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A Response to Brian Welter’s Review of Peter Redpath’s *The Moral Psychology of St. Thomas: An Introduction to Ragamuffin Ethics**

Brian Welter is to be commended for writing a review of Peter A. Redpath’s nearly 800-page, *The Moral Psychology of St. Thomas: An Introduction to Ragamuffin Ethics* (2017), published by En Route Books and Media.¹ This work requires a discerning mind to unpack and summarize Redpath’s main arguments in his third installment of a three-part book series on Christian metaphysics and moral psychology. For the most part, Welter does this. If he overlooked any key points, likely this is because of the daunting task of summarizing a considerably-sized book within a few short pages.

While Welter recognizes Redpath’s book as a “worthwhile” read “because of his generous elaborations on practically every major issue,”² it was not until Welter indicated in his conclusion that Sr. Angelica Mary Neenan’s primer of 126 pages (*The Nature of the Human*

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* Brian Welter, “Peter A. Redpath, *The Moral Psychology of St. Thomas Aquinas: An Introduction to Ragamuffin Ethics*,” *Studia Gilsoniana* 6, no. 4 (October–December 2017): 633–637.

¹ Peter A. Redpath, *The Moral Psychology of St. Thomas Aquinas: An Introduction to Ragamuffin Ethics* (St. Louis, Mo.: En Route Books & Media, 2017), pp. 795.

² Welter, “Peter A. Redpath,” 637.

*Soul*³) is “better suited especially for readers interested in St. Thomas’s teachings on moral psychology and the nature of the soul,”⁴ did I realize that Welter’s comparison did not do complete justice to either author.

The main purpose of this response is twofold, to: (1) acknowledge and elaborate on aspects of Welter’s review that highlight key points in Redpath’s book, and (2) make some precisions and amplifications so that both authors can be better appreciated for what they offer in their works to contemporary readers.

Target Audiences of Each Work

For different reasons, both works target two different audiences. Neenan’s target audience is undergraduate students taking her “*Introduction to Moral Theology* course.”⁵ With respect to Redpath’s audience, Welter asks the question, “Who should read [Redpath’s] . . . book? Anyone seeking the truth of virtue ethics over a social science-fabricated reality.”⁶ Indeed, Redpath addresses virtue ethics and social sciences and chiefly targets two audiences: (1) “any fairly intelligent adult, including those that are largely overworked and understaffed in organizations and members from several institutions of the Catholic Church, who, overall, seek to recover classical learning and the greatness of Western Civilization for self-improvement through reading a new and improved understanding of the teachings of St. Thomas,”⁷ and (2) college and university graduates who share some of the qualities

³ Mary Angelica Neenan, *The Nature of the Human Soul: Philosophical Anthropology and Moral Theology* (Washington: Cluny Media, 2017).

⁴ Welter, “Peter A. Redpath,” 637.

⁵ Neenan, *The Nature of the Human Soul*, v.

⁶ Welter, “Peter A. Redpath,” 634.

⁷ Redpath, *The Moral Psychology of St. Thomas Aquinas*, 33.

mentioned above and realize that their education has been deprived in the area of Thomistic studies.⁸

Like Neenan, Redpath's target audience includes undergraduate students. As Welter suggests, these students can benefit from Neenan's book as an introduction and Redpath's book for deeper aspects of St. Thomas's psychology, some of which might be missing in contemporary college courses on Aquinas. But Redpath also targets a more widely-diverse audience who work for organizations, including Catholic institutions (because they stand to benefit the most from the organizational psychology from one of the Doctors of the Church) and non-Catholics who seek to gain a proper understanding of the moral teaching of Thomas Aquinas. As he says,

While I have written this ethics book chiefly for a wide audience that includes academic and non-academic readership, *and not chiefly* to serve as a textbook for intellectually serious undergraduate and graduate students, because the contents of this work could easily function in that capacity, I have included at the end of this work a [150-page] section of approximately 1500 "Questions for Study and Discussion" for classroom, or related, use.⁹

Indeed, unlike Neenan's course primer, Redpath's tome could easily serve as the prime source for 2-semester, stand-alone undergraduate or graduate course on St. Thomas's ethics.

Main Purpose of Each Book

Neenan's main intent in her book is to respond to her students' request on the material she goes over quickly in her moral theology course.¹⁰ The book is a compilation of her teaching notes for the begin-

⁸ *Ibid.*, 34.

