

Themes In Hume The Self The Will Religion

[#David Hume philosophy](#) [#Humean self theory](#) [#Hume's will and determinism](#) [#Hume on religion](#) [#Themes in Hume's philosophy](#)

Explore the central philosophical themes in David Hume's work, delving into his revolutionary theories on the nature of the self, his arguments concerning free will and human agency, and his profound critiques of religion. This overview offers a concise yet comprehensive look at Hume's enduring impact on these critical aspects of Western thought.

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Themes in Hume

Terence Penelhum presents a selection of the best of his essays on Hume, most of them quite recent, and three of them not published elsewhere. The central themes of the book are selfhood, the will, and religious belief. Penelhum argues that Hume's sceptical conclusions on personal identity are based on conceptual confusions, but that the common charge of circularity made against him is unfounded. He examines the role Hume gives the idea of the self in his analysis of the passions, the dissonance between the account of the self in the first book of the *Treatise of Human Nature* and that found in the second, and the reasons for Hume's own dissatisfaction with his views on this theme. The essays on the will examine Hume's famous attacks on rationalist understandings of human motives, and try to expose the deficiencies in his 'compatibilist' interpretation of freedom. The discussion of Hume's views on religion relates them to his scepticism and to his doctrine of natural belief. Penelhum maintains that Hume's ultimate views on religion are to be found in the harshly negative judgements of the first *Enquiry*, which he did not ever see reason to modify. Penelhum's essays will be fascinating for all who work on these themes, whether from an eighteenth-century or a twentieth-century perspective.

Themes in Hume

Since the 1950s, Penelhum has contributed to Hume studies. With this book, he presents a selection of the best of his essays on Hume, three of them previously unpublished. The central themes of the book are selfhood, the will, and religious belief.

Hume's True Scepticism

Provides a sustained interpretation of Part 4 of Book 1 of Hume's *Treatise*, arguing that Hume uses our reactions to the sceptical arguments as evidence in favor of his model of the mind.

The Concealed Influence of Custom

Jay L. Garfield defends two exegetical theses regarding Hume's *Treatise on Human Nature*. The first is that Book II is the theoretical foundation of the *Treatise*. Second, Garfield argues that we cannot understand Hume's project without an appreciation of his own understanding of custom, and in particular, without an appreciation of the grounding of his thought about custom in the legal theory and debates of his time. Custom is the source of Hume's thoughts about normativity, not only in ethics and in political theory, but also in epistemological, linguistics, and scientific practice- and is the source of his insight that our psychological and social natures are so inextricably linked. The centrality of custom and the link between the psychological and the social are closely connected, which is why Garfield begins with Book II. There are four interpretative perspectives at work in this volume: one is a naturalistic skeptical interpretation of Hume's *Treatise*; a second is the foregrounding of Book II of the *Treatise* as foundational for Books I and III. A third is the consideration of the *Treatise* in relation to Hume's philosophical antecedents (particularly Sextus, Bayle, Hutcheson, Shaftesbury, and Mandeville), as well as eighteenth century debates about the status of customary law, with one eye on its sequellae in the work of Kant, the later Wittgenstein, and in contemporary cognitive science. The fourth is the Buddhist tradition in which many of the ideas Hume develops are anticipated and articulated in somewhat different ways. Garfield presents Hume as a naturalist, a skeptic and as, above all, a communitarian. In offering this interpretation, he provides an understanding of the text as a whole in the context of the literature to which it responded, and in the context of the literature it inspired.

The Riddle of Hume's *Treatise*

It is widely held that Hume's *Treatise* has little or nothing to do with problems of religion. Contrary to this view, Paul Russell argues that it is irreligious aims and objectives that are fundamental to the *Treatise* and account for its underlying unity and coherence

Hume, Passion, and Action

Elizabeth S. Radcliffe presents an original interpretation of David Hume's famous theory of action and motivation, according to which passion and reason cannot be opposed over the direction of action. She argues that according to Hume beliefs cannot move us to action without feeling, and she explores the implications for Hume's theory of morality.

