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of practical reasoning and moral choosing that addresses the great questions of the rational foundations of ethical judgments, the identification of moral norms, human agency, and the freedom of the will, personal identity, the common good, the role and functions of law, the meaning of justice, and the relationship of morality and politics to religion and the life of faith. The core of Finnis' theory, articulated in his seminal work *Natural Law and Natural Rights*, has profoundly influenced later work in the philosophy of law and moral and political philosophy, while his contributions to the ethical debates surrounding nuclear deterrence, abortion, euthanasia, sexual morality, and religious freedom have powerfully demonstrated the practical implications of his natural law theory. This volume, which gathers eminent moral, legal, and political philosophers, and theologians to engage with John Finnis' work, offers the first sustained, critical study of Finnis' contribution across the range of disciplines in which rational and morally upright choosing is a central concern. It includes a substantial response from Finnis himself, in which he comments on each of their 27 essays and defends and develops his ideas and arguments.

A comprehensive survey of Stoic ideas and attitudes in sixteenth- and seventeenth-century English literature. Examples come from poetry, prose, and drama. Introductory chapters fill in the Classical, Medieval, and early Renaissance backgrounds, and a concluding chapter points toward the eighteenth century. Concentration is on three fundamental but ambiguous Stoic ideals: tranquillity, duty, and the wise man. Beginning 19 - each bulletin contains details of curricula, course description, college rules, etc., for one of the schools or colleges at Western Reserve University.

This is the first intellectual biography of the British philosopher and historian David Hume.

LUCIAN (c. 120-190 A.D.) the satirist from Samosata on the Euphrates, started as an apprentice sculptor, turned to rhetoric and visited Italy and Gaul as a successful travelling lecturer, before settling in Athens and developing his original brand of satire. Late in life he fell on hard times and accepted an official post in Egypt. Although notable for the Attic purity and elegance of his Greek and his literary versatility, Lucian is chiefly famed for the dialogues in which he satirises human folly, superstition and hypocrisy. His aim was to amuse rather than to instruct. Among his best works are *A True Story* (the tallest of tall stories about a voyage to the moon), *Dialogues of the Gods* (a 'reductio ad absurdum' of traditional mythology), *Dialogues of the Dead* (on the vanity of human wishes), *Philosophies for Sale* (great philosophers of the past are auctioned off as slaves), *The Fisherman* (the degeneracy of modern philosophers), *The Carousal* (philosophers misbehave at a party), *Timon* (the problems of being rich), *Twice accused* (Lucian's defence of his literary career) and (if by Lucian) *The ass* (the amusing adventures of a man who turned into an ass).

Runar M. Thorsteinsson presents a challenge to the view that Christianity introduced an entirely new, better, and decidedly universal morality into the ancient world. Presenting evidence from Stoic and Christian texts from first century Rome, he emphasizes the similarities between the two belief systems.

Thucydides of Athens, one of the greatest of historians, was born about 471 BCE. He saw the rise of Athens to greatness under the inspired leadership of Pericles. In 430, the second year of the Peloponnesian War, he caught and survived the horrible plague which he described so graphically. Later, as general in 423 he failed to save Amphipolis from the enemy and was disgraced. He tells about this, not in volumes of self-justification, but in one sentence of his history of the war—that it befell him to be an exile for twenty years. He then lived probably on his property in Thrace, but was able to observe both sides in certain campaigns of the war, and returned to Athens after her defeat in 404. He had been composing his famous history, with its hopes and horrors, triumphs and disasters, in full detail from first-hand knowledge of his own and others. The war was really three conflicts with one uncertain peace after the first; and Thucydides had not unified them into one account

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when death came sometime before 396. His history of the first conflict, 431–421, was nearly complete; Thucydides was still at work on this when the war spread to Sicily and into a conflict (415–413) likewise complete in his awful and brilliant record, though not fitted into the whole. His story of the final conflict of 413–404 breaks off (in the middle of a sentence) when dealing with the year 411. So his work was left unfinished and as a whole unrevised. Yet in brilliance of description and depth of insight this history has no superior. The Loeb Classical Library edition of Thucydides is in four volumes.

This book argues that the writing of autobiography raises crucial issues of conscience as an author tries to know, assess, and represent character. Individual chapters explore such issues as the nature of truthfulness, characterization, the virtues, shame, and the religious dimensions of conscience.

Moral Essays

Intention and Identity presents John Finnis's accounts of personal existence; group identity and common good; and the moral significance of personal intention. Joining conceptual analysis with ethical problems surrounding the beginning and end of life, the papers show the power of a neglected aspect of Finnis's natural law theory.

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