

The Empiricists Critical Essays On Locke Berkeley And Hume Critical Essays On The Classics

Ludwig Wittgenstein's *Philosophical Investigations* is one of the great works of 20th Century philosophy, destined to join the philosophical canon. Like all great works of philosophy, it poses new problems, while creating new forms of argument and persuasion. But unlike most contemporary philosophy texts, it is not structured by chapter and section headings, but rather by numbered passages - evidence of Wittgenstein's distinctive style and profound originality. This anthology draws together in one volume several recent essays that help to make his problems and arguments more accessible. The essays are grouped into four sections that roughly correspond to the development that one finds in the *Investigations*. These sections are: reference and meaning; rules and their application; the interiority of mind, and the alleged uses of private languages; and necessity and grammar. Both readers who are new to the *Investigations* as well as those who are familiar with Wittgenstein's work should find these essays illuminating and engaging.

Defines the cutting-edge of scholarship on ancient Greek history employing methods from social science

Locke: A Guide for the Perplexed is a clear account of Locke's philosophy, his major works and ideas. The book covers the whole range of Locke's philosophical work, offering a thematic review of his thought, together with detailed examination of his landmark text, *An Essay Concerning Human Understanding*. Geared towards the specific requirements of students who

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need to reach a sound understanding of Locke's thought, the book provides a cogent and reliable survey of his life, political context and philosophical influences, and clearly and concisely reviews the competing interpretations of the Essay. This is the ideal companion to the study of this most influential and challenging of philosophers.

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.

This volume brings together for the first time some of the most helpful and insightful essays on the four most influential and discussed philosophers in the history of existentialism: Kierkegaard, Nietzsche, Heidegger, and Sartre. The contributors write on such topics as Kierkegaard's knight of faith and his diagnosis of the 'present age;' Nietzsche's view of morality and self-creation; Heidegger's accounts of worldhood and authenticity; and Sartre's ontology, ethics, and conception of the cogito. The essays have been selected for their higher level of

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scholarship and for their ability to illuminate various aspects of their subject's work. The volume is enhanced by the editor's introduction and extensive bibliography to aid further study.

This book brings together thirteen articles on the most discussed thinkers in the rationalist movement: Descartes, Spinoza, Leibniz, and Malebranche. These articles address the topics in metaphysics and epistemology that figure most prominently in contemporary work on these philosophers. The articles have all been produced since 1980, and their authors are among the most respected in the field.

A unifying theme of Loeb's work is epistemological - that Descartes and Hume advance theories of knowledge that rely on a substantial 'naturalistic' component, adopting one or another member of a cluster of psychological properties of beliefs as the goal of inquiry and the standard for assessing belief-forming mechanisms. Thus Loeb shows a surprising affinity between the epistemologies of the two figures -- surprising because they are often thought of as polar opposites in this respect. Descartes and Hume are unique in that their philosophical texts are accessible beyond just a narrow audience in the history of philosophy; their ideas continue to be a vital part of the field at large. This volume will thus appeal to advanced students and scholars not just in the history of early modern philosophy but in epistemology and other core areas of the discipline.

The articles collected in this critical edition represent a variety of interpretations both of the kind of feminism Mill represents and of the specific arguments he offers in *The Subjection of Women* including their lexical ordering and relative merit. Each selection is preceded by a brief and useful summary of the author's position intended to assist introductory students.

Thomas Aquinas authored many works, but his greatest achievement is

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undoubtedly the *Summa Theologiae*, which presents his most mature thinking and the best introduction to his philosophical and theological ideas.

Distinguishing itself from other secondary works on Aquinas, this volume focuses solely on the *Summa*, with essays by some of the best Aquinas scholars of the last half-decade. It offers a solid introduction to one of the landmarks of Western thinking. -- Back cover.

This reader introduces students of philosophy and politics to the contemporary critical literature on the classical social contract theorists: Thomas Hobbes (1599-1697), John Locke (1632-1704), and Jean-Jacques Rousseau (1712-1778). Twelve thoughtfully selected essays guide students through the texts, familiarizing them with key elements of the theory, while at the same time introducing them to current scholarly controversies. A bibliography of additional work is provided. The classical social contract theorists represent one of the two or three most important modern traditions in political thought. Their ideas dominated political debates in Europe and North America in the 17th and 18th centuries, influencing political thinkers, statesmen, constitution makers, revolutionaries, and other political actors alike. Debates during the French Revolution and the early history of the American Republic were often conducted in the language of Hobbes, Locke, and Rousseau. Later political philosophy can

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only be understood against this backdrop. And the contemporary revival of contractarian moral and political thought, represented by John Rawls' *A Theory of Justice* (1971) or David Gauthier's *Morals by Agreement* (1986), needs to be appreciated in the history of this tradition.

