifest that charity is a friendship of man with God.

§ I. There is a twofold life of man: one exterior, lived in our sensible and bodily nature; and in this

¹ Cf. I-II. q. 26. art. 4. (Trl.) ² 1 Cor. i. 9.

we have no communion or converse with God and the Angels. Another life is spiritual, lived in the mind; and according thereto we have converse with God and the Angels; imperfectly in our present state, but the intercourse will be made perfect in our heavenly country.

ARTICLE IV.—*Is charity a special virtue?*

R. The divine goodness possesses a special character of goodness, as being the object of happiness; and therefore the love of charity, which is the love of this goodness, is a special love, and charity is a special virtue.

§ 2. The virtue or art to which the final end appertains, *commands* the virtues or arts to which other secondary ends belong, as the art of war *commands* the art of horsemanship. And therefore, because charity has for its object the ultimate end of human life, namely, eternal happiness, it extends to the acts of the whole of human life by way of *command*, not as immediately *eliciting* all acts of all virtues.¹

ARTICLE V.—*Is charity the most excellent of virtues?*

R. The standard of human acts is twofold, namely, human reason and God; but God is the first standard, by which even human reason is to be regulated. And therefore the theological virtues, which consist in attaining that first standard—seeing that their object is God—are more excellent than

¹ For the technical sense of *eliciting* and *commanding* see above. II-II. q. 10. art. 2. (Trl.)

the moral or intellectual virtues, which consist in attaining to human reason. Therefore, even among theological virtues themselves, that one must be preferable which attains more to God. Now that which has being of itself, is always greater than that which derives its being through another. Faith then and hope attain to God, inasmuch as the knowledge of truth, or the obtaining of good, comes to us of Him: but charity attains to God Himself, to rest in Him, not that anything may accrue to us of Him. And therefore charity is more excellent than faith or hope, and consequently than all other virtues: as also prudence, which attains to reason in itself, is more excellent than the other moral virtues, which attain to reason inasmuch as the mean is fixed by reason for human acts or passions.

ARTICLE VII.—*Can there be any true virtue without charity?*

R. Virtue aims at good. Now the chief good is the end in view: for the means to the end are not called good except in order to the end. As the end is twofold, one ultimate and one proximate end, so there is also a twofold good, one ultimate and general good, and another good proximate and particular. The ultimate and principal good of man is the enjoyment of God, according to the text: "It is good for me to adhere to my God;"¹ and to this end man is adapted by charity. The secondary and particular good of man is again twofold. There is one variety of it that is truly

¹ Psalm lxxii. 28.

good, and capable, so far as it goes, of subordination to the principal good, or last end. The other variety is apparent and not true good,—not true, because it leads away from final good.

It is clear then that true virtue, absolutely so called, is that which aims at the principal good of man: as the Philosopher also says that "virtue is a disposition of the perfect to the best." And in that way no true virtue can be without charity. But if we consider virtue in reference to some particular end, we may then allow of something in the absence of charity being called virtue, inasmuch as it aims at some particular good. But if that particular good be not true good, but only apparent, then also the virtue that aims at that good will not be true virtue, but a false appearance of virtue. Thus the prudence of the covetous is not true prudence, which devises various ways and means of making money; and the same of the justice of the covetous, which scorns to touch others' possessions for fear of losing heavily thereby; and the same of the temperance of the covetous, by which they abstain from luxury as being an expensive taste; and the same of the fortitude of the covetous, with which, as Horace says, "they cross the sea, over the rocks and through the fire, to escape poverty." But if the particular good that is sought be true good, as the preservation of the State, or something of that sort, the virtue that seeks it will be true virtue, but imperfect, unless it be referred to the formal and perfect good.

§ 1. In a man without charity two sorts of acts are possible. One act is in keeping with his lack of charity, when he does something in view of that which is precisely the reason why charity is wanting to him; and such an act is always evil: as Augustine says that the act of an unbeliever, inasmuch as he is an unbeliever, is always a sin, even though he clothe the naked, or do anything of that nature, directing it to the purpose of his unbelief. There is another act possible in him that has not charity, not in point of the lack of charity in him, but in point of some other gift of God that he has, be that gift faith, or hope, or again some natural goodness: for that is not taken away by sin. Thus without charity there may be an act good of its kind, yet not perfectly good, because the due reference to the last end is wanting.

QUESTION XXIV.

OF THE SUBJECT OF CHARITY.

ARTICLE I.—*Is the will the subject of charity?*

R. Appetite being twofold, sensitive and intellectual—the latter called the will—the object of both the one and the other is good, but in different ways. The object of the sensitive appetite is good apprehended by sense. The object of the intellectual appetite is good according to the universal idea of good, apprehended by the intellect. But the object of charity is not any sensible good, but the divine good, which is known by the intellect alone. And therefore the subject of charity is not the sensible appetite, but the intellectual appetite, that is, the will.

ARTICLE XII.—*Is charity lost by one act of mortal sin?*

R. One contrary is taken away by another contrary supervening. Now every act of mortal sin is contrary to charity in its essence, which consists in the love of God above all things, and man's total subjection of himself to God, referring all that he has unto Him. It is therefore of the essence of charity that man should so love God, as to be willing

to submit to Him in all things, and in all things follow the rule of His commandments. Now if charity were an acquired habit depending on the natural goodness of its possessor, there would be nothing to necessitate its instant abolition by one contrary act; for an act is not directly contrary to a habit, but to an act. The continuance of a habit in its possessor does not require the continuance of the corresponding act: hence an acquired habit is not at once banished by the supervening of a contrary act. But charity, being an infused habit, depends on the action of God infusing it, which is like that of the sun illuminating the air. And therefore as light would cease at once in the air by any obstacle put to the illuminating action of the sun, so also charity ceases to be in the soul, the moment any obstacle is put to the influx of it from God. But clearly, by every mortal sin contrary to the commandments of God, an obstacle is placed to the infusion aforesaid, because man chooses sin in preference to the divine friendship, a requisite of which friendship is that we follow the will of God; and consequently by one act of mortal sin the habit of charity is immediately lost.¹

¹ Cf. I-II. q. 71. art. 4. (Trl.)

QUESTION XXV.

OF THE OBJECT OF CHARITY.

ARTICLE III.—*Are even irrational creatures to be loved in charity?*

R. Charity is a friendship. Now the love of friendship works in two ways: in one way towards the friend for whom friendship is entertained; and in another way towards the good that we desire our friend to have. In the first way then no irrational creature can be loved in charity; and that for three reasons. First, because friendship is entertained for him to whom we wish good; but we cannot properly wish good to an irrational creature, because it does not belong to such a creature properly to have good, but only to the rational creature, which is competent to use the good that it has, disposing of it by free-will. Secondly, because all friendship rests upon some life lived in common; but irrational creatures cannot share in human life, which is according to reason: here there can be no friendship with irrational creatures except perhaps metaphorically. The third reason is peculiar to charity: because charity rests on the sharing of eternal happiness, of which the irrational creature is not capable. Still irrational creatures can be loved in

charity as good things that we desire for others, inasmuch as in charity we wish them to be preserved for the honour of God and the benefit of men; and thus also God loves them in charity.

ARTICLE IV.—*Ought a man to love himself in charity?*

R. Charity being a friendship, we may speak of charity in two ways: in one way under the general aspect of friendship; and in this light we must say that friendship properly is not entertained towards one's own self, but something greater than friendship: because friendship imports *union*, but every being has with itself *unity*, which goes beyond *union* with another. Hence as unity is the principle of union, so the love wherewith one loves oneself is the form and root of friendship: for our friendship for others consists in bearing them that regard which we bear ourselves. So there is no *science* of first principles, but something greater than science, namely, *intuition*, or *insight*.¹ In another way we may speak of charity in its proper character and essence, as it is a friendship of man with God primarily, and secondarily with the creatures that are of God; among which the man himself counts who has the charity. In this way, among other things that he loves in charity as belonging to God, he also loves himself in charity.

ARTICLE V.—*Ought a man to love his own body in charity?*

R. Our body may be considered either in its

¹ As explained, I-II. q. 57. art. 2. (Trl.)

nature, or in the corruption, culpable and penal, that attaches to it. The nature of our body is not created by any Evil Principle, as the Manichean fable has it, but is of God. Hence it is in our power to use it for the service of God, according to the text: "Present your members as instruments of justice unto God."¹ And therefore in the love of charity with which we love God, we ought to love our body also: but the culpable infection and penal corruption that is in our body, we ought not to love, but rather to yearn and strive hard with a desire of charity for its removal.

§ 2. Though our body cannot enjoy God to know Him and love Him, still we can arrive at the perfect enjoyment of God by the works that we do with the aid of the body. Hence there redounds upon the body from the enjoyment of the soul a certain happiness—"the vigour of sound health and incorruption," as Augustine says. And therefore since the body is in some way our partner in happiness, it is apt to be loved with the love of charity.

ARTICLE VI.—*Are sinners to be loved in charity?*

R. In sinners two things may be considered, their nature and their fault. In the nature that they have from God they are capable of happiness, on the sharing of which charity is founded; and therefore in their nature they are to be loved in charity. But their fault is contrary to God, and is an obstacle to happiness. Hence for the fault whereby they are opposed to God, all sinners are

¹ Romans vi. 13.

to be hated, even father and mother and kinsmen, as the text has it.¹ For we ought in sinners to hate their being sinners, and love their being men, capable of happiness: and this is to love them truly in charity for God's sake.

§ 2. As the Philosopher says, the benefits of friendship are not to be withdrawn from friends when they do wrong, so long as there is hope of their cure; but erring friends are to be helped to the recovery of virtue much more than they should be to the recovery of money, if they had lost it, as virtue is more akin to friendship than money. But when they fall into the extremity of malice and become incurable, then the intimacy of friendship is no longer to be afforded them. And therefore sinners of this sort, of whom injury to others is more to be expected than their own amendment, are put to death by the bidding of law divine and human. Yet even this the judge does, not out of hatred for them, but out of the love of charity, whereby the public good is preferred to the life of an individual.² And even in that case the judicial infliction of death is a benefit to the sinner, serving to the expiation of his fault, if he is converted; to the termination of his fault, if he is not converted.

