

Dialogues Concerning Natural Religion The History Of Oxford Worlds Classics David Hume

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Tetralogue

Hume's Naturalism

This edition features two famous works by David Hume. In 'A Dissertation on the Passions', Hume sets out his original view of the nature and central role of passion and emotion. 'The Natural History of Religion' is a landmark work in the study of religion as a natural phenomenon.

The Natural History of Religion

David Hume was the most important British philosopher of the eighteenth century. His Dialogues Concerning Natural Religion is a classic text in the philosophy of religion. Hume on Religion introduces and assesses: *Hume's life and the background to the Dialogues *the ideas and text of Dialogues *Hume's continuing importance to philosophy.

Routledge Philosophy GuideBook to Hume on Religion

Get Free Dialogues Concerning Natural Religion The History Of Oxford Worlds Classics David Hume

Hume's 1779 book on the existence of God remains vastly influential. Using the conceit of a cleverly crafted fictional conversation, *Dialogues* argues on the one hand that a universe that looks designed must have a designer—and that if it has as 'an uncaused first cause', that cause can only be God. But, on the other hand, if there is evil in the world, then there cannot be a God. Hume weaves the overarching question of whether we can truly know God's nature into the entire debate. *Dialogues* makes an elegant case for empiricism, the theory that knowledge must be built on what we experience through our senses. Book jacket.

Dialogues Concerning Natural Religion Annotated And Illustrated Book For Children

Based on the original handwritten manuscript, this book provides a new, accurate edition of Hume's important work, faithful to his original text, marginal notes, and changes. Stanley Tweyman's comprehensive introduction gives an interpretation of the *Dialogues* as a whole, as well as close analysis of each of the work's twelve parts. Hume's views on evil are discussed in four previously published articles, and the volume concludes with an extensive bibliography. Originally published in 1991.

The Infidel and the Professor

David Hume is the greatest and also one of the most provocative philosophers to have written in the English language. His sceptical accounts of the causes and consequences of religious belief are expressed most powerfully in the *Dialogues Concerning Natural Religion* and *The Natural History of Religion*. The *Dialogues* ask if belief in God can be inferred from the nature of the universe or whether it is even consistent with what we know about the universe. *The Natural History of Religion* investigates the origins of belief, and follows its development from harmless polytheism to dogmatic monotheism. Together they constitute the most formidable attack upon the rationality of religious belief ever mounted by a philosopher. This edition also includes Section XI of *The Enquiry Concerning Human Understanding* and a letter concerning the *Dialogues* as well as a particularly helpful critical apparatus and abstracts of the main texts.

Dialogues Concerning Natural Religion

Hume's brilliant and dispassionate essay "Of Miracles" has been added in this expanded edition of his *Dialogues Concerning Natural Religion*, which also includes "Of the Immortality of the Soul," "Of Suicide," and Richard Popkin's illuminating Introduction.

Reading Hume's Dialogues

" establishes the literary and philosophical greatness of the *Dialogues* in ways that even its warmest admirers have been unable to do before." --Terence Penelhum In this lively reading of David Hume's *Dialogues concerning Natural Religion*, William Lad Sessions reveals a complex internal hermeneutic that gives new form, structure, and meaning to the work. Linking situations, character, style, and action to the philosophical concepts presented, Sessions finds meaning contained in the

work itself and calls attention to the internal connections between plot, character, rhetoric, and philosophy. The result avoids the main preoccupation of previous commentaries, namely, the attempt to establish which of the main characters speaks for Hume. Concentrating on previously unexplored questions of piety and theology, Sessions asks important questions in the philosophy of religion today--what is the nature of true religion, what is the relationship between theology and piety, and how should we actively engage with God?

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

This text guides the reader to a clear understanding of the classic of Enlightenment Philosophy and Theology, Hume's Dialogues

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.

Scepticism and Belief in Hume's Dialogues Concerning Natural Religion

The story of the greatest of all philosophical friendships—and how it influenced modern thought David Hume is arguably the most important philosopher ever to have written in English, but during his lifetime he was attacked as “the Great Infidel” for his religious skepticism and deemed unfit to teach the young. In contrast, Adam Smith, now hailed as the founding father of capitalism, was a revered professor of moral philosophy. Remarkably, Hume and Smith were best friends, sharing what Dennis Rasmussen calls the greatest of all philosophical friendships. The Infidel and the Professor tells the fascinating story of the close relationship between these towering Enlightenment thinkers—and how it influenced their world-changing ideas. It shows that Hume contributed more to economics—and Smith contributed more to philosophy—than is generally recognized. The result is a compelling account of a great friendship that had great consequences for modern thought.