Graciela De Pierris presents a novel interpretation of the relationship between skepticism and naturalism in Hume's epistemology, and a new appraisal of Hume's place within early modern thought. Whereas a dominant trend in recent Hume scholarship maintains that there are no skeptical arguments concerning causation and induction in Book I, Part III of the *Treatise*, Graciela De Pierris presents a detailed reading of the skeptical argument she finds there and how this argument initiates a train of skeptical reasoning that begins in Part III and culminates in Part IV. This reasoning is framed by Hume's version of the modern theory of ideas developed by Descartes and Locke. The skeptical implications of this theory, however, do not arise, as in traditional interpretations of Hume's skepticism, from the 'veil of perception.' They arise from Hume's elaboration of a presentational-phenomenological model of ultimate evidence, according to which there is always a justificatory gap between what is or has been immediately presented to the mind and any ideas that go beyond it. This happens, paradigmatically, in the causal-inductive inference, and, as De Pierris argues, in

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demonstrative inference as well. Yet, in spite of his firm commitment to radical skepticism, Hume also accepts the naturalistic standpoint of science and common life, and he does so, on the novel interpretation presented here, because of an equally firm commitment to Newtonian science in general and the Newtonian inductive method in particular. Hume defends the Newtonian method (against the mechanical philosophy) while simultaneously rejecting all attempts (including those of the Newtonians) to find a place for the supernatural within our understanding of nature.

Eighteenth-century philosophy owes much to the early novel. Using the figure of the romance reader this book tells a new story of eighteenth-century reading. The impressionable mind and mutable identity of the romance reader haunt eighteenth-century definitions of the self, and the seductions of fiction insist on making an appearance in philosophy.

An Essay Concerning Human Understanding is a work by by John Locke concerning the foundation of human knowledge and understanding. It first appeared in 1689 with the printed title An Essay Concerning Humane Understanding. He describes the mind at birth as a blank slate filled later through experience. The essay was one of the principal sources of empiricism in modern philosophy, and influenced many enlightenment philosophers, such as David

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Hume and George Berkeley.

The rise and fall of British Empiricism is philosophy's most dramatic example of pushing premises to their logical--and fatal--conclusions. Born in 1690 with the appearance of Locke's Essay, Empiricism flourished as the reigning school until 1739 when Hume's Treatise strangled it with its own cinctures after a period of Berkeley's optimistic idealism. The Empiricists collects the key writings on this important philosophy, perfect for those interested in learning about this movement with just one book.

"Churchland and Hooker have collected ten papers by prominent philosophers of science which challenge van Fraassen's thesis from a variety of realist perspectives. Together with van Fraassen's extensive reply . . . these articles provide a comprehensive picture of the current debate in philosophy of science between realists and anti-realists."—Jeffrey Bub and David MacCallum, Foundations of Physics Letters

Includes twelve of the most important modern critical discussions of the Critique of the Power of Judgment, written by the leading Kant scholars and aestheticians of the twentieth century.

Empiricism favors the visual over the verbal, the literal over the rhetorical, the static over the temporal: This is the standard charge leveled by literary theorists and writers. It is, Jules David

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Law demonstrates, remarkably misguided. His ambitious and challenging book explores the interplay of language and visual perception at the heart of empiricism. A re-evaluation of the British empiricist tradition from the perspective of contemporary literary theory, it also offers a sustained challenge to theory itself. In failing to grasp the issues confronting early empiricist writers or to be fully aware of their rhetorical strategies, Law says, theory has defined itself needlessly in opposition to empiricism. In Law's view, the empiricist tradition extends beyond strictly philosophical texts. Beginning with the classical empiricism of Locke, he traces an intellectual path through the works of thinkers such as Berkeley, Burke, Hazlitt, Ruskin, and I. A. Richards, resituating several "romantic" writers along the way. His analyses of these texts reveal the persistent presence of certain metaphors - surface, depth, and reflection - which are central not only to philosophy, but to art criticism and literary criticism as well. Inseparable from accounts of visual experience and yet preoccupied with language at the same time, empiricism appears here in surprisingly complex relation to literary theory. An illuminating look at the language of reflection and perception in its empirical and critical guises, *The Rhetoric of Empiricism* will interest readers in the fields of literary history and theory, philosophy, aesthetics, and eighteenth- and nineteenth-century studies.

