

**Objection 1.** It would seem that daring does not ensue from hope. Because daring regards evil and fearful things, as stated in *Ethic.* iii, 7. But hope regards good things, as stated above (q. 40, a. 1). Therefore they have different objects and are not in the same order. Therefore daring does not ensue from hope.

**Objection 2.** Further, just as daring is contrary to fear, so is despair contrary to hope. But fear does not ensue from despair: in fact, despair excludes fear, as the Philosopher says (*Rhet.* ii, 5). Therefore daring does not result from hope.

**Objection 3.** Further, daring is intent on something good, viz. victory. But it belongs to hope to tend to that which is good and difficult. Therefore daring is the same as hope; and consequently does not result from it.

**On the contrary,** The Philosopher says (*Ethic.* iii, 8) that “those are hopeful are full of daring.” Therefore it seems that daring ensues from hope.

**I answer that,** As we have often stated (q. 22, a. 2; q. 35, a. 1; q. 41, a. 1), all these passions belong to the appetitive power. Now every movement of the appetitive power is reducible to one either of pursuit or of avoidance. Again, pursuit or avoidance is of something either by reason of itself or by reason of something else. By reason of itself, good is the object of pursuit, and evil, the object of avoidance: but by reason of something else, evil can be the object of pursuit, through some good attaching to it; and good can be the object of avoidance, through some evil attaching to it. Now that which is by reason of something else, follows that which is by reason of itself. Consequently pursuit of evil follows pursuit of good; and avoidance of good follows avoidance of evil. Now these

four things belong to four passions, since pursuit of good belongs to hope, avoidance of evil to fear, the pursuit of the fearful evil belongs to daring, and the avoidance of good to despair. It follows, therefore, that daring results from hope; since it is in the hope of overcoming the threatening object of fear, that one attacks it boldly. But despair results from fear: since the reason why a man despairs is because he fears the difficulty attaching to the good he should hope for.

**Reply to Objection 1.** This argument would hold, if good and evil were not co-ordinate objects. But because evil has a certain relation to good, since it comes after good, as privation comes after habit; consequently daring which pursues evil, comes after hope which pursues good.

**Reply to Objection 2.** Although good, absolutely speaking, is prior to evil, yet avoidance of evil precedes avoidance of good; just as the pursuit of good precedes the pursuit of evil. Consequently just as hope precedes daring, so fear precedes despair. And just as fear does not always lead to despair, but only when it is intense; so hope does not always lead to daring, save only when it is strong.

**Reply to Objection 3.** Although the object of daring is an evil to which, in the estimation of the daring man, the good of victory is conjoined; yet daring regards the evil, and hope regards the conjoined good. In like manner despair regards directly the good which it turns away from, while fear regards the conjoined evil. Hence, properly speaking, daring is not a part of hope, but its effect: just as despair is an effect, not a part, of fear. For this reason, too, daring cannot be a principal passion.