§ 4. We love sinners in charity, not that we should wish what they wish, or rejoice at what

¹ St. Luke xiv. 26.

² There is a limit to this principle, which is, that so long as the individual does not degrade himself by his own crime, his life is sacred. See II-II. q. 64. art. 2. § 3. (Trl.)

they rejoice in, but to make them wish what we wish, and rejoice in what is matter of joy to us. Hence it is said: "They shall be turned to thee, and thou shalt not be turned to them."¹

ARTICLE VII.—*Do sinners love themselves?*

R. It is common to all men to love that which each one takes himself to be. Not all men, however, take themselves to be that which they really are. For the prime element in man is his rational mind: while his sentient and bodily nature is of secondary importance. The former is termed by the Apostle, "the inward man," the latter "the outward man."² Now good men take for the prime element in them their rational nature, or inward man: herein they take themselves to be what they really are. But the wicked take for the prime element in themselves their sentient and bodily nature, that is, their outward man. Hence, not knowing themselves aright, they do not truly love themselves, but they love that which they take themselves for. But the good, truly knowing themselves, truly love themselves.

ARTICLE VIII.—*Is the love of enemies a necessary point of charity?*

R. The love of enemies may be looked at in three ways. In one way, as though enemies were to be loved for being enemies: that were a wrong-headed proceeding and repugnant to charity, because it would be loving what was evil in another. In another way the love of enemies may be taken as

¹ Jerem. xv. 19.

² 2 Cor. iv. 16.

fastening upon the nature that is in them, but only in the general. Thus understood, the love of enemies is a necessary point of charity, to the effect that a man loving God and his neighbour should not exclude his enemies from the general compass of his love of his neighbour. In a third way love of enemies may be looked at as something that is made a special point of, as though one should be moved with a special affection of love towards an enemy; and this is not a necessary point of charity, absolutely speaking, because neither is it a necessary point of charity to have a particular affection for any and every given individual, seeing that such universal particularization is impossible. It is, however, a necessary point of charity so far as preparedness of mind goes, that a man should have his mind made up to show love to his enemy even as an individual, should necessity occur.¹ But apart from instant necessity, a man's doing an act of love to his enemy for the sake of God, belongs to the perfection of charity. For the more a man loves God, the more love also he shows for his neighbour, and allows no enmity to stand in his way: just as if one had much love for another, he would love also that man's children for love of him, though they were enemies to himself.

§ 2. To the objection that charity does not take away nature, and that naturally every being, even an irrational agent, hates its own contrary, it is to

¹ Not your necessity of course, but your enemy's necessity and need of your help. On the whole of this practical matter cf. *Ethics and Natural Law*, pp. 241—243. (Trl.)

It be said that enemies are contrary to us inasmuch as they are enemies: hence we ought to hate that point in them; for the fact that they are our enemies ought to displease us. But they are not contrary to us inasmuch as they are men, capable of happiness; and in that respect we are bound to love them.

ARTICLE IX.—*Is it of necessity for salvation to render signs and offices of love to an enemy?*

R. Inward love for an enemy in general is of absolute necessity of precept; but as for any special affection, that is not absolutely required except in preparedness of mind, as above explained. So we must say of the external rendering of any office and sign of love. There are some signs or services of love that are rendered to our neighbours in general, as when one prays for all the faithful, or for a whole people, or confers some benefit upon an entire community; and such services or signs of love it is of necessity of precept to render even to enemies. The omission of them would be a piece of vindictive spite, against which the text runs: "Seek not revenge, nor be mindful of the injury of thy citizens."¹ Other services or signs of love there are, which are rendered to certain individuals in particular. It is not of necessity for salvation to render these to enemies, except in point of preparedness of mind, so that the said enemies should be aided in the hour of need, according to the text: "If thy enemy be hungry, give him to eat; if he

¹ Levit. xix. 18.

thirst, give him to drink."¹ But the rendering of such services to enemies not in the hour of need, belongs to the perfection of charity, whereby a man not only carefully avoids being overcome by evil—a point of necessary duty—but also wishes to overcome evil by good, which is a point of perfection: that is to say, he is not only careful not to be drawn into hatred for the injury done him, but makes it his further aim by his benefits to draw his enemy to love him.

QUESTION XXVI.

OF THE ORDER TO BE OBSERVED IN CHARITY.

ARTICLE I.—*Is there any order in charity?*

R. Priority and posteriority are in relation to some principle. But order involves some sort of priority and posteriority. Hence wherever there is a principle, there must also be order. Now the love of charity tends to God as to the principle of happiness, in the common sharing of which the friendship of charity is founded. And therefore in the objects that are loved in charity there must be some order in relation to the first principle of this love, which is God.

ARTICLE III.—*Is a man bound in charity to love God more than himself?*

R. We receive from God a twofold good, the good of nature and the good of grace. On the

¹ Prov. xxv. 21.

participation of natural goods allowed us by God is founded the natural love, whereby man in the wholeness and integrity of his nature loves God above all things and more than himself: because every part naturally loves the common good of the whole more than its own particular good. This is apparent in the social virtues, whereby citizens sometimes suffer damage to their own properties and persons, for the sake of the common good. Much more is this the case in the friendship of charity, which is founded upon the participation of the gifts of grace. And therefore a man is bound in charity to love God, who is the common good of all, more than himself: because happiness is in God, as in the common fount and origin of all things capable of happiness.

§ 3. The wish to enjoy God belongs to the love wherewith God is loved by the love of desire. But we love God more by the love of friendship than by the love of desire, because the goodness of God is greater in itself than the goodness that we have for our portion by enjoying Him.

ARTICLE IV.—*Is a man bound in charity to love himself more than his neighbour?*

R. There are two things in man, his spiritual nature and his bodily nature. A man is said to love himself, when he loves his spiritual nature. And in this way a man ought to love himself, after God, more than any other person. For God is loved as the principle of goodness, on which the love of charity is founded; man loves himself in

charity inasmuch as he is a partaker in the goodness aforesaid: while his neighbour is loved on the score of partnership in that good. Hence as unity is better than union, so the partaking of a man's own self in the divine goodness is a better ground for love than the fact of another's association with self in this partaking. And therefore a man is bound in charity to love himself more than his neighbour. A sign of this is, that a man ought not to take upon himself any evil of sin to deliver his neighbour from sin.

§ 1. The quantity of the love of charity depends not only on the object, which is God, but also on the subject loving, which is the man himself who has the charity. And therefore, though a neighbour better than self is nearer to God, still because he is not so near to him who has the charity as himself is to himself, it does not follow that any one ought to love his neighbour more than himself.

§ 2. A man ought to suffer corporal loss for his friend; and in so doing he loves himself the more on his spiritual and mental side, inasmuch as what he does is a point of the perfection of virtue, which is a good of the mind.¹

ARTICLE V.—*Ought a man to love his neighbour more than his own body?*

R. Partnership in the full participation of happiness, which is the reason for loving our neighbour,

¹ Evidently from this article, St. Thomas is no altruist (see *Ethics and Natural Law*, pp. 180—182), nor yet a selfish individualist, as Articles III. and V. show. (Trl.)

is a greater reason for love than partnership in happiness by way of redundance and overflow, which is the reason for loving our own body.¹ And therefore we ought to love our neighbour, as to the salvation of his soul, more than our own body.

§ 2. Our body is nearer our soul than our neighbour is, in respect of the constitution of our own nature; but as regards participation in happiness, greater is the companionship of our neighbour's soul with our soul than even that of our own body.

§ 3. The care of his own body is urgent on every man; but the care of his neighbour's salvation is not urgent on every man, except it be in a case of necessity. And therefore it is not a necessary point of charity for a man to expose his own person for the salvation of his neighbour, except in the case in which he is officially bound to provide for his salvation. But that one should spontaneously offer himself to this, belongs to the perfection of charity.

ARTICLE VI.—*Is one neighbour to be loved more than another?*

R. There have been two opinions on this point. Some have said that all neighbours are to be loved in charity equally so far as affection goes, but not in exterior effect. They allow of gradations of love in the matter of outward acts of kindness, which they say we ought to do rather for those nearest to us than for strangers; but as for inward affection,

¹ See above, q. 25. art. 5. § 2. (Trl.)

that they say we ought to bestow equally on all, even on enemies. But this is an irrational thing to say. For the affection of charity, which is an inclination of grace, goes not less according to order than natural appetite, which is an inclination of nature, seeing that both the one and the other inclination proceeds from the divine wisdom. We see in natural things that natural inclination is proportionate to the act or movement which is proper to the nature of each. Therefore also the inclination of grace, which is the affection of charity, must be proportioned to what has to be done externally; so that we should have a more intense affection of charity for those who are the more proper objects of our active beneficence. Therefore we must say that even in affection we ought to love one of our neighbours more than another. And the reason is, because, seeing that the principle of love is God and the subject loving, there must necessarily be greater affection of love according as there is greater nearness to one or other of these two principles.

§ 1. To the objection taken from Augustine's words, "All men are to be equally loved: but seeing that you cannot do good to all, their interest is to be especially consulted whose lot is more closely bound up with your own, according as place and time and other circumstances give opportunity," it is to be said, that love may be unequal in two ways: in one way in respect of the good that we wish to a friend; and so far as this goes, we should love all men equally in charity: because we are to

wish for all generically the same good, namely, eternal happiness. In another way love is said to be greater for the act of love being more intense: at that rate we ought not to love all men equally.

Or to put it otherwise, there are two ways in which love for different persons may be unequal. One way would be by loving some and not loving others. Now in actual beneficence we must observe this inequality, because we cannot do good to all; but as regards good wishes, such inequality should not be. The other way consists in loving some more than others. Augustine then does not intend to exclude this latter inequality, but only the former, as is clear from what he says about doing good.