This is the first comprehensive volume in English on Cassirer's philosophy for over seventy years. Eleven leading Cassirer scholars address all of the key aspects of Cassirer's multi-faceted thought and situate them in the wider context of his philosophy of culture. Their essays demonstrate the depth and richness of a philosophical enterprise that still awaits recognition as one of the most original contributions to twentieth-century philosophy. Interpreting Cassirer will prove invaluable not only for Cassirer scholars and researchers of early twentieth-century

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philosophy, but also for scholars of the philosophy of culture, language, science, art, history, and mind.

Aristotle's *Politics* is widely recognized as one of the classics of the history of political philosophy, and like every other such masterpiece, it is a work about which there is deep division. Many readers of Aristotle are uncertain whether his *Politics* has any contribution to make to contemporary debates about political life and political theory. The essays in this volume aim to address, implicitly or explicitly, this very question about the relevance of Aristotle's thinking in contemporary political philosophy. Written by leading scholars in lucid and accessible style, the nine essays in this volume will be a critical resource for newcomers to Aristotle.

In "Plato's Sun," Andrew Lawless takes on the challenge of creating an introductory text for philosophy, arguing that such a work has to take into account of the strangeness of the field and divulge it, rather than suppress it beneath traditional certainties and authoritative pronouncements.

Heidegger's *Being and Time: Critical Essays* provides a variety of recent studies of Heidegger's most important work. Twelve prominent scholars, representing diverse nationalities, generations, and interpretive approaches deal with general methodological and ontological questions, particular issues in Heidegger's text, and the relation between *Being and Time* and Heidegger's later thought. All of the essays presented in this volume were never before available in an English-language anthology. Two of the essays have never before been published in any language (Dreyfus and Guignon); three of the essays have never been published in English before (Grondin, Kisiel, and Thomä), and two of the essays provide

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previews of works in progress by major scholars (Dreyfus and Kisiel).

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

The Empiricists represent the central tradition in British philosophy as well as some of the most important and influential thinkers in human history. Their ideas paved the way for modern thought from politics to science, ethics to religion. *The British Empiricists* is a wonderfully clear and concise introduction to the lives, careers and views of Hobbes, Locke, Berkeley, Hume, Mill, Russell, and Ayer. Stephen Priest examines each philosopher and their views on a wide range of topics including mind and matter, ethics and emotions, freedom and the physical world, language, truth and logic. The book is usefully arranged so that it can be read by thinker or by topic, or as a history of key philosophical problems and equips the reader to: recognize and practice philosophical thinking understand the methods of solving philosophical problems used by the British Empiricists appreciate the role of empiricism in the history of Western philosophy. For any student new to philosophy, Western philosophy or the British Empiricists, this masterly survey offers an accessible engaging introduction.

This collection of essays on themes in the work of John Locke (1632-1704), George Berkeley (1685-1753), and David Hume (1711-1776), provides a deepened understanding of major issues raised in the Empiricist tradition. In exploring their shared belief in the experiential nature of mental constructs, *The Empiricists* illuminates the different methodologies of these great Enlightenment philosophers and introduces students to important metaphysical and epistemological issues including the theory of ideas, personal identity, and skepticism. It will be especially useful in courses devoted to the history of modern philosophy. Visit our website for

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sample chapters!

Philosophy for Everyone begins by explaining what philosophy is before exploring the questions and issues at the foundation of this important subject. Key topics in this new edition and their areas of focus include: Moral philosophy – the nature of our moral judgments and reactions, whether they aim at some objective moral truth, or are mere personal or cultural preferences; and the possibility of moral responsibility given the sorts of things that cause behavior; Political philosophy – fundamental questions about the nature of states and their relationship to the citizens within those states

Epistemology – what our knowledge of the world and ourselves consists in, and how we come to have it; and whether we should form beliefs by trusting what other people tell us; Philosophy of mind – what it means for something to have a mind, and how minds should be understood and explained; Philosophy of science – foundational conceptual issues in scientific research and practice, such as whether scientific theories are true; and Metaphysics - fundamental questions about the nature of reality, such as whether we have free will, or whether time travel is possible. This book is designed to be used in conjunction with the free 'Introduction to Philosophy' MOOC (massive open online course) created by the University of Edinburgh's Eidyn research centre, and hosted by the Coursera platform (www.coursera.org/course/introphil). This book is also highly recommended for anyone looking for a short overview of this fascinating discipline. The ethics of Aristotle (384-322 B.C.), and virtue ethics in general, have seen a

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resurgence of interest over the past few decades. No longer do utilitarianism and Kantian ethics on their own dominate the moral landscape. In addition, Aristotelian themes fill out that landscape, with such issues as the importance of friendship and emotions in a good life, the role of moral perception in wise choice, the nature of happiness and its constitution, moral education and habituation, finding a stable home in contemporary moral debate. The essays in this volume represent the best of that debate. Taken together, they provide a close analysis of central arguments in Aristotle's *Nicomachean Ethics*. But they do more than that. Each shows the enduring interest of the questions Aristotle himself subtly and complexly raises in the context of his own contemporary discussions.