Toward a Humean True Religion

David Hume is traditionally seen as a devastating critic of religion. He is widely read as an infidel, a critic of the Christian faith, and an attacker of popular forms of worship. His reputation as irreligious is well forged among his readers, and his argument against miracles sits at the heart of the narrative overview of his work that perennially indoctrinates thousands of first-year philosophy students. In *Toward a Humean True Religion*, Andre Willis succeeds in complicating Hume's split approach to religion, showing that Hume was not, in fact, dogmatically against religion in all times and places. Hume occupied a "watershed moment," Willis contends, when old ideas of religion were being replaced by the modern idea of religion as a set of epistemically true but speculative claims. Thus, Willis repositions the relative weight of Hume's antireligious sentiment, giving significance to the role of both historical and discursive forces instead of simply relying on Hume's personal animus as its driving force. Willis muses about what a Humean "true religion" might look like and suggests that we think of this as a third way between the classical and modern notions of religion. He argues that the cumulative achievements of Hume's mild philosophic theism, the aim of his moral rationalism, and the conclusion of his project on the passions provide the best content for this "true religion."

Hume's Critique of Religion: 'Sick Men's Dreams'

In this volume, authors Alan Bailey and Dan O'Brien examine the full import of David Hume's arguments and the context of the society in which his work came to fruition. They analyze the nuanced nature of Hume's philosophical discourse and provide an informed look into his position on the possible content and rational justification of religious belief. The authors first detail the pressures and forms of repression that confronted any 18th century thinker wishing to challenge publicly the truth of Christian theism. From there, they offer an overview of Hume's writings on religion, paying particular attention to the inter-relationships between the various works. They show that Hume's writings on religion are best seen as an artfully constructed web of irreligious argument that seeks to push forward a radical outlook, one that only emerges when the attention shifts from the individual sections of the web to its overall structure and context. Even though there is no explicit denial in any of Hume's published writings or

private correspondence of the existence of God, the implications of his arguments often seem to point strongly towards atheism. David Hume was one of the leading British critics of Christianity and all forms of religion at a time when public utterances or published writings denying the truth of Christianity were liable to legal prosecution. His philosophical and historical writings offer a sustained and remarkably open critique of religion that is unmatched by any previous author writing in English. Yet, despite Hume's widespread reputation amongst his contemporaries for extreme irreligion, the subtle and measured manner in which he presents his position means that it remains far from clear how radical his views actually were.

Historical Dictionary of Hume's Philosophy

This second edition of *Historical Dictionary of Hume's Philosophy* contains a chronology, an introduction, and an extensive bibliography. The dictionary section has over 100 cross-referenced entries covering key terms, as well as brief discussions of Hume's major works and of some of his most important predecessors, contemporaries, and successors.

Hume's Dialogues Concerning Natural Religion

David Hume's *Dialogues Concerning Natural Religion* is a philosophical and literary classic of the highest order. It is also an extremely relevant work because of its engagement with issues as alive today as in Hume's time: the Design Argument for a deity, the Problem of Evil, the dangers of superstition and fanaticism, the psychological roots and social consequences of religion. In this outstanding and unorthodox collection, an international team of scholars engage with Hume's classic work. The chapters include state-of-the-art contributions on the central interpretive questions posed by the *Dialogues* as well as major contributions relating the work to contemporary issues in Philosophy of Religion, Philosophy of Science, Moral Psychology, and Social Philosophy. Additional contributions tackle the historical and philosophical background of the *Dialogues*, relating it to Hume's own systematic philosophy, to the work of other key seventeenth and eighteenth-century figures – Locke, Clarke, Bayle, Cudworth, Malebranche, Spinoza, Lord Bolingbroke, and Voltaire, among others – to early modern neo-Epicureanism in the life sciences, and, notably, to what Darwin missed by thinking too much like William Paley and not enough like Hume's Philo. Overall, this volume provides fresh and even groundbreaking perspectives on Hume's *Dialogues Concerning Natural Religion*. It is essential reading for students and scholars of Hume, the History of Modern Philosophy, Philosophy of Religion and the History and Philosophy of Science.

A Companion to Hume

Comprised of twenty-nine specially commissioned essays, *A Companion to Hume* examines the depth of the philosophies and influence of one of history's most remarkable thinkers. Demonstrates the range of Hume's work and illuminates the ongoing debates that it has generated Organized by subject, with introductions to each section to orient the reader Explores topics such as knowledge, passion, morality, religion, economics, and politics Examines the paradoxes of Hume's thought and his legacy, covering the methods, themes, and consequences of his contributions to philosophy