ARTICLE VII.—*Ought we to love persons of superior goodness more than other persons with whom we have more intimate relations?*

R. Every act must be proportioned both to the object and to the agent. From the object it has its species: from the strength of the agent it has the measure of its intensity. Now the object of the love of charity is God: the agent loving is man. Diversity therefore in the love of charity must consist, so far as species goes, in loving different neighbours differently according to the several ways in which they stand to God; wishing, that is, greater good to him who is nearer to God. For though the good of eternal happiness, which charity wishes to all, is one in itself, still there are various degrees of participation in that happiness. And this is a point of charity, to wish the justice of God to have place, according

to which persons of superior goodness have a more perfect participation of happiness. And this touches the species of the love: for the species of love are various according to the various goods that we wish to the persons whom we love. But the intensity of love is determined in reference to the man himself who loves; and in this respect a man loves more dearly those who are nearer to him; and the good which his love wishes them, is wished with more intense affection than the greater good which he wishes to better persons.

Again, the goodness of virtue which sets some men near God, admits of increase and diminution: and therefore I may wish in charity that the person with whom I have a closer tie, may be better than the stranger, and so be capable of arriving at a higher degree of happiness.

Another way in which we have more love of charity for those with whom we are more intimate, is that we have more varieties of love for them. For in regard of those with whom we have no such close connection, we have only the friendship of charity, but in regard of those with whom we are closely connected, we have sundry other friendships according to the manner of their connection with us. But since the good whereon every other virtuous friendship rests is finally directed to the good which is the basis of charity, it follows that charity *commands* the act of every other friendship, as the art which deals with the end proposed *commands* the art which deals with the means thereto. And thus affection for another as a

kinsman, or a fellow-countryman, or on any other lawful ground that is referable to the end of charity, can be *commanded* by charity. Thus by charity, as well *eliciting* as *commanding*, we love in more ways those who are more closely connected with us.¹

§ 1. We are not bidden² to hate in our relations the fact of their being our relations, but this only, that they hinder us from God: and in this they are not relations, but enemies.

§ 2. Charity makes a man conformable to God in such proportion as that the man is affected to his own as God to His own. For there are some things that we can will in charity, because they befit us, which however God does not will, because it does not befit Him to will them.

§ 3. Charity in eliciting the act of love regards not only the object loved, but also the subject loving: whence it comes to pass that where the object is nearer, the love is greater.

ARTICLE VIII.—*Ought he to be better loved, who is nearer in blood?*

R. The intensity of love is in proportion to the nearness of the person loved to the person loving. And therefore love is to be measured out to different persons differently according to different ties that bring them near. That is to say, each is to be loved above the rest in the matter of the particular tie of friendship that we have with him. Now

¹ An act is said to be *elicited* by the power or habit of which it is an act; *commanded* by some higher habit or power. See above, II-II. q. 10. art. 2. (Trl.)

² St. Luke xiv. 26.

friendship among kinsmen rests on the tie of natural origin; friendship among fellow-countrymen depends on a civil tie; and friendship between fellow-soldiers on a military tie. And therefore in what touches nature we ought to love kinsmen above the rest: in points of civil society we ought to love fellow-countrymen above the rest, and in matters of war, fellow-soldiers above the rest. If, however, we compare one tie with another, it is clear that the natural tie of origin is prior and more unchangeable; while other ties are things that supervene and may be changed. And therefore friendship between kinsmen is more stable; but other friendships may prevail over it in the proper matter of each friendship.

ARTICLE XIII.—*Does the order of charity still hold in heaven?*

R. Even in our heavenly country it will hold good that one will love another with whom he has a special tie, in more ways than he loves the rest: for virtuous motives of love will not cease to have influence on the soul of the Blessed. Still to all these reasons that reason of love is there incomparably preferred, which is derived from nearness to God.

§ 3. God will be to every one in heaven his whole reason for loving anything, because God is the whole good of man. For on the impossible supposition that God were not the good of man, man would have no reason for loving Him. And therefore in the order of love, after God, man ought most of all to love himself,

QUESTION XXVII.

OF THE PRINCIPAL ACT OF CHARITY, WHICH IS LOVE.

ARTICLE II.—*Is love, as an act of charity, the same as sympathy?*

R. Love even in the intellectual appetite differs from sympathy: for it involves a union of affection between the person loving and the person loved, the former counting the latter as in a manner united to himself, or belonging to himself, and being affected towards him accordingly. But sympathy is a simple act of the will by which we wish well to another, not presupposing the aforesaid union of affection with him. Thus then in love, as an act of charity, sympathy is included; but love adds in the union of affection besides. And therefore the Philosopher says that "sympathy is the beginning of friendship."

ARTICLE VI.—*Are any bounds to be set to our love of God?*

R. The more the rule is attained to, the better; and therefore the more God is loved, the better the love.¹

¹ Cf. I-II. q. 64. art. 4. (Trl.)

§ 3. That affection is to be measured by reason, the object whereof is subject to the judgment of reason. But God, the object of divine love, transcends the judgment of reason; and therefore is not measured by reason, but transcends reason. Nor is the case alike of the interior act of charity and of exterior acts. For the interior act of charity has the character of a final end, because the ultimate good of man consists in the adherence of his soul to God, according to the text: "It is good for me to adhere to my God."¹ But exterior acts are means to the end; and therefore are to be adjusted at once to the measure of charity and to that of reason.

ARTICLE VII.—*Is it more meritorious to love an enemy than to love a friend?*

R. The reason for loving our neighbour in charity is God. When then we ask which is better or more meritorious, to love a friend or an enemy, these loves may be compared from two points of view: in one way considering the neighbour who is loved, and in another way considering the reason for loving. In the former way, love borne to a friend ranks above love borne to an enemy: because a friend is at once a better man and more allied to you, and therefore affords more suitable matter for love. Hence also the opposite act is worse: for it is worse to hate a friend than an enemy. But in the latter way love borne to an enemy ranks first, for two reasons. First of all, because there may be

¹ Psalm lxxii. 28.

another reason than God for the loving of a friend; but of the loving of an enemy God alone is the reason. Secondly, because supposing that both the one and the other is loved for God's sake, that love of God is shown to be stronger which extends the affections to more remote objects, to wit, even to the loving of enemies; as the force of a fire is shown to be all the stronger, the more remote the objects to which it extends its heat. But as the same fire acts more strongly on nearer than on more remote objects, so also charity loves more ardently persons closely conjoined than others more remote; and in this respect love borne to friends, taken in itself, is a warmer and better love than love borne to enemies.

ARTICLE VIII.—*Is it more meritorious to love your neighbour than to love God?*

R. This comparison may be instituted in two ways: in one way considering each love separately, and then doubtless the love of God is the more meritorious. The comparison may be put in another way, taking the love of God to mean the love of Him only, and the love of your neighbour the love of that neighbour for God. Thus considered, the love of your neighbour includes the love of God; while the love of God does not include the love of your neighbour. Hence it will be a comparison of the perfect love of God, that extends even to your neighbour, with a love of God insufficient and imperfect: because "this commandment we have from God, that he who loveth God love also his

brother."¹ And in this sense the love of your neighbour takes precedence.

§ 3. Goodness makes more towards virtue and merit than *difficulty*. Hence it need not be that the more difficult is always the more meritorious thing to do, but that only which is in such a way the more difficult as to be also the better.

QUESTION XXVIII.

OF JOY.

ARTICLE II.—*Does the spiritual joy, that is caused by charity, admit of any admixture of sorrow?*

R. There is caused by charity a twofold joy in God. One joy is principal, the proper effect of charity, whereby we rejoice in the divine goodness considered in itself. This joy of charity admits of no intermingling of sorrow; as neither does the good that is its object admit of any admixture of evil. There is another joy of charity, whereby one rejoices in the divine goodness as shared in by us. This participation may be hindered by something coming in the way. And therefore in this respect the joy of charity may suffer an admixture of sadness, the soul being sad at what is opposed to the participation of the divine goodness, either in ourselves, or in the neighbours whom we love as ourselves.

¹ 1 St. John iv. 21.

ARTICLE III.—*Can the spiritual joy, that is caused by charity, be filled in us?*¹

R. Joy stands to desire as rest to motion. Now rest is full, when there is nothing left of motion. Hence joy is then full, when nothing more remains to be desired. But so long as we are in this world, the motion of desire ceases not in us, because there is still room for us to approach nearer to God by grace. But on arriving at perfect happiness, nothing will remain to be desired: because there will be there the full enjoyment of God, in which enjoyment man will obtain whatever he desired even in the matter of other good things, according to the text: "Who satisfieth thy desire with good things."² And so there desire rests, not only that wherewith we desire God, but there will also be rest from all other desires. Hence the joy of the Blessed is perfectly full,—full even to overflowing, because they shall obtain more than they have had capacity to desire. For "neither hath it entered into the heart of man, what things God hath prepared for them that love Him."³ And this is what is said: "Good measure and running over shall they give into your bosom."⁴ Since, however, no creature is capable of having a joy in God, that is worthy of Him, this full and perfect joy is not received and contained in man, but rather man enters into it, according to the text: "Enter into the joy of thy Lord."⁵

¹ Cf. St. John xv. 11.

² Psalm cii. 5.

³ 1 Cor. ii. 9.

⁴ St. Luke vi. 38.

⁵ St. Matt. xxv. 21.

§ 2. On arriving at happiness, every one will attain the term prefixed for him according to divine predestination, and there will be no point left beyond that to tend to: although in that terminal state one arrives to a greater nearness to God, another to a less. And therefore every one's joy will be full on the part of him that rejoices, because every one's desire will be fully set at rest: yet shall the joy of one be greater than that of another because of a fuller participation in the divine happiness.

QUESTION XXIX.

OF PEACE.

ARTICLE III.—*Is peace the proper effect of charity?*

R. A double union is of the essence of peace. One union is by subordination of the individual's own desires all to one object: the other is by union of one individual's desire with that of another individual. Charity effects both these unions. It effects the first union by making us love God with all our hearts, so as to refer all we have to Him; and thus all our desires tend to one object. It effects the second union by making us love our neighbour as ourselves, with the result that a man wishes to fulfil his neighbour's will as his own.

