

**Texts to Accompany Comments on Thomas McLaughlin's, "A Defense of Natural Place in a Contemporary Scientific Context"**

**Inanimate things act for their own well-being:**

ST I, q. 60, a. 3, c.: It is manifest, however, that among things lacking cognition, each naturally seeks to procure what is good for itself, as fire seeks the upwards place. (*Manifestum est autem quod in rebus cognitione carentibus, unumquodque naturaliter appetit consequi id quod est sibi bonum; sicut ignis locum sursum.*)

ST I, q. 60, a. 4, c.: And this is also apparent in those things which lack cognition, for fire has a natural inclination to communicate its own form to another thing, which is the other's good, just as it is naturally inclined to seek its own good, namely that it be up. (*Et hoc etiam apparet in his quae cognitione carent, nam ignis naturalem inclinationem habet ut communicet alteri suam formam, quod est bonum eius; sicut naturaliter inclinatur ad hoc quod quaerat bonum suum, ut esse sursum.*)

ST I, q. 65, a. 2, c.: In the parts of the universe, each creature exists for the sake of its own proper act and perfection. (*In partibus universi, unaquaeque creatura est propter suum proprium actum et perfectionem.*)

ST I-II, q. 94, a. 2, c.: Because in man there is first of all an inclination to good in accordance with the nature which he has in common with all substances: inasmuch as every substance seeks the preservation of its own being, according to its nature. (*Inest enim primo inclinatio homini ad bonum secundum naturam in qua communicat cum omnibus substantiis, prout scilicet quaelibet substantia appetit conservationem sui esse secundum suam naturam.*)

*In IV Phys.*, l. 1, n. 412: "For we see that each one of these is borne to its proper place when it is not impeded, the heavy body downwards and the light body upwards. From this it is apparent that place has a certain power of preserving that which is located in it, and for this reason that which in a place tends towards its own place by a desire for its own preservation. This does not show, however, that place has an attractive power except in the sense that the end is said to attract." (*Videmus enim quod unumquodque horum fertur in suum proprium locum quando non impeditur, grave quidem deorsum, leve autem sursum. Ex quo patet quod locus habet quandam virtutem conservandi locatum: et propter hoc locatum tendit in suum locum desiderio suae conservationis. Non autem ex hoc ostenditur quod locus habeat virtutem attractivam, nisi sicut finis dicitur attrahere.*)