Plato's *Euthyphro*, *Apology*, and *Crito* portray Socrates' words and deeds during his trial for disbelieving in the Gods of Athens and corrupting the Athenian youth, and constitute a defense of the man Socrates and of his way of life, the philosophic life. The twelve essays in the volume, written by leading classical philosophers, investigate various aspects of these works of Plato, including the significance of Plato's characters, Socrates's revolutionary religious ideas, and the relationship between historical events and Plato's texts. Readers will find their appreciation of Plato's works greatly enriched by these essays.

Are humans unique in having self-reflective consciousness? Or can precursors to this central form of human consciousness be found in non-human species? The Missing

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Link in Cognition brings together a diverse group of researchers who have been investigating this question from a variety of perspectives, including the extent to which non-human primates, and, indeed, young children, have consciousness, a sense of self, thought process, metacognitions, and representations. Some of the participants--Kitcher, Higgins, Nelson, and Tulving--argue that these types of cognitive abilities are uniquely human, whereas others--Call, Hampton, Kinsbourne, Menzel, Metcalfe, Schwartz, Smith, and Terrace--are convinced that at least the precursors to self-reflective consciousness exist in non-human primates. Their debate focuses primarily on the underpinnings of consciousness. Some of the participants believe that consciousness depends on representational thought and on the mental manipulation of such representations. Is representational thought enough to ensure consciousness, or does one need more? If one needs more, exactly what is needed? Is reflection upon the representations, that is, metacognition, the link? Does a realization of the contingencies, that is, "knowing that," in Gilbert Ryle's terminology, ensure that a person or an animal is conscious? Is true episodic memory needed for consciousness, and if so, do any animals have it? Is it possible to have episodic memory or, indeed, any self-reflective processing, without language? Other participants believe that consciousness is inextricably intertwined with a sense of self or self-awareness. From where does this sense of self or self-awareness arise? Some of the participants believe that it develops only through the use of language and the narrative form. If it does

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develop in this way, what about claims of a sense of self or self-awareness in non-human animals? Others believe that the autobiographical record implied by episodic memory is fundamental. To what extent must non-human animals have the linguistic, metacognitive, and/or representational abilities to develop a sense of self or self-awareness? These and other related concerns are crucial in this volume's lively debate over the nature of the missing cognitive link, and whether gorillas, chimps, or other species might be more like humans than many have supposed.

This book is a systematic analysis of John R. Searle's philosophy of mind. Searle's view of mind, as a set of subjective and biologically embodied processes, can account for our being part of nature qua mindful beings. This model finds support in neuroscience and offers reliable solutions to the problems of consciousness, mental causation, and the self.

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

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David Hume's *A Treatise of Human Nature* is famous for its extreme skepticism. Louis Loeb argues that Hume's destructive conclusions have in fact obscured a constructive stage that Hume abandons prematurely. Working within a philosophical tradition that values tranquillity, Hume favors an epistemology that links justification with settled belief. Hume appeals to psychological stability to support his own epistemological assessments, both favorable regarding causal inference, and unfavorable regarding imaginative propensities. The theory's success in explaining Hume's epistemic distinctions gives way to pessimism, since Hume contends that reflection on beliefs is deeply destabilizing. So much the worse, Hume concludes, for placing a premium on reflection. Hume endorses and defends the position that stable beliefs of unreflective persons are justified, though they would not survive reflection. At the same time, Hume relishes the paradox that unreflective beliefs enjoy a preferred epistemic status and strains to establish it. Loeb introduces a series of amendments to the *Treatise* that secures a more positive result for justified belief while maintaining Hume's fundamental principles. In his review of Hume's applications of his epistemology, Loeb uncovers a stratum of psychological doctrine beyond associationism, a theory of conditions in which beliefs are felt to conflict and of the resolution of this uneasiness or dissonance. This theory of mental conflict is also essential to Hume's strategy for integrating empiricism about meaning with his naturalism. However, Hume fails to provide a general account of the conditions in which conflicting beliefs lead to persisting

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instability, so his theory is incomplete. Loeb explores Hume's concern with stability in reference to his discussions of belief, education, the probability of causes, unphilosophical probability, the belief in body, sympathy and moral judgment, and the passions, among other topics.