§ 2. To the objection, that a thing is not an effect of charity, when the contrary of it can stand with charity—but disagreement, the contrary of

peace, can stand with charity, as we see that Jerome and Augustine disagreed in some matters of opinion, and Paul and Barnabas—it is to be said that harmony of opinions is not a point of friendship, but harmony in the practical interests of life, especially those of great importance; for disagreement over small matters counts for no disagreement at all. And therefore there is nothing to prevent persons, who have charity, from disagreeing in matters of opinion. Nor is this inconsistent with peace: because opinions belong to the intellect, which is prior to desire: now it is union of desires that makes peace. In like manner also, so long as there is concord in main interests, disagreement on some little matters is not against charity: for such disagreement arises from diversity of opinions, one party reckoning the matter that they disagree about to be a point of that interest upon which they are agreed, while the other considers that it is not. Accordingly, such disagreement about *minutiæ* and matters of opinion, though inconsistent with that perfect peace, in which truth will be fully known and every desire satisfied, still is not inconsistent with such imperfect peace as is possible on our way to that goal.

QUESTION XXXI.

OF DOING GOOD TO OTHERS.

ARTICLE III.—*Should we do good rather to those who are more nearly connected with us?*¹

R. Grace and virtue imitate the order of nature, which is instituted by Divine Wisdom. Now the order of nature is that every natural agent should diffuse its action sooner and more abundantly on the objects that are nearer to itself. And therefore we must be more prone to do good to the persons that are nearer to us. The nearness of one man to another is specified according to the various relations of intercourse of man with man, as kinsmen, fellow-countrymen, fellow-believers. And various good offices are to be paid in various ways according to various connections. To every one kindness is to be shown by preference in the matter wherein he is connected with us. Such is the general rule, but it admits of variation for variety of places and times and businesses. For in a certain case we should rather help a stranger, say, in extreme necessity, than even a parent not in such necessity.

§ 3. A *debt* or *due* is of two sorts. One sort there is, which is not to be reckoned among the

¹ See above, II-II. q. 26. art. 6. (Tr.)

goods of him who owes it, but among the goods of him to whom it is owing: for instance, if one have money or other chattels of another, whether taken by theft, or lent, or deposited for safe keeping. In respect to this, a man ought to pay back the debt or due sooner than benefit his connections therefrom. Another debt or due there is, which is reckoned among the goods of him who owes it, not among the goods of him to whom it is owing: for instance, if something is due, not by necessity of justice, but according to a certain moral equity, such as arises from benefits gratuitously received. Now no benefactor's benefaction is so great as that of parents; and therefore in the return of benefits parents' claims are to be preferred to all others, unless there be a preponderant claim of necessity on another side, or other modifying consideration, such as general advantage of Church or State.

QUESTION XXXII.

OF ALMSGIVING.

ARTICLE I.—*Is almsgiving an act of charity?*

R. Exterior acts are referred to that virtue to which their motive belongs. Now the motive of almsgiving is to succour one in need. Hence some define almsgiving: "A work whereby something is given to one in need, out of compassion, for the sake of God:" which motive belongs to mercy. Hence almsgiving is properly an act of mercy. And this appears from the name: for in Greek *eleemosyna* is derived from *mercy*.¹ And because mercy is an effect of charity, it follows that almsgiving is an act of charity through the medium of mercy.

§ I. To the objection, that an act of charity cannot be without charity, but almsgiving can be without charity, according to the text: "If I should distribute all my goods to feed the poor, and have not charity, it profiteth me nothing,"²—it is to be said that a thing is said to be an act of charity in two ways: in one way, *materially*, as it is an act of

¹ *ἑλεημοσύνη*, whence our word *alms*, from *ἄλειψιν*, to be merciful, which appears in *Kyrie eleison*. (Trl.)

² 1 Cor. xiii. 3.

justice to do just things; and such an act of virtue may be without virtue: for many who have not the habit of justice do just things from natural reason, or from fear, or from the hope of gain. In another way a thing is said to be an act of virtue *formally*, as it is an act of justice to do just things in the way that the just man does them, that is to say, with readiness and delight; and in this way an act of virtue is not without virtue. Thus then to give alms *materially* may be without charity; but *formally* to give alms, that is, for God, with delight and readiness, and in every way as it ought to be done, is not without charity.¹

ARTICLE V.—*Is it of precept to give alms?*

R. Since the love of our neighbour is of precept, all those things must fall under precept without which the love of our neighbour cannot be maintained. Now it is a point of love of our neighbour, not only to wish him good, but also to do him good, according to the text: "Let us love not in word, nor in tongue, but in deed and in truth."² But to will and to work a person's good, it is requisite that we should succour his need, which is done by almsgiving; and therefore almsgiving is of precept. But because precepts are given of acts of virtue, almsgiving must fall under precept inasmuch as it is an act necessary to virtue, or in other words, required by right reason. In point of which, something is

¹ See above, on the *mode of virtue*, I-II. q. 100. art. 9; also *Ethics and Natural Law*, pp. 184, 185 (2). (Trl.)

² 1 St. John iii. 18.

to be considered on the side of the giver, and something on the side of him to whom the alms is to be given. On the side of the giver we must observe that what is distributed in alms should be his superfluity. And I say *superfluity*, not merely in respect of the man himself, or above what is necessary for that individual, but also in respect of others, the care of whom is incumbent on him. In this respect we are to understand the phrase *necessary to the person*, taking *person* as implying dignity.¹ Every one must first provide for himself, and for those the care of whom is incumbent on him; and afterwards, out of the residue, he should relieve the needs of others. On the part of the receiver it is requisite that he should be in need; otherwise there would be no reason why alms should be given him. But since it is impossible for one man to relieve all who are in need, therefore it is not every need that binds under precept, but that which must be relieved, or the sufferer will perish. In that case Ambrose's saying has place: "Feed him that is dying of hunger: if thou hast not fed him, thou hast slain him."² Thus then it is of precept to give alms out of your superfluity, and to give alms to him who is in extreme need: otherwise almsgiving is matter of counsel, as there are counsels of every better good.

§ 2. The temporal goods that heaven bestows on a man are his as to the *ownership*, but as to the

¹ Thus *persona*, "parson," means a benefited clergyman. The *parson's* necessities outrun those of the single individual. (Trl.)

² By a violation of charity, but not of justice. *Ethics and Natural Law*, p. 281. (Trl.)

use they ought not to be his exclusively, but also should benefit others, who can be maintained out of them, from what is superfluous to the owner. Wherefore Basil says: "It is the bread of the hungry that you withhold: the naked man's coat that you keep in store: the shoe of the barefoot that is mouldering in your house: the money of the needy that you have buried in the earth."

§ 3. There is a time at which one sins mortally in omitting to give alms: on the part of the *receiver*, when there is an apparent, evident, and urgent need, and no appearance of any one at hand to relieve it: on the part of the *giver*, when he has superfluities, which are not necessary to him in his present state, according to a probable estimate. Nor need he consider all the cases that may happen in the future: for this would be to think of the future, which our Lord forbids.¹ But the measures of *superfluous* and *necessary* should be determined according to what may be expected in all likelihood and occurs for the most part.

ARTICLE VI.—*Is a man bound to give alms out of his store of necessaries?*

R. The word *necessary* is used in two ways: one way it means that without which a thing cannot be. Out of what is so necessary alms ought not to be given at all; for instance, in the case of one in such stress of need as only to have just enough for the sustenance of himself and his children: for to give alms out of what is so necessary is to take your

¹ St. Matt. vi. 34.

own and your children's life. This I say except in the conjuncture where by taking from yourself you gave to some great personage who was the mainstay of Church or State. For the deliverance of such a person it would be praiseworthy to expose yourself and your kin to the danger of death: since the common good is to be preferred to private good. In another way that is said to be necessary, without which life cannot be conveniently lived according to the condition and state of your own person and of other persons, the care of whom is incumbent on you. The limit of this necessity is not a hard and fast line: but you may add a good deal without being able to pronounce that it goes beyond what is thus necessary: and you may subtract a good deal, and yet enough retain to enable you to live suitably to your state. To give alms then out of this store is good, and falls not under precept, but under counsel. It would be an inordinate thing, however, for one to deprive himself of so much of his own goods to give to others, as not to be able on the rest to pass his life suitably to his state and to the calls of business. For no one ought to live unsuitably. But from this rule there are three exceptions. The first is when one changes his state, say, by entering religion: for then in giving away all he has for Christ he does a work of perfection, and transfers himself to another state. Secondly, when the deprivation, though of things necessary for a suitable estate of life, yet can easily be made up, so that no very great inconvenience follows. Thirdly, on the concurrence of extreme

need in some private person, or again some great need in the commonwealth: for in such cases it is praiseworthy in you to drop what might seem to belong to the becoming ornament of your state in order to relieve a greater need.

ARTICLE VII.—*May alms be given out of ill-gotten goods?*

R. There are three sorts of ill-gotten goods. There is one sort that is due to him from whom it was gotten, and cannot be retained by him who has gotten it, as in cases of robbery and theft and usury. Out of such goods alms cannot be given, since the man is bound to restitution of them. There is another sort which the party who has gotten it cannot keep, and yet it is not due to him of whom he has gotten it: because against justice he received it, and against justice the other gave it; as in the case of simony, in which both giver and receiver act against the justice of the divine law. Hence restitution should not be made to the giver, but the amount should be distributed in alms. And the same in like cases, in which both giving and receiving are against the law. There is a third sort of ill-gotten gains, where the getting itself is not unlawful, but the source of the getting is unlawful, as appears in the case of what a woman gets by following the trade of a prostitute. This is properly called *filthy lucre*; for in following that trade the woman acts filthily and against the law of God: but in taking her hire, she acts not unjustly, nor against the law. Hence this manner of ill-

gotten gain may be retained, and alms given out of it.

