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Political Thought of Hume and his Contemporaries: Enlightenment Projects Vol. 1 (Routledge Studies in Social and Political Thought) (Volume 1) [Frederick G. Whelan] on Amazon.com. \*FREE\* shipping on qualifying offers. Intended for scholars in the fields of political theory, and the history of political thought, this two-volume examines David Hume's Political Thought (1711-1776) and that of his contemporaries

*Political Thought of Hume and his Contemporaries ...*

Introduction. David Hume (b. 1711–d. 1776) was one of the central figures of the Scottish Enlightenment. He lived and wrote during a period in which the political discourse of Scotland, and of Great Britain more widely, was often centered on questions of fundamental political import. The legacy of 17th-century English and Scottish political conflicts, in particular those between supporters of the divine right of kings and supporters of more popular forms of rule that had led to the English ...

*Hume's Political Thought - Political Science - Oxford ...*

Hume's essay "Of the Original Contract" provides a good sense of his overall political stance. His main target is the theory of the social contract, supported by the English Whigs, which holds that governmental authority rests on consent of the governed.

*An Introduction to the Political Philosophy of David Hume*

Hume's ideology contained elements that we should now identify as 'conservative' and 'liberal' respectively, and so by selective emphasis it is possible to make him seem a thoroughbred conservative or liberal according to choice.

*Philosophy and Ideology in Hume's Political Thought ...*

Although David Hume never produced a single comprehensive work that encapsulated his views on politics, his various writings address a broad range of topics of relevance to political philosophy. He critiques the social contract theory of Hobbes and Locke, and he offers an alternative, evolutionary account of the origins of government.

*Hume's Political Philosophy - Oxford Handbooks*

David Hume (1711—1776) "Hume is our Politics, Hume is our Trade, Hume is our Philosophy, Hume is our Religion." This statement by nineteenth century philosopher James Hutchison Stirling reflects the unique position in intellectual thought held by Scottish philosopher David Hume. Part of Hume's fame and importance owes to his boldly skeptical approach to a range of philosophical subjects.

*Hume, David | Internet Encyclopedia of Philosophy*

David Hume, Scottish philosopher, historian, economist, and essayist known especially for his philosophical empiricism and skepticism. Despite the enduring impact of his theory of knowledge, Hume seems to have considered himself chiefly as a moralist. Learn more about his life and ideas in this article.

*David Hume | Biography, Philosophy, Works, & Facts ...*

David Hume ( / hju?m /; born David Home; 7 May 1711 NS (26 April 1711 OS) – 25 August 1776) was a Scottish Enlightenment philosopher, historian, economist, librarian and essayist, who is best known today for his highly influential system of philosophical empiricism, skepticism, and naturalism. Beginning with *A Treatise of Human Nature* (1739–40), Hume strove to create a naturalistic science of man that examined the psychological basis of human nature.

*David Hume - Wikipedia*

More essays, the *Political Discourses*, appeared in 1752, and Hume's correspondence reveals that a draft of the *Dialogues concerning Natural Religion* was also underway at this time. An offer to serve as Librarian to the Edinburgh Faculty of Advocates gave Hume the opportunity to begin another project, a *History of England*, using the law ...

*David Hume (Stanford Encyclopedia of Philosophy)*

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Some interpret Hume as coping with the first difficulty by supposing that politicians and parents deceive us into thinking, falsely, that every individual just act advances the interests of the agent; or they claim that Hume himself mistakenly thought so, at least in the Treatise (see Baron, Haakonssen, and Gauthier). Others claim that Hume identifies a non-moral motive of honest action (albeit an artificial one) other than redirected greed, such as a disposition to treat the rules of ...

### *Hume's Moral Philosophy (Stanford Encyclopedia of Philosophy)*

In terms of moral philosophy, the most striking feature of reason of state-and of the form of international law that Hume endorses-is the recognition and approval of a double standard of conduct for public and private actors, for state officials in contrast to ordinary people or subjects of states.

### *Political Thought of Hume and his ... - Taylor & Francis*

Coordination and Crisis in the History of England. Hume's Politics provides a comprehensive examination of David Hume's political theory, and is the first book to focus on Hume's monumental History of England as the key to his distinctly political ideas.

### *Hume's Politics | Princeton University Press*

Political Thought of Hume and his Contemporaries: Enlightenment Projects Vol. 2 contains six in-depth studies of eighteenth-century political thought, including both normative issues and examples of Enlightenment social science, including international relations and law, the problem of double standards, political economy, demography, and the causes of imperial decline.