⁹ *Ibid.*, 35. My addition in brackets. Redpath also includes an 81-page table of contents.

¹⁰ Neenan, *The Nature of the Human Soul*, v.

ning part of her course, thus making it a kind of primer. She often cites St. Thomas Aquinas and the Catechism of the Catholic Church in it.¹¹

Unlike Neenan's book (which intends to serve as a philosophical learning tool for an introductory, undergraduate theology course), the main aim of Redpath's book, as has been the purpose of his lifelong work in classical and medieval philosophy, is to restore Western Civilization by reintegrating the teachings of St. Thomas Aquinas into today's society so as to reunite philosophy and science and science and wisdom. As he says:

In short, like these two preceding volumes, this book's chief aim is novel and radical,¹² something beyond the scope of giving a highly readable, and more accurate and complete report of St. Thomas's moral teaching than has been available in English for decades (perhaps centuries): To reunite philosophy and science and wisdom; but to do so in a way that completes this task related to both theoretical and practical science!¹³

According to Redpath, the faculty psychology of the human person that was first expounded by Socrates, Plato, and Aristotle and later refined by St. Thomas, is an essential teaching needed for any society to have a proper understanding of the nature of philosophy and science (which Redpath considers identical).¹⁴ He writes, "*No one can be wrong about the nature of human beings and be right about the nature of philosophy, metaphysics, ethics, or science.*"¹⁵ He goes so far as to

¹¹ *Ibid.*

¹² Redpath uses the term *radical* in the Latin-sense, meaning "root," as opposed to the contemporary usage meaning "very different from the usual or traditional: extreme," according to Merriam-Webster's online dictionary. This point, I feel, cannot be over-emphasized enough because Redpath's lifelong goal has been to "*reunite philosophy and science and wisdom.*" Like the Ancients and Medievals, Redpath considers philosophy and science to be exactly the same.

¹³ Redpath, *The Moral Psychology of St. Thomas Aquinas*, 20. Italics are Redpath's.

¹⁴ *Ibid.*, 25.

¹⁵ *Ibid.*, 22.

maintain that, because human habits existing within human faculties that exist within the human soul serve as an essential part of the formal object of philosophy/science, the ancient Greeks and St. Thomas considered the human soul to be an essential first principle of philosophy and science.¹⁶ In previous works, Redpath has referred to faculty psychology as “power psychology,”¹⁷ a term he quotes directly from St. Thomas’s *Summa Theologiae: potentia animae*.¹⁸ While the phrase may sound as if it comes from a popular, modern-day psychology magazine, the term existed and was discussed among philosophers and theologians for centuries prior to the advent of modern philosophy.

Neenan also talks about St. Thomas’s faculty psychology in her book. She shows how God gives man his capacity to achieve the goal of fulfilling his nature (union with God in eternal happiness) by knowing “(man’s true nature, his faculties of body and soul), and how grace brings that nature to perfection.”¹⁹

While Welter indicates that “the length of [Redpath’s] book testifies to the author’s ambition in covering much in one study,” not indicated in Welter’s review is that, for decades, Redpath has been writing about philosophical problems and solutions to the declining civilization and culture of the West. Thirty-five years ago (1983), he felt a moral duty to write a 170-page primer on St. Thomas’s moral teaching similar to Neenan’s book, while planning at that time to write a more exhaustive analysis of St. Thomas’s moral teaching years later: the current book.²⁰

¹⁶ *Ibid.*, 27.

¹⁷ *Ibid.*, 23.

¹⁸ *S.Th.* I-II, Q. 78, Art. 1, 3, and 4.

¹⁹ Neenan, *The Nature of the Human Soul*, vii–viii.

²⁰ Redpath, *The Moral Psychology of St. Thomas Aquinas*, 18.

