

# The Vision Of Hume Spirit Of Philosophy

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**Hume's Theory of Moral Judgment** Bloomsbury Publishing

This work is a supplement to the 10-volume series "Early Responses to Hume", which is an edited and annotated collection of eighteenth-and nineteenth-century critical reactions to Scottish philosopher David Hume (1711-1776). Both a philosopher and historian, he was infamous in his day for his skeptical views on human nature, knowledge, metaphysics, and religion.

**Aesthetics and Morals in the Philosophy of David Hume** Oxford University Press on Demand

This volume is a comprehensive collection of critical essays on The Taming of the Shrew, and includes extensive discussions of the play's various printed versions and its theatrical productions. Aspinall has included only those essays that offer the most influential and controversial arguments surrounding the play. The issues discussed include gender, authority, female autonomy and unruliness, courtship and marriage, language and speech, and performance and theatricality.

**Hume's Reason** Oxford University Press on Demand

Hume's Philosophy of Religion brings together for the first time the whole range of Hume's immensely important critique of religion. The major concern is with a clear discussion and presentation of philosophical issues wherever they occur in Hume's writings, but items in the history of ideas, questions of interpretation and biographical details are introduced when they contribute to an understanding of Hume's position. Already reviewed as a standard work on Hume on religion and as a good general introduction to Hume's thought, this new edition has been extensively revised and extended. '...it is hard to imagine how a study of Hume on religion could have been at once more comprehensive, accurate, readable and scholarly than this...it is strongly to be recommended to all who have occasion to study or to teach Hume in colleges or universities.' W.D.Hudson, Expository Times

**Hume's Reflection on Religion** Cornell University Press

A Treatise of Human Nature was published between 1739 and 1740. Book I, entitled Of the Understanding, contains Hume's epistemology, i.e., his account of the manner in which we acquire knowledge in general, its justification (to the extent that he thought it could be justified), and its limits. Book II, entitled Of the Passions, expounds most of what could be called Hume's philosophy of psychology in general, and his moral psychology (including discussions of the problem of the freedom of the will and the rationality of action) in particular. Book III, entitled Of Morals, is also divided into three parts. Part II of Book III, entitled Of justice and injustice, is the subject of the present volume. In it Hume attempts to give an empiricist theory of justice. He rejects the view, approximated to in varying degrees by Cumberland, Cudworth, Locke, Clarke, Wollaston, and Butler, that justice is something natural and part of the nature of things, and that its edicts are eternal and immutable, and discernible by reason. Hume maintains, on the contrary, as did Hobbes and Mandeville, that justice is a matter of observing rules or conventions which are of human invention, and that, in consequence, our acquiring a knowledge of justice is an empirical affair of ascertaining what these rules or conventions are.

**Hume and the Problem of Miracles: A Solution** iUniverse

David Owen explores Hume's account of reason and its role in human understanding, seen in the context of other notable accounts by philosophers of the early modern period. Many of the most famous problems that Hume discusses, and many of the positions that he advocates, are expressed in terms of reason. It is central to his arguments about induction, belief, scepticism, the passions, and moral distinctions; to understand Hume's influential views on these matters, we must understand what his view of reason is. The book begins with chapters on the theories of reasoning put forward by Hume's notable predecessors Descartes and Locke. Owen shows that Hume followed them in rejecting a formal, deductive account of inference, in favour of a new naturalistic account. But he went farther, in what we now call the argument concerning induction, by showing that no account of reason as a separate faculty could explain our inferences to beliefs in the unobserved. Hume offers instead an associationist account of probable reasoning and a new theory of belief. The picture of reason as an independent faculty is replaced with an explanation of reasoning in terms of properties of the imagination. Hume's Reason offers a new interpretation of some of Hume's central ideas, and a treatment of reason which will be illuminating not just to historians of modern philosophy but to all philosophers who are concerned with the workings of human cognition.

**A Bibliography of Hume's Writings and Early Responses** Routledge

The book has two aims. First, to examine the extent and significance of the connection between Hume's aesthetics and his moral philosophy; and, second, to consider how, in light of the connection, his moral philosophy answers central questions in ethics. The first aim is realized in chapters 1-4. Chapter 1 examines Hume's essay "Of the Standard of Taste" to understand his search for a "standard" and how this affects the scope of his aesthetics. Chapter 2 establishes that he treats beauty in nature and art and moral beauty as similar in kind, and applies the conclusions about his aesthetics to his moral thought. Chapter 3 solves a puzzle to which this gives rise, namely, how individuals both accept general standards that they also contravene in the course of aesthetic and moral activity. Chapter 4 takes up the normative aspect of Hume's approach by understanding moral character through his view of moral beauty. The second aim of the book is realized in chapters 5-7 by entertaining three objections against Hume's moral philosophy. First, if morality is an immediate reaction to the beauty of vice and the deformity of virtue, why is perfect virtue not the general condition of every human individual? Second, if morality consists of sentiments that arise in the subject, how can moral judgments be objective and claim universal validity? And third, if one can talk of "general standards" governing conduct, how does one account for the diversity of moral systems and their change over time? The first is answered by showing that like good taste in aesthetics, 'right taste' in morals requires that the sentiments are educated; the second, by arguing against the view that Hume is a subjectivist and a relativist, and the third (chapter 6), by showing that his approach contains a view of progress left untouched by any personal prejudices Hume himself might harbor. The book concludes in chapter 7 by showing how Hume's view of philosophy affects the scope of any normative ethics.