### *Political Thought of Hume and His Contemporaries ...*

Hume steps forward as an economist in the Political Discourses, which were incorporated in Essays and Treatises as Part II of Essays, Moral and Political. How far he influenced Adam Smith remains uncertain: they had broadly similar principles, and both had the excellent habit of illustrating and supporting these from history.

### *David Hume - Significance and influence | Britannica*

About the Authors. This is a study of the political theory of the Enlightenment, focusing on four leading eighteenth-century thinkers: David Hume, Adam Smith, Montesquieu, and Voltaire. Dennis C. Rasmussen calls attention to the particular strand of the Enlightenment these thinkers represent, which he terms the "pragmatic Enlightenment."

### *The Pragmatic Enlightenment | Political philosophy*

David Hume, one of the greatest English philosophers, was also an outstanding political and economic theorist and historian. His political essays reflect the entire range of his intellectual engagement with politics. Twenty-seven of the most important ones are presented in this fully annotated edition.

### *Hume: Political Essays (Cambridge Texts in the History of ...*

Not all colonial American contact with the works and thought of David Hume was a product of printed matter being transferred from Britain to America. A number of colonists traveling in Britain made a point to look Hume up. Records of those encounters offer a measure of Hume's escalating celebrity with early Americans of the Revolutionary era.

### *David Hume and Eighteenth-Century America on JSTOR*

This book is the first comprehensive account of the political thought of Jeremy Bentham (1748-1832), the philosopher and reformer, and draws on an extensive range of unpublished manuscripts and original printed texts, and on the new, authoritative edition of The Collected Works of Jeremy Bentham. A further distinctive feature lies in its thorough investigation of the intimate relationship ...

### *Utility and Democracy: The Political Thought of Jeremy ...*

Political Thought. Our titles in political thought encompass the ideals of the classical liberal tradition, such as self-government, the rule of law, and constitutional guarantees of freedom of religion and of the press. The collection includes foundational writings from such thinkers as John Locke, David Hume, Bernard Mandeville, and Alexis de Tocqueville, as well as twentieth-century perspectives from writers like Michael Oakeshott and Bertrand de Jouvenel.

Intended for scholars in the fields of political theory, and the history of political thought, this two-volume examines David Hume's Political Thought (1711-1776) and that of his contemporaries, including Smith, Blackstone, Burke and Robertson. This book is unified by its temporal focus on the middle and later decades of the eighteenth century and hence on what is usually taken to be the core period of the Enlightenment, a somewhat problematic term. Covering topics such as property, contract and resistance theory, religious establishments, the law of nations, the balance of power, demography, and the role of unintended consequences in social life, Frederick G. Whelan convincingly conveys the diversity--and creativity--of the intellectual engagements of even a limited set of Enlightenment thinkers in contrast to dismissive attitudes, in some quarters, toward the Enlightenment and its supposed unitary project. Political Thought of Hume and his Contemporaries: Enlightenment Projects Vol. 2 contains six in-depth studies of eighteenth-century political thought, including both normative issues and examples of Enlightenment social science, including international relations and law, the problem of double standards, political economy, demography, and the causes of imperial decline. The central figure is David Hume, with substantial attention to William Robertson, Adam Smith, Montesquieu, Malthus, and others.

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.

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*Hume's Politics* provides a comprehensive examination of David Hume's political theory, and is the first book to focus on Hume's monumental *History of England* as the key to his distinctly political ideas. Andrew Sabl argues that conventions of authority are the main building blocks of Humean politics, and explores how the *History* addresses political change and disequilibrium through a dynamic treatment of coordination problems. Dynamic coordination, as employed in Hume's work, explains how conventions of political authority arise, change, adapt to new social and economic conditions, improve or decay, and die. Sabl shows how Humean constitutional conservatism need not hinder--and may in fact facilitate--change and improvement in economic, social, and cultural life. He also identifies how Humean liberalism can offer a systematic alternative to neo-Kantian approaches to politics and liberal theory. At once scholarly and accessibly written, *Hume's Politics* builds bridges between political theory and political science. It treats issues of concern to both fields, including the prehistory of political coordination, the obstacles that must be overcome in order for citizens to see themselves as sharing common political interests, the close and counterintuitive relationship between governmental authority and civic allegiance, the strategic ethics of political crisis and constitutional change, and the ways in which the biases and injustices endemic to executive power can be corrected by legislative contestation and debate.

A fully annotated edition of Hume's most important political essays.

Although there are myriad references to Machiavelli's work within Hume's writing, a deeper connection between the two has never been fully explored. Whelan uncovers extensive Machiavellian dimensions throughout Hume's work, illustrating numerous parallels in both theorists' treatment of such issues as human nature, historical method, and political ethics. While at first such a comparison may be startling, Whelan argues convincingly that Hume's writing, commonly regarded as moderate and amiable, is indeed a locus of realist liberal political theory.