As mentioned above, this book is the third installment of a three-part book series. The first two volumes are essential to understanding the context of this book:

As I have conceived them, Volumes 1 and 2 of this trilogy published by En Routes Books and Media *have given a report of the metaphysical principles* needed to restore the union among philosophy, science, and *metaphysical wisdom* within the West and globally. However, without restoring a proper understanding of the nature of ethics, moral science, and the essential connection among moral science, metaphysics and wisdom, that reunion achieved within those two proceeding works would be incomplete.²¹

Redpath wrote much in his book with a spirit akin to the ancient Hebrew prophets “as a voice crying in the desert,” exhorting modern Western civilization to restore itself through the teachings of St. Thomas. In so acting, Redpath regards himself chiefly as a reporter of St. Thomas’s work aiming at restoring Western civilization.²²

While Welter rightly refers to Redpath’s current book as “wordy,” he fails to note that: (1) virtually all argumentation in Redpath’s book is economically presented; (2) Redpath wrote his current work to be more than a primer about St. Thomas’s moral teaching as part of an undergraduate class: an exhaustive treatment of it; and (3) the main reason for the book’s wordiness is that, in the first six chapters (with the exception of Plato’s *Republic* in chapter four and one of his own previous works in chapter six), Redpath summarizes St. Thomas’s moral teaching within his theological works, especially his *Summa Theologiae*; while, from chapters seven to fifteen, he gives an exhaustive and exclusive summary of St. Thomas’s *Commentary on the Nicomachean Ethics of Aristotle*.

²¹ *Ibid.*, 20.

²² *Ibid.*, 18 and 19.

Redpath and Neenan start with the nature of the human person as viewed by St. Thomas, but they diverge into areas that equally benefit both man and society. While both authors present St. Thomas's faculty psychology, Redpath continues on a mainly philosophical path of *discussion in which he essentially identifies philosophy with an organizational psychology and St. Thomas's moral teaching with a behavioristic psychology*, while Neenan's path is chiefly theological and does not make mention of philosophy being a kind of psychology, in particular an organizational psychology and St. Thomas's ethics being a behavioristic psychology.

Redpath's Philosophical/Psychological Path

The back cover of Redpath's ethics book describes his philosophical approach as follows:

Through a radical reinterpretation of classical philosophy as an organizational psychology, *The Moral Psychology of St. Thomas Aquinas: An Introduction to Ragamuffin Ethics* just as radically reinterprets St. Thomas Aquinas's moral teaching to be a behavioristic psychology chiefly designed to synthesize right reason and right pleasure to help a person excel at living life as a whole. In the process of so doing, this work demonstrates how the skill of prudential living is a necessary condition for becoming a grand master of leadership in any and every profession.²³

As the above quote indicates, Redpath's treatment of St. Thomas's ethics as a moral psychology is rooted in his radical (in the sense of going back to the roots, or "first principles") reinterpretation of classical Greek philosophy and science (and of the philosophy/science of Aristotle especially) as an *organizational psychology*. In so doing, Redpath has involved himself in a radical reinterpretation of the whole of

²³ *Ibid.*, the back cover.

Western intellectual history from the ancient Greek philosophers to the present day.

As Redpath indicates in volume 1 of his *A Not-So-Elementary Christian Metaphysics*, he derived this novel way of considering philosophy under the influence of Fr. Armand A. Maurer's work in which Maurer had claimed that, for St. Thomas: (1) philosophy is not (as many of Thomas's students continue mistakenly to claim) chiefly a logical system or body of knowledge; it is a psychological habit, or habit of the soul; and (2) the philosophical subject, or genus, of which the knowing subject is an essential part is not the genus of the logician; it is a really-existing genus, a generator of action.²⁴

From Metaphysics and Ethics as Instances of Organizational Psychology to Remedying the Current Western Leadership Deficit

According to Redpath, "*Loss of an understanding of the nature of philosophical metaphysics and ethics as essential means for inculcating with maximum intensity principles of leadership within the psychological makeup of leaders is, in fact, a chief cause of the present civilizational decline, anarchy, of the West.*"²⁵ According to him, centuries ago, we in the West lost our comprehension of philosophy as an organizational psychology. "With that loss," he maintains, "the West also lost its understanding of the natures of metaphysics, ethics, and science *as habits of leadership excellence the human soul: acts of organizational excellence that human beings generate through acquired habits (virtues) existing within innately possessed powers of the human soul.*"²⁶

²⁴ See Peter A. Redpath, *A Not-So-Elementary Christian Metaphysics: Written in the Hope of Ending the Centuries-Old Separation between Philosophy and Science and Science and Wisdom*, Vol. 1 (Manitou Springs, Co.: Socratic Press, 2012), 59.

²⁵ Redpath, *The Moral Psychology of St. Thomas*, 22. Redpath's italics.