§ 2. As regards money won at play something seems to be unlawful by divine law, namely, that a man should win from those who are incapable of alienating their property, as are infants [in the legal sense] and lunatics, and such like; and that a man should draw another to play from covetousness of winning of him; and that he should win of him by playing unfairly; and in these cases he is bound to restitution, and thus cannot give alms out of that money. There seems to be something further unlawful by positive civil law,¹ which prohibits that sort of gain altogether. But because the civil law does not bind all, but only those who are subject to those laws, and moreover may be abrogated by disuse, therefore among the people that are bound by such laws winners at play, as a rule, are bound to restitution, unless a custom to the contrary happens to prevail, or unless it was the loser who invited the other to play, in which case that other is not bound to restitution, because the loser deserves not to receive it. On the other hand, he cannot lawfully keep his winnings, while the law against him remains in force; hence he ought in that case to give them away in alms.

ARTICLE IX.—*Are alms to be given by preference to our nearest of kin?*

R. Augustine says: "They who are nearer akin to us are assigned us as it were by lot, that we

¹ Roman Law. (Tit.)

should make more provision for them." Still in this matter a measure of discernment must be applied, according to different degrees of kindred and of holiness and of usefulness. For to a much holier person in greater need, and to one more useful towards the common good, alms should rather be given than to a person nearer akin, especially if the kindred is not very close; if no special care of that person rests upon us; and if he is in no great need.

QUESTION XXXIII.

OF FRATERNAL CORRECTION.

ARTICLE I.—*Is fraternal correction an act of charity?*

R. Sin may be looked at in one way as hurtful to him who sins; in another way as tending to the hurt of others, who take harm from the sin, or scandal, and also as being to the prejudice of the public good, the due course and order whereof is troubled by the sin of an individual. There is then a twofold correction of an offender: one that applies a remedy to the sin inasmuch as that is the evil of the sinner himself, and this is properly *fraternal correction*, which is directed to the amendment of the offender. Fraternal correction is an act of *charity*, because by it we remove the evil of our brother, namely, sin, the removal whereof belongs

more to charity than even the removal of exterior loss or bodily hurt, inasmuch as the contrary good of virtue is more allied to charity than the good of the body or of exterior things. Hence fraternal correction is an act of charity, more so than the cure of bodily infirmity, or the relief of exterior distress. But there is another correction that applies a remedy to the sin of an offender, inasmuch as that makes towards the evil estate of others, and particularly towards the prejudice of the public good; and such correction is an act of *justice*; it being the property of that virtue to maintain the right order of justice in one man towards another.

ARTICLE II.—*Is fraternal correction matter of precept?*

R. As the negative precepts of the law forbid acts of sin, so the affirmative precepts induce to acts of virtue. Now acts of sin are evil in themselves, and can in no way become good, nor at any time or place, because of themselves they are conjoined to an evil end; and therefore the negative precepts bind *always and for always*. But acts of virtue ought not to be done anyhow, but with observance of due circumstances requisite to the act being virtuous, so that it be done *where* it ought, and *when* it ought, and *as* it ought. In these circumstances of a virtuous act, regard must be had specially to the end in view. Now fraternal correction is directed to the amendment of our brother, and therefore it falls under precept inasmuch as it is necessary to this end, but not so that an erring

brother should be corrected in every place, or at every time.

§ 4. That which is due to a definite and fixed person, whether it be a corporal or a spiritual good, we must pay him, not waiting for him to come in our way, but taking proper trouble to seek him out. Hence as he who owes money to a creditor ought to look for him, when it is time to pay him his due; so he who has special care of any one ought to seek him to correct him of sin. But as for those good services that are not due to any definite individual, but to all our neighbours in common, be they corporal or spiritual good offices, we need not seek for persons to render them to, but it is enough that we render them to those who come in our way. And therefore Augustine says: "The Lord admonishes us not to pass over one another's sins, nor yet to go looking for something to rebuke; but when we do see something, to give correction." Otherwise we should become spies on the lives of other people, contrary to what is said in Prov. xxiv. 15: "Seek not after wickedness in the house of the just, nor spoil his rest."

ARTICLE III.—*Does fraternal correction belong only to superiors?*

R. There are two sorts of correction. One is an act of *charity*, tending to the amendment of an erring brother by way of simple admonition; and such correction belongs to every one that has charity, be he subject or superior. But there is another correction that is an act of *justice*, with intent of

the common good, which is not only procured by admonishing a brother, but sometimes also by chastising him, that others in fear may cease their offending; and such correction belongs to superiors alone, who are competent not only to admonish, but also to correct by chastisement.

ARTICLE VI.—*Should correction be withheld for fear of the offender becoming worse?*

R. The correction that belongs to superiors, and is directed to the public good, and is borne out by coercive power, should not be omitted for any uproar made by the receiver of it. For if he will not amend himself, he must be compelled by penalties to cease from offending. And even though he be incorrigible, yet the public good is hereby secured, the order of justice is kept, and others are deterred by the example made of one. Hence a judge does not omit to pass sentence of condemnation on an offender for any fear of his uproar or of that of his friends. But fraternal correction is a different thing, having for its end the amendment of the offender, and is not borne out by coercion, but by mere admonition. And therefore where in all likelihood it may be reckoned that the sinner is not in a state to receive an admonition, but to go from bad to worse, fraternal correction is to be given up: because means must be regulated as the nature of the end requires.

ARTICLE VII.—*In fraternal correction, is it of necessity of precept that secret admonition should precede denunciation?*

R. If the sins are public, a remedy is to be applied to the sinner, not merely for his personal improvement, but also for the sake of others, under whose notice his sin has come, that they may not be scandalized. And therefore such sins are to be publicly reprehended, according to the saying of the Apostle: "Them that sin reprove before all, that the rest also may have fear;"¹ which is to be understood of public sins, as Augustine says. But if the sins are hidden, the saying of our Lord appears to have place: "If thy brother shall offend against thee."² For he who offends you in public before others, does not sin against you alone, but also against the rest of the company, whom he shocks. But because even secret sins may be an offence against our neighbour, there seems to be need of yet a further distinction. Some secret sins are to our neighbour's hurt in body or in soul; say, if one should secretly negotiate the betrayal of the city to the enemy, or if a heretic should privately turn men away from the faith. And since he who sins secretly in this way, does not sin against you alone, but also against others, the right course is to proceed immediately to denounce him, that the harm may be stopped; unless indeed you are firmly convinced that you can put an immediate stop to these evils by a secret admonition. Other sins there are that tend only to the prejudice of the sinner; and then all our effort must be to succour our sinful brother. And as a physician of the body gives help to his patient,

¹ 1 Timothy v. 20.² St. Matt. xviii. 15, 16, 17.

if he can, without amputation of any limb; but if he cannot, he amputates the limb that is less necessary, that the life of the whole may be preserved: so he who aims at the amendment of his brother ought, if he can, so to amend his brother's conscience as to save his good name. For good name is useful to the sinner, not only in his temporal, but even in his spiritual interest: because many are withdrawn from sin by fear of infamy; hence when they see themselves become infamous, they sin without check or bridle. But because a good conscience is preferable to a good name, our Lord has willed that at the cost of his good name, if it cannot be otherwise, our brother's conscience be cleared of guilt by a public denunciation. Hence it is clearly of necessity of precept that secret admonition should precede public denunciation.

in consideration of such effects God may be hated by some persons, inasmuch as He is the prohibiter of sins and the inflicter of punishments.

ARTICLE II.—*Is hatred of God the greatest of sins?*

R. The guilt of sin consists in a voluntary turning away from God. In hatred of God this voluntary turning away is involved by the ordinary and essential nature of the act: but in other sins it is contained only derivatively and through the medium of something else. For as the will of itself cleaves to what it loves, so of itself it shrinks back from what it hates. Hence when any one hates God, his will of itself is turned away from Him: but in other sins, for instance, fornication, the will turns not away from God of itself, but by reason of something else, inasmuch as it seeks an inordinate delight, which has annexed to it a turning away from God. But that which is *ordinarily and essentially*, always goes beyond that which is *derivatively*. Hence hatred of God is of greater gravity than other sins.

§ 2. Unbelief is not culpable except in so far as it is voluntary. Its voluntariness arises from the unbeliever's hatred of the truth proposed to him. Hence manifestly the sinfulness of unbelief comes of hatred of God, about whose truth faith is conversant. And therefore as the cause outdoes the effect, so hatred of God is a greater sin than unbelief.

ARTICLE III.—*Is all hatred of our neighbour a sin?*

R. Love is due to our neighbour for what he has

QUESTION XXXIV.

OF HATRED.

ARTICLE I.—*Is it possible for any one to hate God?*

R. Hatred is a movement of the appetitive power, which is not moved except by some object apprehended. Now God may be apprehended by man in two ways: in one way in Himself, as He is seen in His Essence; in another way by the effects that He works: since "the invisible things of God are clearly seen, being understood by the things that are made."¹ God in His Essence is Goodness itself, which none can hate, because it is of the nature of good to be loved: and therefore it is impossible for any one seeing God in His Essence to hate Him. Even of the effects that He produces, some there are which can in no way be contrary to the human will: because to see, to live, and to understand, is something desirable and lovely to all; and these are some of the effects wrought by God. Hence God cannot be hated, inasmuch as He is apprehended as the author of these effects. But some effects wrought by God are repugnant to an inordinate will, as the infliction of punishment, and also the prohibition of sins by the divine law; and

¹ Romans i. 20.

of God, that is, for nature and grace: but not for what he has of himself and of the devil, that is, for sin and defect of justice. And therefore it is lawful to hate sin in our brother, and all that goes with lack of divine justice: but the nature itself and the grace of our brother none can hate without sin. But our hating in our brother his fault and defect of good is a point of love of our brother: for it is on the same principle that we wish any one's good and hate his evil. Hence hatred of our brother, taken absolutely, is always sinful.

§ 1. According to the commandment of God, parents are to be honoured in point of nature and tie of kindred: but they are to be "hated"¹ inasmuch as they stand in the way of our approaching the perfection of divine justice.