Hume on Testimony

This book is the first devoted to Hume's conception of testimony. Hume is usually taken to be a reductionist with respect to testimony, with trust in others dependent on the evidence possessed by individuals concerning the reliability of texts or speakers. This account is taken from Hume's essay on miracles in *An Enquiry concerning Human Understanding*. O'Brien, though, looks wider than the miracles essay, turning to what Hume says about testimony in the *Treatise*, the moral *Enquiry*, the *History of England* and his *Essays*. There are social aspects of testimonial exchanges that cannot be explained purely in terms of the assessment of the reliability of testifiers. Hume's conception of testimony is integrated with his account of how history informs our knowledge of human nature, the relation between sympathy and belief and between pride and the conception we have of our selves, the role played by social factors in the judgment of intellectual virtue, and the importance Hume places on epistemic responsibility and the moral and personal dimensions of testimonial trust. It is not possible to focus on testimony without allowing other aspects of our nature into the frame and therefore turning also to consider sympathy, wisdom, history, morality, virtue, aesthetic judgment, the self, and character. O'Brien argues that Hume's reliance on the social goes deep and that he should therefore be seen as an anti-reductionist with respect to testimony. *Hume on Testimony* will be of interest to researchers

and advanced students working on Hume and on early modern and contemporary approaches to the epistemology of testimony.

David Hume

In his seminal *Philosophy of David Hume* (1941), Norman Kemp Smith called for a study of Hume & "in all his manifold activities: as philosopher, as political theorist, as economist, as historian, and as man of letters,&" indicating that &"Hume's philosophy, as the attitude of mind that found for itself these various forms of expression, will then have been presented, adequately and in due perspective, for the first time.&" Claudia Schmidt seeks to address this long-standing need in Hume scholarship. Against the charges that Hume holds no consistent philosophical position, offers no constructive account of rationality, and sees no positive relation between philosophy and other areas of inquiry, Schmidt argues for the overall coherence of Hume's thought as a study of &"reason in history.&" She develops this interpretation by tracing Hume's constructive account of human cognition and its historical dimension as a unifying theme across the full range of his writings. Hume, she shows, provides a positive account of the ways in which our concepts, beliefs, emotions, and standards of judgment in different areas of inquiry are shaped by experience, both in the personal history of the individual and in the life of a community. This book is valuable at many levels: for students, as an introduction to Hume's writings and issues in their interpretation; for Hume specialists, as a unified and intriguing interpretation of his thought; for philosophers generally, as a synthesis of recent developments in Hume scholarship; and for scholars in other disciplines, as a guide to Hume's contributions to their own fields.

The Oxford Handbook of Hume

The Scottish philosopher David Hume (1711-1776) is widely regarded as the greatest and most significant English-speaking philosopher and often seen as having had the most influence on the way philosophy is practiced today in the West. His reputation is based not only on the quality of his philosophical thought but also on the breadth and scope of his writings, which ranged over metaphysics, epistemology, morals, politics, religion, and aesthetics. The Handbook's 38 newly commissioned chapters are divided into six parts: Central Themes; Metaphysics and Epistemology; Passion, Morality and Politics; Aesthetics, History, and Economics; Religion; Hume and the Enlightenment; and After Hume. The volume also features an introduction from editor Paul Russell and a chapter on Hume's biography.

Nietzsche and the Philosophers

Nietzsche is undoubtedly one of the most original and influential thinkers in the history of philosophy. With ideas such as the overman, will to power, the eternal recurrence, and perspectivism, Nietzsche challenges us to reconceive how it is that we know and understand the world, and what it means to be a human being. Further, in his works, he not only grapples with previous great philosophers and their ideas, but he also calls into question and redefines what it means to do philosophy. *Nietzsche and the Philosophers* for the first time sets out to examine explicitly Nietzsche's relationship to his most important predecessors. This anthology includes essays by many of the leading Nietzsche scholars, including Keith Ansell-Pearson, Daniel Conway, Tracy B. Strong, Gary Shapiro, Babette Babich, Mark Anderson, and Paul S. Loeb. These excellent writers discuss Nietzsche's engagement with such figures as Plato, Aristotle, Kant, Socrates, Hume, Schopenhauer, Emerson, Rousseau, and the Buddha. Anyone interested in Nietzsche or the history of philosophy generally will find much of great interest in this volume.

Philosophy and Religion in Enlightenment Britain

An international team of leading scholars explore the interplay of philosophy with religion and science over the long 18th century, a period of great cultural and intellectual change in Britain. They examine the currents of thought behind some of the most significant works in western philosophy, including those by John Locke and David Hume.