²⁶ *Ibid.* Redpath's italics. My addition in parenthesis.

Redpath and Hierarchy

Welter rightly observes that, “Hierarchy plays a central role in Redpath’s vision, starting from the ‘chief end,’ and end ‘that unifies and harmonizes some multitude into being parts of the whole,’”²⁷ because hierarchy, arising from the nature of philosophical metaphysics and ethics as an essential means for inculcating what has been lost, and is in fact, according to Redpath, the chief cause of the present decline, anarchy, of western civilization.²⁸ Redpath maintains that *recovering St. Thomas’s principles related to human and organizational psychology* allows society to benefit from this wisdom because order is within things in both speculative and practical ways;²⁹ and the higher, or architectonic, sciences inform the lower, specialized, or productive sciences.³⁰ The linch-pin between all sciences within genera and sub-genera, part-whole relationships, is the human person. The nature of the human person, properly understood, spans both the speculative and practical orders. According to Redpath, St. Thomas maintains moral activity to be a species of human activity occurring within the wider created world (a real genus)³¹ and that order in the world is essentially dependent upon human moral activity.

The connection between human and organizational psychology is an example of how recovering philosophical principles prior to Descartes and his progeny of modern philosophers can help restore the proper understanding and functioning of organizations at all levels of society, beginning with the individual and family to large corporations and governmental institutions.

²⁷ Welter, 634–635.

²⁸ Redpath, *The Moral Psychology of St. Thomas Aquinas*, 22.

²⁹ *Ibid.*, 41.

³⁰ *Ibid.*, 45.

³¹ *Ibid.*, 41–42.

Virtual Quantity, Division of a Real Genus, Organizational Hierarchy, and the Human Soul

A major contribution in Redpath's books and articles over the past twenty years, and more with respect to moral and organizational psychology is what he calls St. Thomas's metaphysical principle of "virtual, or intensive, quantity" (*quantitatis virtulas*, or *intensiva*). Redpath credits two scholars with being the main twentieth-century recoverers in the English-speaking West of awareness of this crucial principle in the teaching of St. Thomas: (1) Fr. Charles Bonaventure Crowley, for whose more-than-fifty-years of research related to this principle and contemporary mathematical physics Redpath wrote a prescript and edited a book in 1996;³² and Fran O'Rourke, for having focused on it in relation to philosophy and revealed theology in his masterful *Pseudo-Dionysius and the Metaphysics of Aquinas*.³³

According to Redpath, despite the fact that this principle is crucial for understanding St. Thomas's teaching about the nature of a real genus (which is, for St. Thomas, the subject of philosophical and scientific study properly understood), few students of Aquinas know what is his teaching about virtual quantity and how, in relation to principles of opposition and contrariety, a real genus is divided into species, and real species are divided into individuals. He claims the principle had previously gone unnoticed even by the intellectual genius of Étienne Gilson!³⁴

³² Charles B. Crowley, *Aristotelian-Thomistic Philosophy of Measure and the International System of Units (SI): Correlation of the International System of Units and the Philosophy of St. Thomas Aquinas and Aristotle*, ed. with a prescript by Peter A. Redpath (Lanham, Md.: University Press of America, 1996).

³³ Fran O'Rourke, *Pseudo-Dionysius and the Metaphysics of Aquinas* (Leiden: Brill, 1992).

³⁴ Redpath, *The Moral Psychology of St. Thomas Aquinas*, 28.

Few contemporary teachers and students of the work of St. Thomas have even heard about this principle. As a result, Redpath maintains that the overwhelming majority of contemporary teachers of St. Thomas continue to misrepresent what he says to their students about the nature of such crucial issues as philosophy, science, metaphysics, and ethics, including about such often-discussed topics as the natures of a principle, analogy, and universals.³⁵ And most of these teachers tend to pass along to their students the mistaken notion that St. Thomas understood philosophy to be a systematic logic, which he did not.