Dialogues Concerning Natural Religion

Dialogue Concerning Natural Religion

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

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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.

Hume's Presence in the Dialogues Concerning Natural Religion

Dialogues Concerning Natural Religion is a philosophical work written by the Scottish philosopher David Hume. Through dialogue, three fictional characters named Demea, Philo, and Cleanthes debate the nature of God's existence. While all three agree that a god exists, they differ sharply in opinion on God's nature or attributes and how, or if, humankind can come to knowledge of a deity. In the Dialogues, Hume's characters debate a number of arguments for the existence of God, and arguments whose proponents believe through which we may come to know the nature of God. Such topics debated include the argument from design - for which Hume uses a house - and whether there is more suffering or good in the world (Argument from evil)

Dialogues Concerning Natural Religion Annotated And Illustrated Book With Teacher Edition

In the pages that follow, an attempt is made to examine those sections of the Dialogues Concerning Natural Religion which deal with the Argument from Design - the argument which purports to prove that certain observed similarities between the design of the world and machines of human contrivance countenance reasoning by analogy to the conclusion that the cause of the design of the world resembles human intelligence. The sections which deal with the Argument from Design, and with which I am therefore concerned, are Parts I through VIII and Part XII. I argue that a clue to Hume's discussion of the Argument from Design is to be found in Section XII of the first Enquiry, in which Hume presents his most thorough analysis of philosophic dogmatism and scepticism. The Dialogues, as will be shown, follows precisely Hume's recommendations in this Section for bringing the dogmatist to the position which Hume himself endorses - 'mitigated scepticism.' It is, then, the position of the mitigated sceptic which is elaborated in Part XII of the Dialogues. The belief in an intelligent designer of the world is shown to be akin to certain other beliefs discussed by Hume - causality, physical objects, a continuing self - which are usually referred to in the literature as 'natural beliefs.' The mitigated sceptic's defense of the unknowability of the divine nature is seen to be in accordance with Hume's view that whatever is believed naturally cannot be known or understood.

Dialogues Concerning Natural Religion (Webster's Chinese Traditional Thesaurus Edition)

My Own Life

This is the only complete and up-to-date collection of Hume's writings on religion, in an accessible classroom edition. Includes The Natural History of Religion, Dialogues Concerning Natural Religion, Of the Immortality of the Soul, Of Suicide,

Of Superstition and Enthusiasm, A Note on the Profession of Priest, and two revealing letters. "Overall, this book performs two special services. First, it makes readily available the full range of Hume's writings on religion. Second, its thorough notes explain references students are likely to find obscure and points they are likely to find puzzling." --Ethics

David Hume: Dialogues Concerning Natural Religion In Focus

David Hume's *Dialogues Concerning Natural Religion* had not yet been published when he died in 1776. Even though the manuscript was mostly written during the 1750s, it did not appear until 1779. The subject itself was too delicate and controversial, and Hume's dialectical examination of religious knowledge was especially provocative. What should we teach young people about religion? The characters Demea, Cleanthes, and Philo passionately present and defend three sharply different answers to that question. Demea opens the dialogue with a position derived from René Descartes and Father Malebranche — God's nature is a mystery, but God's existence can be proved logically. Cleanthes attacks that view, both because it leads to mysticism and because it attempts the impossible task of trying to establish existence on the basis of pure reason, without appeal to sense experience. As an alternative, he offers a proof of both God's existence and God's nature based on the same kind of scientific reasoning established by Copernicus, Galileo, and Newton. Taking a skeptical approach, Philo presents a series of arguments that question any attempt to use reason as a basis for religious faith. He suggests that human beings might be better off without religion. The dialogue ends without agreement among the characters, justifying Hume's choice of dialogue as the literary style for this topic. Born in Scotland, Hume challenges much of the philosophy that prevailed in Europe and England in the 17th and 18th century. He was especially critical of the rationalism developed by René Descartes and his followers. Although he wrote a number of influential essays (including "A Treatise of Human Nature" and "Inquiry Concerning Human Understanding"), his dialogues are especially well suited for the topic of religion. As his character Pamphilus says: "Any philosophical question that is so obscure and uncertain that human reason can reach no agreement about it, if it is treated at all, seems to lead us naturally to the style of dialogue."