This book was written with three aims in mind. The first was to provide a reasonably concise account of Hume's social and political thought that might help students coming to it for the first time. The second aim was to say something about the relationship between philosophy and politics, with explicit attention to Hume, but implicit reference to a general issue. The third is to offer an integrated account of Hume's thought. The book accounts for the varying interpretation of the conservative and liberalist traditions by arguing that the distinction between liberalism and conservatism had little application in mid-18th-century Britain. Hume's ideology contained elements that we should now identify as conservative and liberal respectively, and so by selective emphasis it is possible to make him seem a thoroughbred conservative or liberal according to choice. These two problems the relationship between Hume's philosophy and his politics, and the ideological character of his thought are pursued through the first and second parts of the book respectively.

"The picture of Hume clinging timidly to a raft of custom and artifice, because, poor skeptic, he has no alternative, is wrong," writes John Stewart. "Hume was confident that by experience and reflection philosophers can achieve true principles." In this revisionary work Stewart surveys all of David Hume's major writings to reveal him as a liberal moral and political philosopher. Against the background of seventeenth- and eighteenth-century history and thought, Hume emerges as a proponent not of conservatism but of reform. Stewart first presents the dilemma over morals in the modern natural-law school, then examines the new approach to moral and political philosophy adopted by Hume's precursors Shaftesbury, Mandeville, Hutcheson, and Butler. Illuminating Hume's explanation of the standards and rules that should govern private and public life, the author challenges interpretations of Hume's philosophy as conservative by demonstrating that he did not dismiss reason as a key factor determining right and wrong in moral and political contexts. Stewart goes on to show that Hume viewed private property, the market, contracts, and the rule of law as essential to genuine civilized society, and explores Hume's criticism of contemporary British beliefs concerning government, religion, commerce, international relations, and social structure. Originally published in 1992. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

At a time when the label "conservative" is indiscriminately applied to fundamentalists, populists, libertarians, fascists, and the advocates of one or another orthodoxy, this volume offers a nuanced and historically informed presentation of what is distinctive about conservative social and political thought. It is an anthology with an argument, locating the origins of modern conservatism within the Enlightenment and distinguishing between conservatism and orthodoxy. Bringing together important specimens of European and American conservative social and political analysis from the mid-eighteenth century through our own day, *Conservatism* demonstrates that while the particular institutions that conservatives have sought to conserve have varied, there are characteristic features of conservative argument that recur over time and across national borders. The book proceeds chronologically through the following sections: Enlightenment Conservatism (David Hume, Edmund Burke, and Justus Möser), The Critique of Revolution (Burke, Louis de Bonald, Joseph de Maistre, James Madison, and Rufus Choate), Authority (Matthew Arnold, James Fitzjames Stephen), Inequality (W. H. Mallock, Joseph A. Schumpeter), The Critique of Good Intentions (William Graham Sumner), War (T. E. Hulme), Democracy (Carl Schmitt, Schumpeter), The Limits of Rationalism (Winston Churchill, Michael Oakeshott, Friedrich Hayek, Edward Banfield), The Critique of Social and Cultural Emancipation (Irving Kristol, Peter Berger and Richard John Neuhaus, Hermann Lübbe), and Between Social Science and Cultural Criticism (Arnold Gehlen, Philip Rieff). The book contains an afterword on recurrent tensions and dilemmas of conservative thought.

How David Hume and Adam Smith forged a new way of thinking about the modern state What is the modern state? Conspicuously undertheorized in recent political theory, this question persistently animated the best minds of the Enlightenment. Recovering David Hume and Adam Smith's long-underappreciated contributions to the history of political thought, *The Opinion of Mankind* considers how, following Thomas Hobbes's epochal intervention in the mid-seventeenth century, subsequent thinkers grappled with explaining how the state came into being, what it fundamentally might be, and how it could claim rightful authority over those subject to its power. Hobbes has cast a long shadow over Western political thought, particularly regarding the theory of the state. This book shows how Hume and Smith, the two leading

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lights of the Scottish Enlightenment, forged an alternative way of thinking about the organization of modern politics. They did this in part by going back to the foundations: rejecting Hobbes's vision of human nature and his arguments about our capacity to form stable societies over time. In turn, this was harnessed to a deep reconceptualization of how to think philosophically about politics in a secular world. The result was an emphasis on the "opinion of mankind," the necessary psychological basis of all political organization. Demonstrating how Hume and Smith broke away from Hobbesian state theory, *The Opinion of Mankind* also suggests ways in which these thinkers might shape how we think about politics today, and in turn how we might construct better political theory.

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