In this astonishingly rich volume, experts in ethics, epistemology, philosophy of mind, political theory, aesthetics, history, critical theory, and hermeneutics bring to light the best philosophical scholarship on what is arguably Nietzsche's most rewarding but most challenging text. Including essays that were commissioned specifically for the volume as well as essays revised and edited by their authors, this collection showcases definitive works that have shaped Nietzsche studies alongside new works of interest to students and experts alike. A lengthy introduction, annotated bibliography, and index make this an extremely useful guide for the classroom and advanced research.

The Empiricists Critical Essays on Locke, Berkeley, and Hume Rowman & Littlefield
John Locke described the mind as a cabinet; Robert Hooke called it a repository; Joseph Addison imagined a drawer of medals. Each of these philosophers was an avid collector and curator of books, coins, and cultural artifacts. It is therefore no coincidence that when they wrote about the mental work of reason and imagination, they modeled their powers of intellect in terms of collecting, cataloging, and classification. The Mind Is a Collection approaches seventeenth- and eighteenth-century metaphors of the mind from a material point of view. Each of the book's six

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chapters is organized as a series of linked exhibits that speak to a single aspect of Enlightenment philosophies of mind. From his first chapter, on metaphor, to the last one, on dispossession, Sean Silver looks at ways that abstract theories referred to cognitive ecologies—systems crafted to enable certain kinds of thinking, such as libraries, workshops, notebooks, collections, and gardens. In doing so, he demonstrates the crossings-over of material into ideal, ideal into material, and the ways in which an idea might repeatedly turn up in an object, or a range of objects might repeatedly stand for an idea. A brief conclusion examines the afterlife of the metaphor of mind as collection, as it turns up in present-day cognitive studies. Modern cognitive theory has been applied to the microcomputer, and while the object is new, the habit is as old as the Enlightenment. By examining lived environments and embodied habits from 1660 to 1800, Silver demonstrates that the philosophical dualism that separated mind from body and idea from thing was inextricably established through active engagement with crafted ecologies.

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

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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.

Unique in all of literature, the Confessions combines frank and profound psychological insight into Augustine's formative years along with sophisticated and beguiling reflections on some of the most important issues in philosophy and theology. The Confessions discloses Augustine's views about the nature of infancy and the acquisition of language, his own sinful adolescence, his early struggle with the problem of evil, his conversion to Christianity, his puzzlement about the capacities of human memory and the nature of time, and his views about creation and biblical interpretation. The essays contained in this volume, by some of the most distinguished recent and contemporary thinkers in the field, insightfully explore these Augustinian themes not only with an eye to historical accuracy but also to gauge the philosophical acumen of Augustine's reflections.

This collection of new essays interprets and critically evaluates the philosophy of Paul

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Feyerabend. It offers innovative historical scholarship on Feyerabend's take on topics such as realism, empiricism, mimesis, voluntarism, pluralism, materialism, and the mind-body problem, as well as certain debates in the philosophy of physics. It also considers the ways in which Feyerabend's thought can contribute to contemporary debates in science and public policy, including questions about the nature of scientific methodology, the role of science in society, citizen science, scientism, and the role of expertise in public policy. The volume will provide readers with a comprehensive overview of the topics which Feyerabend engaged with throughout his career, showing both the breadth and the depth of his thought.

A definitive collection of critical essays on the literary and cultural impact of the early modern rogue

The central project of the Critique of Pure Reason is to answer two sets of questions: What can we know and how can we know it? and What can't we know and why can't we know it? The essays in this collection are intended to help students read the Critique of Pure Reason with a greater understanding of its central themes and arguments, and with some awareness of important lines of criticism of those themes and arguments.

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This is the first volume of essays devoted to Berkeley's Three Dialogues between Hylas and Philonous, a classic of early modern philosophy. Leading experts examine all the central issues in Berkeley's work. The Three Dialogues is a dramatization of Berkeley's

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philosophy in which the two protagonists Hylas and Philonous debate the full range of Berkeleyan themes: the rejection of material substance, the nature of perception and reality, the limits of human knowledge, and his approach to the perceived threats of skepticism, atheism and immorality. When Berkeley presented his first statement of his immaterialist philosophy in the Principles of Human Knowledge three years earlier he was met with incredulity - how could a sane person deny the existence of matter? Berkeley felt that a new approach was needed in order to bring people over to his novel point of view. This new effort was the Three Dialogues. In the preface to the Three Dialogues Berkeley stated that its aim was to "treat more clearly and fully of certain principles laid down>" in the Principles. Esteem for Berkeley's work has increased significantly in recent decades, and this volume will be the starting-point for future research.

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