*A History of Modern Psychology* Springer Science & Business Media

David Hume (1711-1776), philosopher, historian, and essayist, is widely considered to be Britain's greatest philosopher. One of the leading intellectual figures of the Scottish Enlightenment, his major works and central ideas, especially his radical empiricism and his critique of the pretensions of

philosophical rationalism, remain hugely influential on contemporary philosophers. This comprehensive and accessible guide to Hume's life and work includes 21 specially commissioned essays, written by a team of leading experts, covering every aspect of Hume's thought. The Companion presents details of Hume's life, historical and philosophical context, providing students with a comprehensive overview of all the key themes and topics apparent in his work, including his accounts of causal reasoning, scepticism, the soul and the self, action, reason, free will, miracles, natural religion, politics, human nature, women, economics and history, and an account of his reception and enduring influence. This textbook is indispensable to anyone studying in the areas of Hume Studies, British, and eighteenth-century philosophy.

*Hume's Morality* Springer Science & Business Media

Written specifically for the beginner this book provides an overall perspective of Hume's work, dealing specifically with Hume's masterpieces, The Treatise on Human Nature and The Dialogues on Natural Religion.

**Early Responses to Hume's History of England: Part 1** Univ of Wisconsin Press

Although widely perceived as inhabiting different, even opposed, literary worlds, Samuel Johnson (1709-1784) and David Hume (1711-1776) shared common ground as moralists. Adam Potkay traces their central concerns to Hellenistic philosophy, as conveyed by Cicero, and to earlier moderns such as Addison and Mandeville. Johnson's and Hume's large and diverse bodies of writings, Potkay says, are unified by several key questions: What is happiness? What is the role of virtue in the happy life? What is the proper relationship between passion and reflection in the happy or flourishing individual? In their writings, Johnson and Hume largely agree upon what flourishing means for both human beings and the communities they inhabit. They also tell a common story about the history that led up to the enlightened age of eighteenth-century Europe. On the divisive topic of religion, these two great men of letters wrote with a decorum that characterizes the Enlightenment in Britain as compared to its French counterpart. In The Passion for Happiness, Adam Potkay illuminates much that philosophers and historians do not ordinarily appreciate about Hume, and that literary scholars might not recognize about Johnson.

**Reported Miracles** OUP Oxford

Examines the complementary features of the thought of Scottish infidel David Hume and Edward Gibbon, author of Decline and Fall of the Roman Empire in their confrontation with 18th-century Christianity. Calling them both philosophical historians, with Hume more philosopher and Gibbon more historian, shows how they each sought to naturalize the study of Christianity and in particular its social and political aspects. Finds that they both emphasized miracles and the afterlife, the dimensions of fanaticism and superstition, and the nature of religious persecution. Contributes to the scholarship on the two thinkers, the period, and the history of religion and ideas. Annotation copyrighted by Book News, Inc., Portland, OR

*Hume's Abject Failure* Springer

This study offers an overall interpretation of Hume's Treatise of Human Nature. I have emphasized throughout the dialectic between associationism and a theory of critical judgment - the "combat" of Book I - which continues in Books II and III and with no apparent winner. A theory of critical judgment is first worked out in Book I under what Hume calls "general rules." The theory explains how unreasonable judgments may be made reasonable and is made use of again in Book III to correct partial evaluations. Two sorts of general rules compete for prescriptive claims and two sides of human nature, the untutored and the more cultivated and reflective, contribute to science and morality. of David Hume by Annette Baier I was first introduced to the philosophy when she conducted a seminar on the Treatise at the Graduate Center of The City University of New York. Much of the enthusiasm I have sustained for Hume has been due to the teachings of Professor Baier and to the conversations I have had with her. I have profited from the encouragement and suggestions of Nicholas Capaldi just prior to beginning the work. Charles Landesman, Martin Tamny, and Stephan Baumrin read earlier versions of the manuscript and offered many constructive criticisms. Joram Haber was readily available to hear out my ideas. I am grateful to my wife, Marianne, and children, Anna and Aaron, for their patience and support throughout the project.

