The Letters of David Hume: Volume 2, , David Hume, Oxford University Press, 2011, 0199693250, 9780199693252, 498 pages. J. Y. T. Greig's two-volume edition, first published in 1932, presents the correspondence of one of the great men of the 18th century. This second volume contains David Hume's letters from 1766 to 1776. Hume correspondents include such famous thinkers and public figures as Jean-Jacques Rousseau, Adam Smith, James Boswell, and Benjamin Franklin. The edition offers a rich picture of the man and his age, and is a uniquely valuable resource to anyone with an interest in early modern thought..


The Principles of Mathematics, Bertrand Russell, 1996, Mathematics, 534 pages. Russell's classic The Principles of Mathematics sets forth his landmark thesis that mathematics and logic are identical that what is commonly called mathematics is simply later ....

Adam Smith, Radical and Egalitarian An Interpretation for the Twenty-first Century, Iain McLean, 2006, Economics, 172 pages. Foreword by the Rt. Hon. Gordon Brown, Chancellor of the ExchequerThis book aims to show that Adam Smith (1723-90), the author of The Wealth of Nations, was not the promoter of ....

New Letters of David Hume, Raymond Klibansky, Ernest C. Mossner, Jul 7, 2011, History, 253 pages. This volume, first published in 1954, is one of three presenting the correspondence of David Hume. It collects letters from 1737 to 1776 which do not appear in J. Y. T. Greig's ....


Hume, Thomas Henry Huxley, Oct 27, 2011, Biography & Autobiography, 222 pages. A clear and succinct account, first published in 1879, of the philosophical principles and conclusions of David Hume (1711-56)...

Letters of eminent persons, addressed to David Hume ..., John Hill Burton, 1849, , 334 pages. .

Memoirs of the life and writings of ... Henry Home of Kames [by A.F. Tytler]. , Alexander Fraser Tytler (lord Woodhouselee.), 1807, , . .

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The Life of David Hume, Ernest Campbell Mossner, 1980, Biography & Autobiography, 709 pages. Mossner's Life of David Hume remains the standard biography of this great thinker and writer. First published in 1954, and updated in 1980, this excellent life story is now ....

Philosophy Made Simple, Richard Henry Popkin, 1993, Philosophy, 332 pages. Written with authority and scholarship, this lively and comprehensible text includes all the important recent developments in philosophy..


Hume, William Angus Knight, 1886, , 239 pages. .


Life and correspondence of David Hume: from the papers bequeathed ..., Volume 1 from the papers bequeathed by his nephew to the Royal Society of Edinburgh, and other original sources, John Hill Burton, David Hume, 1846, Biography & Autobiography, 534 pages. .

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the great men of the 18th century. This second volume contains David Hume's letters from 1766 to 1776. Hume correspondents include such famous thinkers and public figures as Jean-Jacques Rousseau, Adam Smith, James Boswell, and Benjamin Franklin. The edition offers a rich picture of the man and his age, and is a uniquely valuable resource to anyone with an interest in early modern thought.

John Young Thomson Greig was a British literary scholar and award-winning biographer. He was born in Manchuria where his father was a Presbyterian missionary. He served in the First World War as an officer in the Northumberland Fusiliers. After the war, he studied at the University of Glasgow, receiving his MA and a DLitt in 1924. Till 1931, he was on the staff of Armstrong College in Newcastle-upon-Tyne. In 1932, he moved to the University of Witwatersrand in South Africa where he acted as chair of the English Department.

The Bottom Line: Past Masters is an essential online resource for its target audience, upper-level undergraduates and scholarly researchers. Not only does it make key philosophical works accessible on users' desktops 24/7, but it also provides in-text citations and searchable text. In addition, À la carte database customization makes it financially accessible not only to large universities and research libraries but also to smaller academic institutions and medium to large public libraries, for which it is recommended highly.