Hume's Difficulty

In this volume--the first, focused study of Hume on time and identity--Baxter focuses on Hume's treatment of the concept of numerical identity, which is central to Hume's famous discussions of the external world and personal identity. Hume raises a long unappreciated, and still unresolved, difficulty

with the concept of identity: how to represent something as "a medium betwixt unity and number." Superficial resemblance to Frege's famous puzzle has kept the difficulty in the shadows. Hume's way of addressing it makes sense only in the context of his unorthodox theory of time. Baxter shows the defensibility of that theory against past dismissive interpretations, especially of Hume's stance on infinite divisibility. Later the author shows how the difficulty underlies Hume's later worries about his theory of personal identity, in a new reading motivated by Hume's important appeals to consciousness. Baxter casts Hume throughout as an acute metaphysician, and reconciles this side of Hume with his overarching Pyrrhonian skepticism.

The Cambridge Companion to Hume's Treatise

This Companion evaluates Hume's philosophical arguments in *A Treatise of Human Nature* and considers their historical context, particularly within British empiricism.

The Cambridge Companion to Hume

Although best known for his contributions to the theory of knowledge, metaphysics, and philosophy of religion, Hume also influenced developments in the philosophy of mind, psychology, ethics, political and economic theory, political and social history, and aesthetic theory. The fifteen essays in this volume address all aspects of Hume's thought. The picture of him that emerges is that of a thinker who, though often critical to the point of scepticism, was nonetheless able to build on that scepticism a constructive, viable, and profoundly important view of the world. Also included in this volume are Hume's two brief autobiographies and a bibliography suited to those beginning their study of Hume. This second edition of one of our most popular Companions includes six new essays and a new introduction, and the remaining essays have all been updated or revised.

In Defense of Natural Theology

James F. Sennett and Douglas Groothuis have assembled a distinguished array of scholars to examine the Humean legacy with care and make the case for a more robust, if chastened, natural theology after Hume.

Essays on David Hume, Medical Men and the Scottish Enlightenment

The Scottish Enlightenment was a period of intellectual and scientific progress, in a country previously considered to be marginal to the European intellectual scene. Yet the enlightenment was not about politeness or civic humanism, but something more basic - the making of an improved society which could compete in every way in a rapidly changing world. David Hume, writing in 1752, commented that 'industry, knowledge and humanity are linked together by an indissoluble chain'. Collectively this volume of essays embraces many of the topics which Hume included under 'industry, knowledge and humanity': from the European Enlightenment and the Scots relation to it, to Scottish social history and its relation to religion, science and medicine. Overarching themes of what it meant to be enlightened in the eighteenth century are considered alongside more specific studies of notable figures of the period, such as Archibald Campbell, 3rd Duke of Argyll, and David Hume, and the training and number of Scottish medical students. Together, the volume provides an opportunity to step back and reconsider the Scottish Enlightenment in its broader context and to consider what new directions this field of study might take.

Spectres of False Divinity

Spectres of False Divinity presents a historical and critical interpretation of Hume's rejection of the existence of a deity with moral attributes. In Hume's view, no first cause or designer responsible for the ordered universe could possibly have moral attributes; nor could the existence (or non-existence) of such a being have any real implications for human practice or conduct. Hume's case for this 'moral atheism' is a central plank of both his naturalistic agenda in metaphysics and his secularizing program in moral theory. It complements his wider critique of traditional theism, and threatens to rule out any religion that would make claims on moral practice. Thomas Holden situates Hume's commitment to moral atheism in its historical and philosophical context, offers a systematic interpretation of his case for divine amorality, and shows how Hume can endorse moral atheism while maintaining his skeptical attitude toward traditional forms of cosmological and theological speculation.

The Cambridge History of Eighteenth-century Philosophy

This two-volume set presents a comprehensive and up-to-date history of eighteenth-century philosophy. The subject is treated systematically by topic, not by individual thinker, school, or movement, thus enabling a much more historically nuanced picture of the period to be painted.

The Routledge Handbook of Philosophy of Responsibility

The philosophical inquiry of responsibility is a major and fast-growing field. It not only features questions around free will and moral agency but also addresses various challenges in the social, institutional, and legal contexts in which people are being held responsible. The Routledge Handbook of Philosophy of Responsibility is an outstanding survey and exploration of these issues. Comprised of forty-one chapters by an international team of contributors, the Handbook is divided into three clear parts – on the history, the theory, and the practice of responsibility – within which the following key topics are examined: responsibility and wrongdoing responsibility and determinism the scope of responsibility the responsibility of individuals within society the concepts of responsibility the conditions and challenges of responsibility the practices of being and holding responsible the ethics and politics of responsibility responsibility in the law. Including suggestions for further reading at the end of each chapter, The Routledge Handbook of Philosophy of Responsibility provides an extremely useful guide to the topic. It will be valuable reading for students and researchers in philosophy and applied ethics, as well as for those in related fields such as politics, law, and policymaking.

