

# Contents

Preface *ix*

## PART ONE No Morality: "Modern Moral Philosophy" (1958)

- 1 Virtue Ethics, Eudaimonism, and the Greeks 3
- 2 The Invention of "Morality" and the Possibility of Consequentialism 24
- 3 The Misguided Project of Vindicating Morality 31
- 4 The Futility of Seeking the Extension of a Word with No Intension 52
- 5 What's Really Wrong with the Vocabulary of Morality? 67
- 6 Assessing "Modern Moral Philosophy" 84

## PART TWO No Self: "The First Person" (1975)

- 7 The Circularity Problem for Accounts of "I" as a Device of Self-Reference 95
- 8 Is the Fundamental Reference Rule for "I" the Key to Explaining First-Person Self-Reference? 102
- 9 Rumfitt's Solution to the Circularity Problem 118
- 10 Can We Make Sense of a Nonreferential Account of "I"? 138
- 11 Strategies for Saving "I" as a Singular Term: Domesticating FP and Deflating Reference 151
- Epilogue: The Anti-Cartesian Basis of Anscombe's Skepticism 177

APPENDIX A Aquinas and Natural Law 181

APPENDIX B Stoic Ethics: A Law Conception without Commandments? 191



Notes	199
References	223
Acknowledgments	231
Index	233

## Contents

### Preface ix

PART ONE: No Morality: "Modern Moral Philosophy" (1978)	
1 Virtue Ethics, Eudaimonism, and the Greeks	3
2 The Invention of "Morality" and the Possibility of Consequentialism	24
3 The Miseducated Project of Vindicating Morality	31
4 The Futility of Seeking the Extension of a Word with No Intension	52
5 What's Really Wrong with the Vocabulary of Morality?	67
6 Assessing "Modern Moral Philosophy"	84
PART TWO: No Self: "The First Person" (1975)	
7 The Chimerical Problem for Accounts of "I" as a Device of Self-Reference	95
8 Is the Fundamental Reference Rule for "I" the Key to Explaining First-Person Self-Reference?	103
9 Kantian's Solution to the Chimerical Problem	118
10 Can We Make Sense of a Nonreferential Account of "I"?	138
11 Strategies for Saving "I" as a Singular Term: Domestifying FP and Defeating Reference	151
Epilogue: The Anti-Cartesian Basis of Anscombe's Skepticism	177
APPENDIX A: Aquinas and Natural Law	181
APPENDIX B: Stoic Ethics: A Law Conception without Commandments	191