According to Redpath, virtual quantity has major implications as well in the study of organizational psychology at all levels, either in simple human acts or on the corporate-institutional levels. Welter touches upon this reality when he cites the following,

Forms cause diversity in things by causing a hierarchy, order, of perfections and imperfections in receiving the act of existing: a diversity of perfection in having existence. This initial division separates the created order into a limited hierarchy of qualitatively more or less perfect genera.³⁶

So crucial is the principle of virtual quantity to understanding of Aristotle's and St. Thomas's teaching about the natures of metaphysics, ethics, and all habits of human excellence that, in 2001, Redpath published a separate article related to it in which he maintained that Aristot-

³⁵ For extensive criticism of the failure of contemporary students, and even major contemporary "Thomists" to understand principles like genus, species, virtual quantity, opposition, contrariety, analogy, and universality, see Redpath, *A Not-So-elementary Christian Metaphysics*, Vol. 1, and Peter A. Redpath, *A Not-So-elementary Christian Metaphysics: An Introduction to Ragamuffin Thomism*, Vol. 2 (St. Louis, Mo.: En Route Books & Media, 2016).

³⁶ Welter, "Peter A. Redpath," 635, citing Redpath, *The Moral Psychology of St. Thomas Aquinas*, 55.

tle's understanding of all virtue (intellectual, moral, practical, productive) is essentially reducible to the principle of virtual quantity!³⁷

Contrariety, Organizational Unity, and Leadership Excellence

Redpath maintains that contrariety is an essential metaphysical principle because it takes place within all genera, or organizational wholes, dividing them into specific organizational intensities of qualitative perfection and imperfection. In addition to hierarchy playing a central role that Welter observes in Redpath, Redpath maintains that no unity can exist within the created universe without contrariety and the existence of real aims existing within real generic, organizational wholes.

While such a notion might appear somewhat counterintuitive to the contemporary mind, it has a firm basis in the history of philosophy, beginning with the pre-Socratics, refined by Aristotle, and maintained by St. Thomas.

As Welter observes, a properly-ordered hierarchy is efficient³⁸ in addition to being just and essential to human flourishing. However, "efficiency" needs to be qualified. If parts are intrinsic and essential to a composite whole (or genus), then efficiency is based upon the harmonious relationship among the opposing parts, even if no apparent contrariety appears to exist between them. The basis of organizational, composite, or real generic, unity occurs within a composite whole, or genus, comprised of a hierarchy of unequally perfect, somewhat opposed, parts. Contrarily, a hierarchy becomes *inefficient*, ceases to exist, if an essential part cannot harmonize with other parts of a genus and

³⁷ Peter A. Redpath, "Virtue as Intensive Quantity in Aristotle," *Contemporary Philosophy* 23, no. 1 and 2 (January/February and March/April, 2001): 3–15.

³⁸ Welter, "Peter A. Redpath," 635.

seeks to impose unharmonious influence to order the whole. Both survival of the fittest and efficiency of operation only exist within our created universe within the context of real genera, real organizations.

This is what Redpath maintains, and Welter observes when he notes that “disordered understanding of human reason that Enlightenment intellectuals mistakenly claimed to the metaphysical foundations of philosophy, science wisdom, and truth.”³⁹ The inability of Western civilization to recognize the necessity of hierarchically-ordered contrariety in part-whole relationships is what Redpath means, and Welter observes, when Redpath claims that Western civilization has lost its understanding of the nature of philosophy and organizational psychology, specifically the “understanding of the natures of metaphysics, ethics, and science *as habits of leadership excellence of the human soul.*”⁴⁰

Regarding those habits of leadership of the human soul, the basic foundations of organizations are groups, part-whole relationships, of human beings. Redpath discusses in detail the relation of genus, particular reason, virtual quantity, and contrariety to human emotions in chapter five (which provides an example of organizational psychology within the human soul, and is instructive of how unity can be achieved in other part-whole relationships, whether in the individual, family, or other organizations).

According to him, all organizations are composed of different genera and their species, each having contrary opposites; but all strive to achieve harmonious perfection according to their nature.⁴¹ How well this is done is measured through virtual quantity among the parts, the level of perfection of each part reaching perfection of its nature within the whole, and the unequal relationship of each part in the whole to a

³⁹ *Ibid.*, 633, citing Redpath, *The Moral Psychology of St. Thomas Aquinas*, 3.

⁴⁰ Welter, “Peter A. Redpath,” 634, citing Redpath, *The Moral Psychology of St. Thomas Aquinas*, 22.

⁴¹ Redpath, *The Moral Psychology of St. Thomas Aquinas*, 53.

chief organizational aim. Having different, unequal, levels of virtual quantity (qualitative perfection) brings about generic contrariety and organizational perfection or imperfection.