The Moral Psychology of Shame

This collection presents the latest research on one of the most controversial moral emotions: shame. Eleven original essays reveal that complexities in the connections between self, other, and morality span millennia and cultures and currently animate important debates at the core of feminism and disability studies.

The Cautious Jealous Virtue

Like David Hume, whose work on justice she engages here, Annette C. Baier is a consummate essayist: her spirited, witty prose captures nuances and telling examples in order to elucidate important philosophical ideas. Baier is also one of Hume's most sensitive and insightful readers. In *The Cautious Jealous Virtue*, she deepens our understanding of Hume by examining what he meant by "justice." In Baier's account, Hume always understood justice to be closely linked to self-interest (hence his description of it in *An Enquiry Concerning the Principles of Morals* as "the cautious jealous virtue"), but his understanding of the virtue expanded over time, as evidenced by later works, including his *History of England*. Along with justice, Baier investigates the role of the natural virtue of equity (which Hume always understood to constrain justice) in Hume's thought, arguing that Hume's view of equity can serve to balance his account of the artificial virtue of justice. *The Cautious Jealous Virtue* is an illuminating meditation that will interest not only Hume scholars but also those interested in the issues of justice and in ethics more generally.

God's Last Words

This wide-ranging book is an intellectual history of how informed readers read their Bibles over the past four hundred years, from the first translations in the sixteenth century to the emergence of fundamentalism in the twentieth century. In an astonishing display of erudition, David Katz recreates the response of readers from different eras by examining the horizon of expectations that provided the lens through which they read. In the Renaissance, says Katz, learned men rushed to apply the tools of textual analysis to the Testaments, fully confident that God's Word would open up and reveal shades of further truth. During the English Civil War, there was a symbiotic relationship between politics and religion, as the practical application of the biblical message was hammered out. Science - Newtonian and Darwinian, as well as the emerging disciplines of anthropology, archaeology, and geology - also had a great impact on how the Bible was received. The rise of the novel and the development of a concept of authorial copyright were other factors that altered readers' experience. Katz discusses all of these and more, concluding with the growth of fundamentalism in America, which broug

Death and Character

Reviewing Annette Baier's 1995 work *Moral Prejudices* in the *London Review of Books*, Richard Rorty predicted that her work would be read hundreds of years hence; Baier's subsequent work has borne out such expectations, and this new book further extends her reach. Here she goes beyond her earlier work on David Hume to reflect on a topic that links his philosophy to questions of immediate relevance—in particular, questions about what character is and how it shapes our lives. Ranging widely in Hume's works, Baier considers his views on character, desirable character traits, his treatment of historical characters, and his own character as shown not just by his cheerful death—and what he chose to read shortly before it—but also by changes in his writings, especially his repudiation of the celebrated *A Treatise on Human Nature*. She offers new insight into the *Treatise* and its relation to the works in which Hume “cast anew” the material in its three books. Her reading radically revises the received interpretation of Hume's epistemology and, in particular, philosophy of mind.

Causation and Modern Philosophy

This volume brings together a collection of new essays by leading scholars on the subject of causation in the early modern period, from Descartes to Lady Mary Shepherd. Aimed at researchers, graduate students and advanced undergraduates, the volume advances the understanding of early modern discussions of causation, and situates these discussions in the wider context of early modern philosophy and science. Specifically, the volume contains essays on key early modern thinkers, such as Descartes, Hobbes, Spinoza, Leibniz, Hume, Kant. It also contains essays that examine the important contributions to the causation debate of less widely discussed figures, including Louis la Forge, Thomas Brown and Lady Mary Shepherd.

A Companion to Early Modern Philosophy

This is a reference for early modern philosophy. Representing the most contemporary research in the history of early modern philosophy, it is organized by thinker rather than theme, and covers every important philosopher and philosophical movement of 16th- and 18th-century Europe.

The Oxford Handbook of British Philosophy in the Eighteenth Century

This is the first book to provide comprehensive coverage of the full range of philosophical writing in Britain in the eighteenth century. A team of experts provide new accounts of both major and lesser-known thinkers, and explores the diverse approaches in the period to logic and metaphysics, the passions, morality, criticism, and politics.

The Bloomsbury Companion to Hume

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.