§ 2. In detractors (who are "hateful to God")² God hates their fault, not their nature; and so without blame may we hate detractors.

¹ St. Luke xiv. 26.

² Romans i. 30.

QUESTION XXXV.

OF SLOTH.

ARTICLE I.—*Is sloth a sin?*

R. Sloth is a heaviness and sadness, that so weighs down the soul that it has no mind to do anything. It carries with it a disgust of work. It is a torpor of the mind neglecting to set about good. Such sadness is always evil.¹

§ 3. It is a point of humility that a man, from the consideration of his own defects, should abstain from extolling himself; but it is not a point of humility, but rather of ingratitude in him, to contemn the good gifts that he has from God. From such contempt sloth follows: for we get sad over what we count evil or cheap. A man should therefore so extol the good of others as not to contemn the good gifts with which himself is endowed from Heaven: for at that rate these gifts would be rendered to him matter of sadness.

§ 4. Sin is always to be shunned: but the assault of sin is sometimes to be overcome by flight, sometimes by resistance; by flight, when continued thinking of the matter increases the incentive to sin, as in lust, whence it is said: "Fly

¹ *Acedia*, ἀκηδία (& privative and κηδος, care) the don't care feeling.

fornication;”¹ by resistance, when keeping on the thought takes away the incentive to sin that arises from laying hold of the matter but lightly. And this latter is the case with sloth: for the more we think of spiritual goods, the more pleasing they become to us; whence there is an end of our sloth.

ARTICLE III.—*Is sloth a mortal sin?*

R. That sin is called *mortal*, which takes away the spiritual life, which life is by charity, and by charity we have God dwelling in us. Hence that sin is mortal of its kind, which of its own nature is contrary to charity. Such a sin is sloth: for the proper effect of charity is joy in God: while sloth is a sadness at spiritual good, inasmuch as it is divine good. Hence sloth is a mortal sin of its kind.

It is to be noticed however in all sins mortal of their kind, that they are not mortal except when they attain their full completeness. For the consummation of sin is in the consent of reason. We speak now of human sin, which consists in a human act, the principle of which is reason. Hence if there be a beginning of sin in the sensitive appetite, and it reach not so far as the consent of reason, the sin is venial owing to the imperfection of the act:² but if it reaches so far as the consent of reason, it is a mortal sin. Thus then the movement of sloth is sometimes in the sensual appetite only, coming of the repugnance of the flesh to the spirit, and then it is a venial sin. Sometimes however it

¹ 1 Cor. vi. 18.

² See note on I-II. q. 74. art. 10. (Trl.)

reaches to the reason, and reason consents to the avoidance and horror and detestation of the divine good, and the flesh altogether prevails against the spirit; and then manifestly sloth is a mortal sin.

§ 1. Sloth is a withdrawal of the mind, not from any and every spiritual good, but from the divine good to which the soul ought in bounden duty to apply. Hence if any one is saddened at being forced to accomplish works of virtue that he is not bound to do, that is not the sin of sloth, but only when one is saddened at duties that are incumbent upon him to do for God.

QUESTION XXXVI.

OF ENVY.

ARTICLE I.

§ 3. A man makes no effort on points in which he is very wanting: and therefore he feels no envy when any one excels him therein. But if he is wanting only a little, he thinks he can master that point, and so strives after it: hence, if his effort is made void by the height of another's glory, he is rendered sad. This is why the lovers of honour are more prone to envy. The mean-spirited likewise are envious, because they count everything great; and whatever good happens to any one, they reckon that they have been outdone in a great matter. Hence in Job v. 2 it is said: "Envy slayeth the little one."

ARTICLE II.—*Is envy a sin?*

R. Envy is a sadness at another's good. Such sadness may happen in four ways. In one way, when you grieve at another's good inasmuch as therein you have cause to fear for yourself, or for other good men. Such sadness is not envy, and may be without sin. Hence Gregory says: "It often happens, without loss of charity, that an enemy's downfall delights us; and without reproach of envy, his elevation makes us sad: because by his fall we think that some are raised up, who deserve to be raised; and by his advancement we fear that many may be unjustly oppressed." In another way we may be saddened at another's good, not because he has the good, but because the good that he has is wanting to us; and this is properly *emulation*. If this emulation is about the goods of virtue, it is praiseworthy, according to the text: "Be emulous of the better gifts."¹ But if it is about temporal goods, it may or may not be sinful. In a third way a man is saddened at another's good, inasmuch as the person to whom the good comes in is unworthy of it. This sadness cannot arise about the goods of virtue, which make a man just, but about riches and such-like gifts, as may accrue both to worthy and unworthy. This sadness, according to the Philosopher, is called *righteous indignation*, and is a point of virtue. But this he says because he considered the said temporal goods in themselves, as they appear great to those who have not an eye for

¹ 1 Cor. xii. 31. *Aemulamini, ζηλοῦτε*. The Rheims version has "be jealous of." (Trl.)

eternal goods. But according to the teaching of faith, the increase of temporal goods in unworthy hands is directed by the just ordinance of God either to the correction of the enjoyers of them or to their condemnation; and such goods are as nothing in comparison with the good things to come, that are reserved for the good. And therefore such sadness as this is forbidden in Holy Scripture, according to the text: "Be not emulous of evil-doers, nor envy them that work iniquity."¹ In a fourth way a man may be sad at the goods of another inasmuch as that other surpasses him in good things; and this is properly *envy*, and is always evil, because it is grief over that which is matter of rejoicing, namely, our neighbour's good.

¹ Psalm xxxvi. 1.

QUESTION XXXVII.

OF DISCORD.

ARTICLE I.—*Is discord a sin?*

R. Concord is caused by charity, inasmuch as charity unites the hearts of many together to one effect, which is principally the good of God, and secondarily the good of our neighbour. Discord then is a sin for being contrary to this concord. But there are two ways in which this concord is destroyed—*ordinarily* and *incidentally*.¹ In human acts and movements, that is said to be *ordinary*, which is according to the intention of the agent. Hence a man is at *ordinary* discord with his neighbour, when knowingly and intentionally he dissents from the good of God and his neighbour, to which he ought to consent; and this is a mortal sin of its kind on account of its contrariety to charity, though the first motions of this discord, on account of the imperfection of the act, are only venial sins. But

¹ In St. Thomas, *per se* and *per accidens*, phrases which he constantly repeats, to the despair of his translator. There seems nothing for it but to take some English word and invest it with a technical meaning *ad hoc*. The word *ordinary* has been chosen, not in its sense of *customary*, but suggested by the canonists' phrase of *ordinary jurisdiction*, i.e., jurisdiction which a man enjoys of his own right by virtue of the office which he holds. Cf. II-II. q. 67. art. 1. (Trl.)

that is taken to be *incidental*, which is beside the intention in human acts. Hence when the intention of both parties is fixed on a good end, making for the honour of God and the profit of their neighbour; but one thinks this particular course is good, while the other is of a contrary opinion; the discord then is only incidentally against the good of God or of their neighbour. And such discord is not a sin, nor inconsistent with charity, unless it be either attended with error on points that are of necessity to salvation, or be carried on with undue obstinacy: since the concord that charity produces is a union of wills, not a union of opinions.¹

Hence it appears that discord is sometimes the fault of one side only, when what one of the contending parties wants is good, and the other knowingly resists that good: sometimes it is the fault of both sides, when each refuses the good of the other, and each loves his own self-advantage.

§ 1. In itself, the will of one man is not the rule of the will of another: but inasmuch as the will of our neighbour keeps close to the will of God, it becomes consequently a rule laid down according to the proper rule: and disagreement with such a will is sinful, as meaning disagreement with the divine rule.

§ 2. As the will of a man keeping close to God is a right rule, from which it is sinful to disagree: so the will of a man running counter to God is a perverse rule, from which it is good to disagree. Therefore to raise a discord contrary to that good

¹ Above, II-II. q. 29. art. 3. § 2. (Trl.)

concord which is the work of charity, is a grievous sin: hence it is said, "Six things there are which the Lord hateth, and the seventh his soul detesteth;"¹ and the seventh is set down, "him that soweth discord among brethren."² But to raise a discord to the destruction of evil concord, is praiseworthy; and this is how Paul raised a discord among those that were of one accord in evil, the Pharisees and Sadducees.³ So our Lord said of Himself: "I am not come to send peace, but the sword."⁴

§ 3. The discord between Paul and Barnabas⁵ was *incidental*, not *ordinary*: for both intended good, but the one thought one thing good, the other another thing, which difference of view was a piece of human shortcoming: for such a controversy turned not on any points that are of necessity to salvation. And yet this very divergence was ordered of Divine Providence for the beneficial effect that ensued thereupon.

ARTICLE II.—*Is discord the daughter of vainglory?*

R. Discord means a jarring of wills, inasmuch as the will of one party is set on one thing, and the will of another on another. But the will fixing on its own comes of preferring one's own interests and views to the interests and views of others; and when this is done inordinately, it is a piece of pride and vainglory. And therefore discord, whereby every one goes after his own and withdraws his

¹ Prov. vi. 16.

² Prov. vi. 19.

³ Acts xxiii. 6.

⁴ St. Matt. x. 34.

⁵ Acts xv. 39.

shoulders from his neighbour's good, is written down by Gregory the Great a daughter of vainglory.

QUESTION XL.

OF WAR.

ARTICLE I.—*Is it always a sin to go to war?*

R. There are three requisites for a war to be just. The first thing is the authority of the prince by whose command the war is to be waged. It does not belong to a private person to start a war, for he can prosecute his claim in the court of his superior.¹ In like manner the mustering of the people, that has to be done in wars, does not belong to a private person. But since the care of the commonwealth is entrusted to princes, to them belongs the protection of the common weal of the city, kingdom, or province subject to them. And as they lawfully defend it with the material sword against inward disturbances by punishing malefactors, so it belongs to them also to protect the commonwealth from enemies without by the sword of war. The second requisite is a just cause, so that they who are assailed should deserve to be assailed for some fault that they have committed.