*A Progress of Sentiments* Bucknell University Press

Considering the Scotsman David Hume (1711-76) to be the most important, influential, and studied philosopher to have written in English, Badia Cabrera (philosophy, U. of Puerto Rico-Rio Piedras) could not resist the temptation to translate his 1966 *Le reflexion de David Hume en torno a la religion* from the Spanish into English. He offers a significantly different view of his work on religion and natural theology than has appeared in the anglophone tradition. Among the aspects he examines are the historical setting of his investigation of religion, the ethical depreciation of religion, and the rejection of miracles. c. Book News Inc.

*Hume Cronyn* A&C Black

Annette Baier's aim is to make sense of David Hume's Treatise as a whole. Hume's family motto, which appears on his bookplate, was 'True to the End.' Baier argues that it is not until the end of the Treatise that we get his full story about 'truth and falsehood, reason and folly.'

*The Vision of Hume* Avi Sion

Although Hume and Johnson told profoundly different views of religion, their political thinking has much in common. Their reformist thought differs radically from what might be called the transformist thought of Marat, who hoped the French would become disinterested citizens whose civil religion was patriotism."

*The Vision of Hume* James Fieser

Recent work at the intersection of moral philosophy and the philosophy of psychology has dealt mostly with Aristotelian virtue ethics. The dearth of scholarship that engages with Hume's moral philosophy, however, is both noticeable and peculiar. Hume's Moral Philosophy and Contemporary Psychology demonstrates how Hume's moral philosophy comports with recent work from the empirical sciences and moral psychology. It shows how contemporary work in virtue ethics has much stronger similarities to the metaphysically thin conception of human nature that Hume developed, rather than the metaphysically thick conception of human nature that Aristotle espoused. It also reveals how contemporary work in moral motivation and moral epistemology has strong affinities with themes in Hume's sympathetic sentimentalism.

**Early Responses to Hume's Life and Reputation** Routledge

Ernest Gellner's final book, first published in 1998, is a synoptic interpretation of the thought of Wittgenstein and Malinowski.

**Themes in Hume** James Fieser

The intention of this book was to disentangle certain main themes in Hume's philosophy and relate them to Hume's main philosophic purpose.

**Early Responses to Hume's Life and Reputation: Part 2** Cornell University Press

Rachel Cohon offers an original interpretation of the moral philosophy of David Hume, focusing on two areas. Firstly, his metaethics. Cohon reinterprets Hume's claim that moral distinctions are not derived from reason and explains why he makes it. She finds that Hume did not actually hold three "Humean" claims: 1) that beliefs alone cannot move us to act, 2) that evaluative propositions cannot be validly inferred from purely factual propositions, or 3) that moral judgments lack truth value.

According to Hume, human beings discern moral virtues and vices by means of feeling or emotion in a way rather like sensing; but this also gives the moral judge a truth-apt idea of a virtue or vice as a felt property. Secondly, Cohon examines the artificial virtues. Hume says that although many virtues are refinements of natural human tendencies, others (such as honesty) are constructed by social convention to make cooperation possible; and some of these generate paradoxes. She argues that Hume sees these traits as prosthetic virtues that compensate for deficiencies in human nature. However, their true status clashes with our common-sense conception of a virtue, and so has been concealed, giving rise to the paradoxes.

[Hume's Philosophy of Religion](#) Springer

This book developed from sections of my doctoral dissertation, "The Possibility of Religious

Knowledge: Causation, Coherentism and Foundationalism," Brown University, 1982. However, it actually had its beginnings much earlier when, as an undergraduate at the University of Virginia, I first read Hume's "Of Miracles" and became interested in it. (Fascinated would be too strong.) My teacher put the following marginal comment in a paper I wrote about it: "Suppose someone told you that they had been impregnated by an angel whispering into their ear. Wouldn't you think they had gone dotty?" She had spent time in England. I thought about it. I agreed that I would not have believed such testimony, but did not think this had much to do with Hume's argument against belief in miracles. What surprised me even more was the secondary literature. I became convinced that Hume's argument was misunderstood. My main thesis is established in Part I. This explains Hume's argument against justified belief in miracles and shows how it follows from, and is intrinsically connected with, his more general metaphysics. Part II Part I. It should give the reader a more complete understanding builds on of both the structure of Hume's argument and of his crucial and questionable premises. Chapters 5 and 11 are perhaps the most technical in the book, but they are also the least necessary. They can be skipped by the reader who is only interested in Hume on miracles.

**Cognition and Commitment in Hume's Philosophy** James Fieser

Divided into two parts, part one contains a critique of Hume's argument against miracles, and part two consists of primary source material that provides the context for understanding Hume's contribution to the miracles debate.