Dialogues Concerning Natural Religion Illustrates

Writings on Religion

Pamphilus is a young man apprenticed to the philosopher Cleanthes. He's present during a series of debates between his master, Philo, and Demea concerning the existence and nature of God. He relates the discourse to his friend Hermippus. Concerning the existence of God, all three philosophers seem to agree in favor, although they debate at length. Each arrives at their conclusion in favor of the existence of God by different methods, which is the cause for debate. Through their discourse Hume presents several arguments or issues which are often contested among philosophers. These arguments include the natural order of the universe and its consequences, the balance of suffering and goodness in the

universe, and the qualifications of the human mind to arrive at conclusions about God. Each of the men presents his point of view. Cleanthes, as an experimental theist, believes in the existence of God based upon the order of the natural universe. In his view, all the complexity of existence points to an intelligent design and an undeniable proponent force throughout all the universe. Philo opposes Cleanthes' teleological approach to theology because he cannot accept the human mind's ability to discern such things. He argues that nothing can truly be known by such an imperfect, biased mind. In order to truly understand the nature of God, Philo believes a person must exist outside of the universe because only then would he or she have an accurate perspective in order to clearly interpret matters. Here Demea, who up to this point had agreed with Philo, accuses Philo of "accepting an extreme form of skepticism." He proposes a division between faith and reason, preferring faith as the more important. To Demea, fidelity to God is paramount even to understanding him. He argues from a priori reasoning, meaning in this context pertaining to the existence of the universe. If we exist, then we must choose loyalty to God above all else. In the end, Pamphilus seems to think Cleanthes wins the argument. His verdict is somewhat suspect, however, because of his apprenticeship to the man. According to the presentation of the arguments by Hume, it seems far more likely that Philo is the favored one. In Hume's own opinion, Philo comes the closest to winning the debate.

The Oxford Handbook of Hume

A reexamination of Hume's views on religion.

Dialogues Concerning Natural Religion "Annotated" Religion & Spirituality Book

Dialogues Concerning Natural Religion is a philosophical work by the Scottish philosopher David Hume, first published in 1779. Through dialogue, three philosophers named Demea, Philo, and Cleanthes debate the nature of God's existence. Whether or not these names reference specific philosophers, ancient or otherwise, remains a topic of scholarly dispute. While all three agree that a god exists, they differ sharply in opinion on God's nature or attributes and how, or if, humankind can come to knowledge of a deity. In the Dialogues, Hume's characters debate a number of arguments for the existence of God, and arguments whose proponents believe through which we may come to know the nature of God. Such topics debated include the argument from design-for which Hume uses a house-and whether there is more suffering or good in the world (argument from evil).

Breaking the Spell

Hume's Naturalism provides a clear and concise guide to the debates over whether Hume's empiricism or his 'naturalism' in the tradition of the Scottish 'Common Sense' school of philosophy gained his upper hand. This debate is central to any understanding of Hume's thought. H.O. Mounce presents a beautifully clear guide to Hume's most important works, The Treatise on Human Nature and Dialogues Concerning Natural Religion. Accessible to anyone coming to Hume for the first time, Hume's Naturalism affords a much needed overview of the key concepts of

empiricism, causation, scepticism, reason and morality that are essential to any understanding of Hume's philosophy.

Dialogues Concerning Natural Religion ; And, the Natural History of Religion

Four people with radically different outlooks on the world meet on a train and start talking about what they believe. Their conversation varies from cool logical reasoning to heated personal confrontation. Each starts off convinced that he or she is right, but then doubts creep in. In a tradition going back to Plato, Timothy Williamson uses a fictional conversation to explore questions about truth and falsity, and knowledge and belief. Is truth always relative to a point of view? Is every opinion fallible? Such ideas have been used to combat dogmatism and intolerance, but are they compatible with taking each opposing point of view seriously? This book presupposes no prior acquaintance with philosophy, and introduces its concerns in an accessible and light-hearted way. Is one point of view really right and the other really wrong? That is for the reader to decide.