¹ Hence it is no justification for an enterprise of violence commenced by private individuals in a civilized State, to call it a war. Every State is bound to suppress private war within the limits of its own jurisdiction; as also to take away all pretext for such war by due redress of wrongs. (Trl.)

Hence Augustine says: "Just wars are usually defined as those which avenge injuries, in cases where a nation or city has to be chastised for having either neglected to punish the wicked doings of its people, or neglected to restore what has been wrongfully taken away." The third thing requisite is a right intention of promoting good or avoiding evil. For Augustine says: "Eagerness to hurt, bloodthirsty desire of revenge, an untamed and unforgiving temper, ferocity in renewing the struggle, lust of empire,—these and the like excesses are justly blamed in war."

§ 1. To the objection from the text that "all that take the sword shall perish with the sword,"¹ it is to be said, as Augustine says, that "he takes the sword, who without either command or grant of any superior or lawful authority, arms himself to shed the blood of another." But he who uses the sword by the authority of a prince or judge (if he is a private person), or out of zeal for justice, and by the authority of God (if he is a public person), does not take the sword of himself, but uses it as committed to him by another.

§ 2. To the objection from the text,² "I say to you not to resist evil," it is to be said, as Augustine says, that such precepts are always to be observed "in readiness of heart," so that a man be ever ready not to resist, if there be occasion for non-resistance. But sometimes he must take another course in view of the common good, or even in view of those with whom he fights. Hence

¹ St. Matt. xxvi. 52.

² St. Matt. v. 39.

Augustine says: "He is the better for being overcome, from whom the license of wrong-doing is snatched away: for there is no greater unhappiness than the happiness of sinners, the nourishment of an impunity which is only granted as a punishment, and the strengthening of that domestic foe, an evil will."

ARTICLE III.—*Is it lawful in war to use stratagems?*¹

R. The end of stratagems is to deceive the enemy. Now there are two ways of deceiving in word or deed. One way is by telling lies and breaking promises, and no one ought to deceive the enemy in this way; for "there are certain laws of war, and agreements to be observed even among enemies," as Ambrose says. In another way one may be deceived by the fact that we do not open our purpose or declare our mind to him. That we are not always bound to do. Even in sacred doctrine many things are to be concealed from unbelievers, that they may not scoff at them, according to the text: "Give not what is holy to dogs."² Much more are our preparations to attack our enemies to be hidden from them. Such concealment belongs to the nature of stratagems, which it is lawful to use in just wars. Nor are such stratagems properly called frauds, nor are they inconsistent with justice, nor with a well-ordered will. For it would be an

¹ St. Thomas disputes the maxim that "all's fair in war." (Tr.)

² St. Matt. vii. 6.

inordinate will for any one to wish nothing to be concealed from him by other people.

ARTICLE IV.—*Is war lawful on feast-days?*¹

R. The observance of feasts does not bar the taking the means even to the bodily welfare of man. Hence our Lord rebukes the Jews, saying: "Are you angry at me because I have healed the whole man on the sabbath-day?"² Therefore it is that physicians may lawfully apply remedies to men on a feast-day. Much more is the good estate of the commonwealth to be maintained, whereby many murders are prevented, and countless ills both temporal and spiritual—a more important good than the bodily well-being of a single man. And therefore, for the defence of the commonwealth of the faithful, just wars may lawfully be prosecuted on feast-days, if necessity so requires: for it would be tempting God for a man to want to keep his hands from war under stress of such necessity. But when the necessity ceases, war is not lawful on feast-days.

§ 4. "And they determined in that day, saying: Whoever shall come up against us to fight on the sabbath-day, we will fight against him."³

¹ Lawful to make war, and much better, to make hay, on a Sunday. (Trl.)

² St. John vii. 23. ³ 1 Mach. ii. 41.

QUESTION XLI.

OF ASSAULT AND BATTERY.

ARTICLE I.—*Is assault and battery always sinful?*

R. As contention means a conflict, so assault and battery means a conflict in deeds. Assault and battery is a sort of private war between private persons, not sanctioned by any public authority, but prompted by a disordered will. And therefore an assault always involves sin. And in the party who assails another unjustly, it is a mortal sin; for to do hurt to another by work of hand is not without mortal sin.¹ But in him who defends himself the act may be without sin, and it may be a venial sin; and it may be a mortal sin, according to the different motion of his mind and different manner of defending himself. For if he defends himself with the mere purpose of repelling the wrong offered, and with due moderation, it is not a sin, nor can it be properly called assault and battery on his part. But if he defends himself with a purpose of vengeance or hatred, or beyond the bounds of due moderation, it is always sinful,—a venial sin when some slight motion of anger or

¹ If the hurt be serious. *Hurting* a man in the middle ages meant something more than putting him to slight pain. (Trl.)

vengeance blends itself with the act, or when it does not go much beyond the bounds of moderate defence; a mortal sin, when you rise up against your assailant with mind resolved to kill him or do him grievous hurt.

QUESTION XLII.

OF SEDITION.

ARTICLE II.—*Is sedition always a mortal sin?*

R. Sedition is opposed to the unity of a multitude, that is, of a people, city, or kingdom. The unity to which sedition is opposed is a unity of law and public utility. Therefore sedition is a mortal sin of its kind, and all the more grievous inasmuch as the public good that is assailed by sedition is greater than private good that suffers in assault and battery. The sin of sedition attaches primarily and principally to those who bring about the sedition, and they sin most grievously; secondarily, to those who abet them in disturbing the common weal. But they who defend the common weal, and resist disturbers of the public peace, are not to be called seditious: as neither are they who defend their own persons said to be guilty of assault.

QUESTION XLIII.

OF SCANDAL.

ARTICLE I.—*Is scandal aptly defined to be "any word or deed, less right, that gives occasion of fall to another"?*

R. An obstacle set in the way, so that one is likely to fall over it, is called *scandalum*, a stumbling-block. So in the course of the spiritual way one is exposed to a spiritual fall by the deed or act of another, who by his advice or persuasion or example draws you to commit sin; and this is properly called *scandal*. Now nothing of its own nature exposes any one to spiritual ruin, except what labours under some defect of correctness: for what is perfectly right rather fortifies a man against falling than exposes him to fall. And therefore it is appropriately said that "any word or deed, less right, that gives occasion to a fall," is scandal.

§ 2. "Less right" does not mean here what is surpassed by something else in point of correctness, but what labours under some lack of correctness, either as being in itself evil, or as having the appearance of evil. And therefore the Apostle admonishes us: "From all appearance of evil refrain yourselves."¹

¹ 1 Thess. v. 22.

§ 3. Nothing can become to a man a sufficient cause of sin, that is, of a spiritual fall, but his own will. And therefore the sayings or doings of another man can only be an imperfect cause, in some manner inducing to a fall. And therefore we do not say, "giving cause to a fall," but, "giving occasion," which is an imperfect cause.

§ 4. The word or deed of another may be a cause of sin to you in two ways, *ordinarily* and *incidentally*. *Ordinarily*, when one by his evil word or deed intends to induce you to sin; or even though he intends not that, his mere deed is such as of its own nature to be an incentive to sin, as when one commits sin in public, or what looks like sin; and in that case the man who does such an act, properly gives occasion to another's fall: hence it is called *active scandal*. *Incidentally* one man's word or deed is an occasion of sin to another, when apart from the intention of the doer, and apart from the quality of the work, some evil-disposed person is led on by such a work to sin, as when one envies the goods of another; and in this case the doer of the good and proper act gives no occasion, so far as in him lies, but the other takes occasion to sin. And therefore this is *passive scandal* without the *active*: for so far as in him lies, he who does right gives no occasion to the fall which the other suffers. Sometimes then there is at once *active scandal* in the one party, and *passive* in the other, as when one man sins at the inducement of another: sometimes there is *active scandal* without *passive*, as when one by word or deed tries to induce another to sin, and

that other does not consent: sometimes again there is *passive scandal* without the *active*, as above explained.

ARTICLE III.—*Is scandal a special sin?*

R. Passive scandal cannot be a special sin: because for one man to fall by occasion of the word or deed of another may happen in any kind of sin; nor does the mere taking occasion from another's word or deed constitute a special fashion of sinning, seeing that it does not involve any special deformity opposed to a special virtue. Active scandal as it occurs *incidentally*, when it is beside the intention of the agent, as when one does not intend by his inordinate word or deed to give another any occasion to fall, but only wants to gratify his own will, is not a special sin: because what is incidental does not constitute a species. But active scandal as it occurs *ordinarily*, when one intends by his inordinate word or deed to draw another to sin, derives the character of a special sin from the intention of a special end: for the end in view fixes the species in moral matters. Hence as theft is a special sin, or murder, on account of the special hurt intended to our neighbour, so also is scandal a special sin for the special hurt intended; and it is opposed to fraternal correction, in which the removal of a special hurt is intended.

ARTICLE V.—*Can passive scandal befall even perfect men?*

R. Passive scandal supposes a certain unsettling

and divorce from good in the soul of him who suffers the scandal: Now none is unsettled who clings firmly to an immoveable object. But perfect men cling to God alone, whose goodness is unchangeable: for though they cling to their superiors, they do not cling to them except inasmuch as they cling to Christ. Hence, however much they see others misbehaving in word or deed, they budge not from their rectitude, according to the psalm: "They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem."¹

§ 3. Perfect men do fall at times into some venial sins by the infirmity of the flesh; but they are not scandalized in the proper sense of the word *scandal*, by the sayings or doings of others.

ARTICLE VI.—*Is active scandal to be found in perfect men?*

R. It is the property of the perfect to do what they do according to the rule of reason, as the text has it: "Let all things be done decently and according to order."² And this caution they particularly follow in matters where there is danger of their not only themselves offending, but also giving offence to others. And if in their public words or deeds anything is wanting of this moderation, that defect comes of human weakness, in respect of which they fall short of perfection, yet not so far short either as to imply any great departure from the order of reason, but only a small and slight de-

¹ Psalm cxxiv. 1.