Hierarchy and Particular Reason

Narrowing the analysis to the human person, Welter indicates that Redpath fits his discussion regarding the nature of the soul within the wider notion of Thomistic organizational psychology and the nature of hierarchy.⁴² Particular reason's role is to assess (or estimate) the arrangement of those parts, to cause organizational self-understanding, within parts of the whole.

Welter rightly observes that Redpath shows how Aristotle's and St. Thomas's teaching about moral virtue leads to harmonious ordering of the human soul⁴³ from the macro level to politics.⁴⁴ Organizational psychology begins with the human person and the metaphysical relationships among human beings as individuals existing within real organizations, real orders of being.

As parts of real genera, Redpath conceives leaders to be principles of action for unifying different parts of organizations into organizational wholes. To achieve the task of "unifying and harmonizing a multitude into being parts of a whole,"⁴⁵ an internal sense of the soul is needed to help coordinate and order the parts within the hierarchy of a genus. Welter conveys this implicitly when he cites Redpath: "the intellectual powers are prior to the sensitive powers; and the sense powers are naturally inclined to follow these directions commands."⁴⁶ An im-

⁴² Welter, "Peter A. Redpath," 635.

⁴³ Redpath, *The Moral Psychology of St. Thomas Aquinas*, 89.

⁴⁴ Welter, "Peter A. Redpath," 635.

⁴⁵ *Ibid.*, 634–645, citing Redpath, *The Moral Psychology of St. Thomas Aquinas*, 41.

⁴⁶ Redpath, *The Moral Psychology of St. Thomas Aquinas*, 89.

portant precision needed here is specifically how this is done within St. Thomas's organizational psychology. Neenan mentions the internal, estimative sense (particular, or cogitative, reason) in the human person and its role in human emotions. Redpath goes into more elaborate detail, maintaining that particular reason is the seat on the sense level of the moral virtue of prudence, and the proximate principle of: the poetic and creative imagination (the sense faculty that Galileo considered to be essential to stretching the imagination), the irascible emotions, and the sense of wonder that acts as a first principle of all scientific and philosophical investigation. He sees this faculty operating as a sensory command and control principle through which universal reason is able situationally to particularize and cause the human emotions to submit to abstract directives of universal reason and tailor abstract, universal reason's commands to concrete, individual circumstances. He also claims that this faculty enables individual human beings to sense their strengths and weaknesses and, in a sensory way, determine whether this or that act is a doable deed proposed to human choice.

Conclusion

While, because they consider St. Thomas's moral teaching to be a moral psychology that they attempt to make more or less intelligible to their readers, Redpath's and Neenan's books might appear to belong to the same proximate genus. Because they composed these works for widely-diverging chief aims and audiences, and have employed essentially different methods of realizing their main goals, in reality they belong to different proximate genera. While Neenan has the practical consideration of providing a philosophical learning tool to help her undergraduate college students understand moral theology, her chief aim in her book is speculative, not practical. She has written her book chiefly to help her theology students *properly to understand the nature of*

moral theology. Redpath, on the other hand, has written his text chiefly for a much wider, global audience, and mainly for a practical (not speculative), moral and political aim: *to convey to his readers how properly to understand the nature of St. Thomas's moral psychology so as practically to help the West reunite philosophy and science and science and wisdom; and, thereby, aid the West in resolving its current, widespread, leadership-deficit problem so as to save itself from engaging in cultural and civilizational suicide*.

Apparently not focusing attention on these generically different proximate aims, audiences, and approaches to achieving their main goals, unhappily, by bringing Neenan's book into his review of Redpath's complicated work, Welter diminished the perfection of an otherwise generally-excellent review. Had he wanted to compare Redpath's and Neenan's studies mainly as moral primers for teaching undergraduate moral theology, a more appropriate way to do so would have been to consider the similarities and dissimilarities between Neenan's book and Redpath's *The Moral Wisdom of St. Thomas Aquinas: An Introduction*,⁴⁷ which, like Neenan's *Philosophical Anthropology* book was designed as a text for an introductory-level moral theology or philosophy course.



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⁴⁷ Peter A. Redpath, *The Moral Wisdom of St. Thomas Aquinas: An Introduction* (Lanham: UPA, 1983).

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