ADAM SMITH Affair amis autre avâ©s avoir avoit Barbentane Barnbougle Castle Baron believe bien Burton câ€™est coeur contre Conway Copy couâ€™d coud Dâ€™Alembert dâ€™une Davenport desire dire Duke Edinburgh Edition Eminent Persons etâ© Â©toit etre faire fait faut favour iâ€”nd iâ€”rst France French Friendship give History hitherto unpublished homme honour hope Horace Walpole House HUGH BLAIR humble Servant DAVID Humeâ€™s jâ€™ai jamais John Home King Lady Leicester Fields letter Lisle Street London Lord Bute Lord Hertford mâ€™en Madame meme Millar Mme du Deffand Monsieur Mure nâ€™ai nâ€™en nâ€™est never obedient Paris pension peut present Prince of Conti printed published quâ€™elle quâ€™il quâ€™on quâ€™un quil regard rien Rousseau sâ€™il says sensible sent sentiments Servant DAVID HUME seul shoud sincerely DAVID HUME tell tion told tout Turgot Walpole WILLIAM STRAHAN Dear wish wouâ€™d woud write wrote

Hume first gained recognition and respect as a historian, but academic interest in Hume's work has in recent years centered on his philosophical writing. His History of England was the standard work on English history for many years, unt...more David Hume was a Scottish philosopher, economist, and historian. He is an important figure in Western philosophy, and in the history of the Scottish Enlightenment.

This doctrine was associated with a trust in the powers of human reason and insight into reality, which possessed Godâ€™s certification. Humeâ€™s scepticism came in his rejection of this â€”insight idealâ€™, and the (usually rationalistic) confidence derived from it that the world is as we represent it. Instead, the best we can do is to apply the strongest explanatory and empirical principles available to the investigation of human mental phenomena, issuing in a quasi-Newtonian project, Hume's â€”Science of Manâ€™.


David Hume (/ˈhjuːm/; 7 May [O.S. 26 April] 1711 â€“ 25 August 1776) was a Scottish philosopher, historian, economist, and essayist known especially for his philosophical empiricism and skepticism. He was one of the most important figures in the history of Western philosophy and the Scottish Enlightenment.[1] Hume is often grouped with John Locke, George Berkeley, and a handful of others as a British Empiricist.[2]

Beginning with his A Treatise of Human Nature (1739), Hume strove to create a total naturalistic "science of man" that examined the psychological basis of human nature. In stark opposition to the rationalists who preceded him, most notably Descartes, he concluded that desire rather than reason governed human behavior, saying: "Reason is, and ought only to be the slave of the passions".[3] A prominent figure in the sceptical philosophical tradition and a strong empiricist, he argued against the existence of innate ideas, concluding instead that humans have knowledge only of things they directly experience. Thus he divides perceptions between strong and lively "impressions" or direct sensations and fainter "ideas", which are copied from impressions. He developed the position that mental behaviour is governed by "custom", that is acquired ability; our use of induction, for example, is justified only by our idea of the "constant conjunction" of causes and effects. Without direct impressions of a metaphysical "self", he concluded that humans have no actual conception of the self, only of a bundle of sensations associated with the self.

Hume advocated a compatibilist theory of free will that proved extremely influential on subsequent moral philosophy. He was also a sentimentalist who held that ethics are based on feelings rather than abstract moral principles. Hume also examined the normative is–ought problem. He held notoriously ambiguous views of Christianity,[4] but famously challenged the argument from design in his Dialogues Concerning Natural Religion (1777).

Kant credited Hume with waking him up from his "dogmatic slumbers" and Hume has proved extremely influential on subsequent philosophy, especially on utilitarianism, logical positivism, William James, philosophy of science, early analytic philosophy, cognitive philosophy, and other movements and thinkers. The philosopher Jerry Fodor proclaimed Hume's Treatise "the founding document of cognitive science".[5] Also famous as a prose stylist,[6] Hume pioneered the essay as a literary genre and engaged with contemporary intellectual luminaries such as Jean-Jacques Rousseau, Adam Smith (who acknowledged Hume's influence on his economics and political philosophy), James Boswell, Joseph Butler, and Thomas Reid.