² 1 Cor. xiv. 40.

parture, not great enough for any reasonable being thence to take occasion of sin.

§ 3. The venial sins of the perfect consist for the most part in sudden impulses, which being hidden cannot give scandal.

ARTICLE VII.—*Are spiritual goods to be abandoned for fear of scandal?*

R. Scandal being twofold, active and passive, there can be no question here of active scandal: for as active scandal is "any word or deed less right," nothing must be done with active scandal. But the question has place, if it be understood of passive scandal. We must consider then what is to be abandoned for fear lest another take scandal. A distinction must be drawn in the matter of spiritual goods. Some of these are of necessity to salvation; and they cannot be let go without mortal sin. But clearly no man ought to commit mortal sin to hinder another man's sin: because in the order of charity a man ought to love his own spiritual welfare more than that of another. And therefore points that are of necessity to salvation, are not to be dropped for the avoiding of scandal. But with regard to those spiritual goods that are not of necessity to salvation, it seems a distinction must be drawn. For the scandal that arises from them sometimes proceeds from malice: that is in the case when some persons wish to hinder such spiritual goods by setting scandals afoot; and this is the scandal of the Pharisees, who were scandalized at the teaching of our Lord; which scandal, the Lord teaches, is to

be despised.¹ But sometimes scandal proceeds from infirmity or ignorance; and such is the *scandal of little ones*; for which sake spiritual goods are either to be concealed, or at times deferred, until such time as by means of an explanation an end can be put to scandal of this sort. But if the scandal continues after the explanation, it then seems to come of malice, and so affords no motive for abandoning such spiritual works.

§ 1. To the objection taken from the words of Augustine, that "where danger of schism is apprehended, we must desist from the punishment of sins," it is to be said that the infliction of punishment is not desirable for its own sake; but punishments are inflicted as medicines for the prevention of sins, and therefore have the quality of justice in so far as they are checks upon sin. But supposing there is a clear case of sins being multiplied and made greater by the infliction of punishment, then the infliction of punishment will not fall under justice. Of such a case Augustine speaks, namely, when danger of schism threatens to ensue upon an excommunication: for then it is no point of the truth of justice to pronounce the excommunication.

§ 5. Some have said that venial sin is to be committed for the avoidance of scandal. But that involves a contradiction; for if it is the right thing to do, it is no longer evil nor sinful; for sin cannot be a due object of choice. Sometimes however the presence of some circumstance makes that not a venial sin, which would be a venial sin were that

¹ St. Matt. xv. 1-14.

circumstance away. Thus a jesting word is a venial sin when uttered to no useful purpose; but if there is a reasonable cause for its utterance, it is no longer an idle word nor sinful.

ARTICLE VIII.—*Are temporal goods to be given up for fear of scandal?*

§ 6. Against [an unqualified affirmative] stands the fact that Blessed Thomas of Canterbury demanded the restoration of the goods of the Church, to the scandal of the King.¹

¹ This reference of St. Thomas Aquinas to St. Thomas of Canterbury cannot be omitted from an English translation. The general answer about temporal goods here is analogous to that returned about spiritual goods in the Article preceding. (Tr.)

QUESTION XLIV.

OF THE PRECEPTS OF CHARITY.

[St. Matt. xxii. 36—40.]

ARTICLE I.—*Ought any precept to be given about charity?*

R. A thing falls under precept inasmuch as it has the character of being something due. Now a thing is due in two ways, for its own sake and for the sake of something else. What is due for its own sake in every undertaking is the end in view; for that has the character of something good in itself. What is due for the sake of something else is the means to the end. Now the end of spiritual life is the union of man with God by charity: to this end all the other elements of spiritual life are directed as means. Hence the Apostle says: "The end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith."¹ For all the virtues, the acts of which are matter of precept, are directed either to the purifying of the heart from the rolling vapours of passion,² or to the keeping of a good conscience, as the virtues that deal with outward acts,³ or to the keeping of a

¹ 1 Timothy i. 5.

² Fortitude and temperance. (Trl.)

³ Justice and the parts thereof. (Trl.)

right faith, as the virtues that concern the worship of God. And these three classes of virtues are requisite for loving God. For an impure heart is withdrawn from the love of God by the passion that inclines it to earthly things. Again, a bad conscience makes us have a horror of the divine justice for fear of punishment: while a feigned faith draws the affection to that which is feigned about God, and separates it from the truth of God. But in every department that which is *for its own sake and in its own ordinary right*, takes precedence of that which is *for the sake of something else*; and therefore the greatest commandment is that of charity.¹

§ 2. The obligation of a commandment is not opposed to liberty except in him whose mind is averse to what is commanded, as appears in those who keep the commandments from fear alone. But the precept of charity cannot be fulfilled except of one's own will, and therefore is not out of keeping with liberty.

§ 3. All the commandments of the decalogue are directed to the love of God and of our neighbour; and therefore the precepts of charity needed not to be enumerated among the commandments of the decalogue, but are included in them all.

ARTICLE II.—*Was it needful to give two precepts of charity?*

R. Precepts in a law are like the propositions in speculative sciences, where the conclusions are virtually contained in the first principles. Hence

¹ St. Matt. xxiii.

whoever perfectly knows the principles in the whole of their virtual extension, can have no need of the conclusions being severally proposed to him. But because not all who know the principles are competent to consider all that is virtually contained in those principles, for their sakes in the sciences conclusions must be drawn out of the principles. But in matters of practice, in which the precepts of law are our guide, the end in view stands for a principle. And the love of God is the end to which the love of our neighbour is directed. And therefore precepts must be given, not only of the love of God, but also of the love of our neighbour, for the benefit of less capable minds, that do not easily observe how the one of these precepts is contained in the other.

ARTICLE IV.—*Is that insertion proper in the precept, that God should be loved "with our whole heart"?*

R. An act falls under precept inasmuch as it is an act of virtue. Now it is requisite to an act of virtue, that it should be not only incident on due matter, but also be clothed in due circumstances, rendering it proportionate to the matter. But God is to be loved as the last end, to which everything is to be referred. And therefore entireness was to be specified in laying down the precept of the love of God.

§ 2. There are two ways of loving God with our whole heart. One way is *in act*, so that the whole heart and desire of man should ever be actually going out towards God; and that is the perfection that obtains in our heavenly home.

Another way is that the whole heart of man should go out towards God *habitually*, in such fashion that the man's heart admits nothing contrary to the love of God. This is the perfection proper on the way to heaven. Nor is it defeated by venial sin; because that does not take away the habit of charity, as it does not tend to an opposite object, but only hinders the exercise of charity.¹

§ 3. The perfection of charity at which the evangelical counsels aim, lies half-way between the two degrees of perfection above mentioned. It consists in man withdrawing, so far as is possible, even from lawful temporal things, that occupy the mind and hinder the actual movement of the heart to God.

ARTICLE VI.—*Can the precept of the love of God be fulfilled in this world?*

R. A precept may be fulfilled perfectly or imperfectly. A precept is perfectly fulfilled, when the end intended by the author of the precept is attained. A precept is fulfilled, but imperfectly, when though the end of the author of the precept is not attained, still there is no swerving from the line of direction to that end. Thus if a general orders his soldiers to fight, that soldier fulfils the precept perfectly, who fights and overcomes the enemy, according to the intention of his commander. He also fulfils it, though imperfectly, whose fighting does not lead to victory, provided that he does nothing that is a downright breach of military discipline. Now God

¹ Cf. I-II. q. 88. art. 1. § 1. (Tri.)

intends by this precept that man should be entirely united to Him, which will be accomplished in our heavenly home, when God shall be "all in all."¹ And therefore it is in our heavenly home that this precept shall be fully and perfectly fulfilled; and yet in this world of passage one man fulfils it more perfectly than another, the nearer he approaches to the likeness of the perfection that is in heaven.

ARTICLE VII.—*Is the precept of the love of our neighbour fitly and properly given?*

R. This precept is laid down properly; for it touches at once upon the reason and on the measure of love. The reason of love is touched upon in the mention of our *neighbour*: for on this account we ought to love others in charity, because they are *nigh* unto us, as well in respect of the natural image of God as of capacity for heavenly glory. Nor does it matter whether he be called our *neighbour*, or our *brother*,² or our *friend*,³ because by all these names the same connection is denoted. The measure of love is indicated when it is said *as thyself*: which is not to be understood as though you were to love your neighbour equally with yourself, but like yourself, and that in three ways. First, in respect of the end, that you should love your neighbour for God, as he ought to love himself for God,—that thus your love of your neighbour may be a *holy* love. Secondly, in respect of the regulation of the love, that you should not condescend to your neighbour in any evil thing, but only in good things, as a man

¹ 1 Cor. xv. 28.

² 1 St. John iv. 21.

³ Levit. xix. 18.

ought to satisfy his own will only in good things,—that thus your love of your neighbour may be a *just* love. Thirdly, in respect of the reason of the love, that you should not love your neighbour for the sake of any profit or enjoyment, but for the reason that you wish your neighbour's good as he wishes his own good,—that thus your love of your neighbour may be a *true* love. For when one loves his neighbour for his own profit or enjoyment, he does not truly love his neighbour, but himself.

QUESTION XLVI. OF STUPIDITY.

ARTICLE II.—*Is stupidity a sin?*

R. Stupidity implies a dulness of perception in judging, particularly about the Highest Cause, the Last End and Sovereign Good. This may come of natural incapacity, and that is not a sin. Or it may come of man burying his mind so deep in earthly things as to render his perceptions unfit to grasp the things of God, according to the text: "The sensual man perceiveth not these things that are of the Spirit of God;"¹ and such stupidity is a sin.

§ 2. Though no one wishes to be stupid, still people do wish for what leads to stupidity, by with-

¹ 1 Cor. ii. 14.

drawing their thoughts from things spiritual and burying them in things of earth. So it is also with other sins: for the lustful man wants the pleasure, to which the sin is attached, though he does not absolutely wish for the sin; for he would like to enjoy the pleasure without the sin.

270

him
collectlist
will