The Continuum Companion to Hume

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, 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 is an essential reference tool for anyone working in the fields of Hume Studies and Eighteenth-Century Philosophy.

The Self

Jonardon Ganeri presents a ground-breaking study of selfhood, drawing on Indian theories of consciousness and mind. He explores the notion of embodiment and the centrality of the emotions to the self, and shows how to harmonize the idea of the first-person perspective with a naturalist worldview which encompasses the normative.

Essays and Treatises on Philosophical Subjects

This is the first edition in over a century to present David Hume's *Enquiry Concerning Human Understanding*, *Dissertation on the Passions*, *Enquiry Concerning the Principles of Morals*, and *Natural History of Religion* in the format he intended: collected together in a single volume. Hume has suffered a fate unusual among great philosophers. His principal philosophical work is no longer published in the form in which he intended it to be read. It has been divided into separate parts, only some of which continue to be published. This volume repairs that neglect by presenting the four pieces that Hume in later life desired to "alone be regarded as containing [his] philosophical sentiments and principles" in the format he preferred, as a single volume with an organization that parallels that of his early *Treatise of Human Nature*. This edition's introduction comments on the historical origins and evolution of the four parts and draws attention to how they mutually inform and support one another. The text is based on the first (1758) edition of Hume's *Essays and Treatises on Several Subjects*. Notes advise the reader of the changes made in the final (1777) edition. Excerpts from the work of some of Hume's most important contemporary critics are included as appendices. Hume's abundant references to ancient historians, geographers, poets, and philosophers—many of them now quite obscure—are rendered accessible in this volume through extensive textual notes and a bibliography of online sources.

Religion and Faction in Hume's Moral Philosophy

An examination of David Hume's work, revising our understanding of the period in which he lived and wrote.

Academic Scepticism in the Development of Early Modern Philosophy

This book explores how far some leading philosophers, from Montaigne to Hume, used Academic Scepticism to build their own brand of scepticism or took it as its main sceptical target. The book offers a detailed view of the main modern key figures, including Sanches, Charron, La Mothe Le Vayer, Bacon, Gassendi, Descartes, Malebranche, Pascal, Foucher, Huet, and Bayle. In addition, it provides a comprehensive assessment of the role of Academic Scepticism in Early Modern philosophy and a complete survey of the period. As a whole, the book offers a basis for a new, balanced assessment of the role played by scepticism in both its forms. Since Richard Popkin's works, there has been considerable interest in the role played by Pyrrhonian Scepticism in Early Modern Philosophy. Comparatively, Academic Scepticism was much neglected by scholars, despite some scattered important contributions. Furthermore, a general assessment of the presence of Academic Scepticism in Early Modern Philosophy is lacking. This book fills the void.

Hume's 'A Treatise of Human Nature'

Examines the development of Hume's ideas and their relation to eighteenth-century theories of the imagination and passions.

Hume On Natural Religion

Focuses on general remarks on Hume's life and philosophy, his *Natural History of Religion*, *Dialogues concerning Natural Religion*, and his work on the immortality of the soul and suicide.

The Pursuits of Philosophy

Marking the tercentenary of David Hume's birth, Annette Baier has created an engaging guide to the philosophy of one of the greatest thinkers of Enlightenment Britain. Drawing deeply on a lifetime

of scholarship and incisive commentary, she deftly weaves Hume's autobiography together with his writings and correspondence, finding in these personal experiences new ways to illuminate his ideas about religion, human nature, and the social order. Excerpts from Hume's autobiography at the beginning of each chapter open a window onto the eighteenth-century context in which Hume's philosophy developed. Famous in Christian Britain as a polymath and a nonbeliever, Hume recounts how his early encounters with clerical authority laid the foundation for his lifelong skepticism toward religion. In Scotland, where he grew up, he had been forced to study lists of sins in order to spot his own childish flaws, he reports. Later, as a young man, he witnessed the clergy's punishment of a pregnant unmarried servant, and this led him to question the violent consequences of the Church's emphasis on the doctrine of original sin. Baier's clear interpretation of Hume's *Treatise of Human Nature* explains the link between Hume's growing disillusionment and his belief that ethics should be based on investigations of human nature, not on religious dogma. Four months before he died, Hume concluded his autobiography with a eulogy he wrote for his own funeral. It makes no mention of his flaws, critics, or disappointments. Baier's more realistic account rivets our attention on connections between the way Hume lived and the way he thought—insights unavailable to Hume himself, perhaps, despite his lifelong introspection.