Dialogues Concerning Natural Religion Illustrated

David Hume (1711-1776) was a Scottish philosopher, historian, economist, and essayist, known especially for his philosophical empiricism and scepticism. He was one of the most important figures in the history of Western philosophy and the Scottish Enlightenment. Hume is often grouped with John Locke, George Berkeley, and a handful of others as a British Empiricist. He changed the spelling of his name from the Scottish "Home" in 1734, because "Home" was pronounced as the English pronounced "Hume", which was not known in England. Hume attended the University of Edinburgh at the unusually early age of twelve (possibly as young as ten) at a time when fourteen was normal. At first he considered a career in law, but came to have, in his words, "an insurmountable aversion to everything but the pursuits of Philosophy and general Learning; and while [my family] fancied I was poring over Voet and Vinnius, Cicero and Virgil were the Authors which I was secretly devouring." He had little respect for the professors of his time, telling a friend in 1735, "there is nothing to be learnt from a Professor, which is not to be met with in Books." He found employment at various times as a merchant's clerk and as a tutor, while continuing to study philosophy and write his works, the first of which, *A Treatise of Human Nature*, he completed at age 26. It was not well received by critics in Great Britain. In 1744 Hume applied for the Chair of Pneumatics and Moral Philosophy at the University of Edinburgh. However, the position was given to someone else after Edinburgh ministers petitioned the town council not to appoint Hume because he was seen as an atheist. Later, Hume was charged with heresy, but he was defended by his young clerical friends, who argued that - as an atheist - he was outside the Church's jurisdiction. Despite his acquittal, Hume failed to gain the chair of philosophy at the University of Glasgow. Hume wrote on the subjects of philosophy (especially on epistemology - how one knows something to be true), religion, history, and politics. Through his discussions on politics, Hume developed many ideas that are prevalent in the field of economics today. This includes ideas on private property, inflation, and foreign trade. Referring to Hume's essay "Of the Balance of Trade," Paul Krugman (a Nobel-

prize-winning economist) has remarked " David Hume created what I consider the first true economic model."

Hume's 'New Scene of Thought' and The Several Faces of David Hume in the Dialogues Concerning Natural Religion

"The Natural History of Religion" by David Hume. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

Hume's 'Dialogues Concerning Natural Religion'

Pamphilus is a young man apprenticed to the philosopher Cleanthes. He's present during a series of debates between his master, Philo, and Demea concerning the existence and nature of God. He relates the discourse to his friend Hermippus. Concerning the existence of God, all three philosophers seem to agree in favor, although they debate at length. Each arrives at their conclusion in favor of the existence of God by different methods, which is the cause for debate. Through their discourse Hume presents several arguments or issues which are often contested among philosophers. These arguments include the natural order of the universe and its consequences, the balance of suffering and goodness in the universe, and the qualifications of the human mind to arrive at conclusions about God. Each of the men presents his point of view. Cleanthes, as an experimental theist, believes in the existence of God based upon the order of the natural universe. In his view, all the complexity of existence points to an intelligent design and an undeniable proponent force throughout all the universe. Philo opposes Cleanthes' teleological approach to theology because he cannot accept the human mind's ability to discern such things. He argues that nothing can truly be known by such an imperfect, biased mind. In order to truly understand the nature of God, Philo believes a person must exist outside of the universe because only then would he or she have an accurate perspective in order to clearly interpret matters. Here Demea, who up to this point had agreed with Philo, accuses Philo of "accepting an extreme form of skepticism." He proposes a division between faith and reason, preferring faith as the more important. To Demea, fidelity to God is paramount even to understanding him. He argues from a priori reasoning, meaning in this context pertaining to the existence of the universe. If we exist, then we must choose loyalty to God above all else.

Fear and Trembling

Perry's excellent dialogue makes a complicated topic stimulating and accessible without any sacrifice of scholarly accuracy or thoroughness. Professionals will appreciate the work's command of the issues and depth of argument, while students will find that it excites interest and imagination. --David M. Rosenthal, CUNY, Lehman College

Scepticism and Belief in Hume's Dialogues Concerning Natural Religion

A Dissertation on the Passions

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.

David Hume: Dialogues Concerning Natural Religion In Focus

In the pages that follow, an attempt is made to examine those sections of the Dialogues Concerning Natural Religion which deal with the Argument from Design - the argument which purports to prove that certain observed similarities between the design of the world and machines of human contrivance countenance reasoning by analogy to the conclusion that the cause of the design of the world resembles human intelligence. The sections which deal with the Argument from Design, and with which I am therefore concerned, are Parts I through VIII and Part XII. I argue that a clue to Hume's discussion of the Argument from Design is to be found in Section XII of the first Enquiry, in which Hume presents his most thorough analysis of philosophic dogmatism and scepticism. The Dialogues, as will be shown, follows precisely Hume's recommendations in this Section for bringing the dogmatist to the position which Hume himself endorses - 'mitigated scepticism.' It is, then, the position of the mitigated sceptic which is elaborated in Part XII of the Dialogues. The belief in an intelligent designer of the world is shown to be akin to certain other beliefs discussed by Hume - causality, physical objects, a continuing self - which are usually referred to in the literature as 'natural beliefs.' The mitigated sceptic's defense of the unknowability of the divine nature is seen to be in accordance with Hume's view that whatever is believed naturally cannot be

known or understood.

Hume's Dialogues Concerning Natural Religion

Dialogues Concerning Natural Religion is a philosophical work by the Scottish philosopher David Hume. Through dialogue, three philosophers named Demea, Philo, and Cleanthes debate the nature of God's existence. Whether or not these names reference specific philosophers, ancient or otherwise, remains a topic of scholarly dispute. While all three agree that a god exists, they differ sharply in opinion on God's nature or attributes and how, or if, humankind can come to knowledge of a deity. In the Dialogues, Hume's characters debate a number of arguments for the existence of God, and arguments whose proponents believe through which we may come to know the nature of God. Such topics debated include the argument from design-for which Hume uses a house-and whether there is more suffering or good in the world (argument from evil).

An Enquiry Concerning the Principles of Morals

In a final, short summary of his life and works, David Hume wrote My Own Life as he suffered from gastrointestinal issues that ultimately killed him. Despite his bleak prognosis, Hume remains lighthearted and inspirational throughout. He discusses his life growing up, his family relationships, and his desire to constantly improve his works and his reputation as an author. He confesses, "I have suffered very little pain from my disorder; and what is more strange, have never suffered a moment's abatement of my spirits; insomuch that were I to name the period of my life which I should most choose to pass over again, I might be tempted to point to this later period." This short biography ends with a series of letters from Hume's close friend and fellow author Adam Smith to their publisher William Strahan, recounting Hume's death and giving a stirring eulogy in honor of their friend.

Hume's Inexplicable Mystery

Kierkegaard's infamous and hugely influential philosophical work on faith, choice and sacrifice In Fear and Trembling Kierkegaard, writing under the pseudonym Johannes de silentio, expounds his personal view of religion through the scene in Genesis in which Abraham prepares to kill his son at God's command. Kierkegaard believed Abraham's unreserved obedience to be the essential leap of faith needed to make a full commitment to his religion. The conviction shown in this polemic - that an individual can have an exceptional mission in life - informed all his later writings, and was also hugely influential for both Protestant theology and the existentialist movement. Translated with an Introduction by Alastair Hannay

Dialogues Concerning Natural Religion (Second Edition)

This edition is written in English. However, there is a running Chinese Traditional thesaurus at the bottom of each page for the more difficult English words highlighted in the text. There are many editions of Dialogues Concerning Natural Religion. This edition would be useful if you would like to enrich your Chinese Traditional-English vocabulary, whether for self-improvement or for preparation in

advanced of college examinations. Webster's edition of this classic is organized to expose the reader to a maximum number of difficult and potentially ambiguous English words. Rare or idiosyncratic words and expressions are given lower priority compared to "difficult, yet commonly used" English words. Rather than supply a single translation, many words are translated for a variety of meanings in Chinese Traditional, allowing readers to better grasp the ambiguity of English without using the notes as a pure translation crutch. Having the reader decipher a word's meaning within context serves to improve vocabulary retention and understanding. Each page covers words not already highlighted on previous pages. This edition is helpful to Chinese Traditional-speaking students enrolled in an English Language Program (ELP), an English as a Foreign Language (EFL) program, an English as a Second Language Program (ESL), or in a TOEFL or TOEIC preparation program. Students who are actively building their vocabularies in Chinese Traditional or English may also find this useful for Advanced Placement (AP) tests. TOEFL, TOEIC, AP and Advanced Placement are trademarks of the Educational Testing Service which has neither reviewed nor endorsed this book. This book is one of a series of Webster's paperbacks that allows the reader to obtain more value from the experience of reading. Translations are from Webster's Online Dictionary, derived from a meta-analysis of public sources, cited

Dialogues Concerning Natural Religion

Why did David Hume feel so deeply about publishing *The Dialogues Concerning Natural Religion* that he set aside funds in his will providing for its posthumous publication? Part of the answer is that it provided a literary, satirical work responding to his mean-spirited theological critics. In *Hume's Presence* Robert Fogelin provides a textual analysis that demonstrates the close relationship of *The Dialogues* with his central philosophical writings and its centrality to his relationship with skepticism. A striking feature of *The Dialogues* is that Cleanthes and Philo seem well versed in the works of the philosopher David Hume. Their arguments often echo in content--even wording--claims found in Hume's central philosophical writings. Beyond this, the overall dialectical structure of *The Dialogues* mirrors dialectical developments found in both *The Treatise of Human Nature* and *the Enquiry Concerning Human Understanding*: the naturalistic effort to provide a rational defense of religion ends in weakening religious commitments rather than in strengthening them. Nowhere in *The Dialogues* does Hume address his readers directly. As a result, it may not immediately be clear whether Hume is expressing his own opinions through one of his characters or is using a character to represent a position he wishes to examine, perhaps to reject. *The Dialogues* is a contest, and Hume, by not speaking directly in his own voice, leaves it--officially, at least--to his readers to judge who, if anyone, wins. The central problem of *The Dialogues* is to consider what Hume understood by skepticism. The second section of this book examines competing views of Hume's skepticism, concluding with his own remarks. In *The Treatise* and *the Enquiry*, Hume says, when consumed by skeptical arguments and reasoning, he finds philosophical nurture in rejoining the practices of everyday life. His famous, concluding remark in *The Dialogues* about skepticism being the basis for a believing Christian seems cut from the same cloth.

A Dialogue on Personal Identity and Immortality

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For all the thousands of books that have been written about religion, few until this one have attempted to examine it scientifically; to ask why—and how—it has shaped so many lives so strongly. Is religion a product of blind evolutionary instinct or rational choice? Is it truly the best way to live a moral life? Ranging through biology, history, and psychology, Daniel C. Dennett charts religion's evolution from "wild" folk belief to "domesticated" dogma. Not an antireligious screed but an unblinking look beneath the veil of orthodoxy, *Breaking the Spell* will be read and debated by believers and skeptics alike.

Dialogues Concerning Natural Religion Illustrated

This book is a defense of Hume's philosophical principles in the *Treatise of Human Nature*. Nelson shows that Hume's new philosophy was a uniquely original and profound masterpiece in philosophical literature, worthy of serious study and acceptance. It is argued that *Dialogues* is a reflective philosophical autobiography of Hume himself.

Principal Writings on Religion

Based on the original handwritten manuscript, this book provides a new, accurate edition of Hume's important work, faithful to his original text, marginal notes, and changes. Stanley Tweyman's comprehensive introduction gives an interpretation of the *Dialogues* as a whole, as well as close analysis of each of the work's twelve parts. Hume's views on evil are discussed in four previously published articles, and the volume concludes with an extensive bibliography. Originally published in 1991.

Dialogues Concerning Natural Religion

David Hume is one of the most provocative philosophers to have written in English. His *Dialogues* ask if a belief in God can be inferred from what is known of the universe, or whether such a belief is even consistent with such knowledge. The *Natural History of Religion* investigates the origins of belief, and follows its development from polytheism to dogmatic monotheism. Together, these works constitute the most formidable attack upon religious belief ever mounted by a philosopher. This new edition includes Section XI of *The Enquiry Concerning Human Understanding* and a letter by Hume in which he discusses *Dialogues*.

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