David Home, anglicized to David Hume, son of Joseph Home of Chirnside, advocate, and Katherine Falconer, was born on 26 April 1711 (Old Style) in a tenement on the north side of the Lawnmarket in Edinburgh. He changed the spelling of his name in 1734, because the fact that his surname 'Home' was pronounced 'Hume' in Scotland was not known in England. Throughout his life Hume, who never married, spent time occasionally at his family home at Ninewells by Chirnside, Berwickshire, which had belonged to his family since the sixteenth century.

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."[7] 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
Hume made a philosophical discovery that opened up to him "...a new Scene of Thought," which inspired him "...to throw up every other Pleasure or Business to apply entirely to it." He did not recount what this "Scene" was, and commentators have offered a variety of speculations. Due to this inspiration, Hume set out to spend a minimum of ten years reading and writing. He came to the verge of nervous breakdown, after which he decided to have a more active life to better continue his learning.

As Hume's options lay between a travelling tutorship and a stool in a merchant's office, he chose the latter. In 1734, after a few months occupied with commerce in Bristol, he went to La Flèche in Anjou, France. There he had frequent discourse with the Jesuits of the College of La Flèche. As he had spent most of his savings during his four years there while writing A Treatise of Human Nature, he resolved "to make a very rigid frugality supply my deficiency of fortune, to maintain unimpaired my independency, and to regard every object as contemptible except the improvements of my talents in literature." He completed the Treatise at the age of 26.

Although many scholars today consider the Treatise to be Hume's most important work and one of the most important books in Western philosophy, the critics in Great Britain at the time did not agree, describing it as "abstract and unintelligible". Despite the disappointment, Hume later wrote, "Being naturally of a cheerful and sanguine temper, I soon recovered from the blow and prosecuted with great ardour my studies in the country". There, he wrote the Abstract. Without revealing his authorship, he aimed to make his larger work more intelligible.

After the publication of Essays Moral and Political in 1744, Hume applied for the Chair of Pneumatics and Moral Philosophy at the University of Edinburgh. However, the position was given to William Cleghorn, after Edinburgh ministers petitioned the town council not to appoint Hume because he was seen as an atheist.

During the 1745 Jacobite Rebellion, Hume tutored the Marquis of Annandale (1720–92), who was officially described as a "lunatic". This engagement ended in disarray after about a year. But it was then that Hume started his great historical work The History of England, which took fifteen years and ran over a million words, to be published in six volumes in the period between 1754 and 1762, while also involved with the Canongate Theatre. In this context, he associated with Lord Monboddo and other Scottish Enlightenment luminaries in Edinburgh. From 1746, Hume served for three years as secretary to Lieutenant-General St Clair, and wrote Philosophical Essays Concerning Human Understanding, later published as An Enquiry Concerning Human Understanding. The Enquiry proved little more successful than the Treatise.

It was after returning to Edinburgh in 1752, as he wrote in My Own Life, that "the Faculty of Advocates chose me their Librarian, an office from which I received little or no emolument, but which gave me the command of a large library". This resource enabled him to continue historical research for The History of England.

Hume achieved great literary fame as a historian. His enormous The History of England, tracing events from the Invasion of Julius Caesar to the Revolution of 1688, was a best-seller in its day. In it, Hume presented political person as a creature of habit, with a disposition to submit quietly to established government unless confronted by uncertain circumstances. In his view, only religious difference could deflect people from their everyday lives to think about political matters.

In works such as On Superstition and Enthusiasm, Hume specifically seems to support the standard religious views of his time and place. This still meant that he could be very critical of the Catholic Church, referring to it with the standard Protestant epithets and descriptions of it as superstition and idolatry as well as dismissing what his compatriots saw as uncivilised beliefs. He also considered extreme Protestant sects, which he called enthusiasts, to be corrupters of religion. Yet he also put forward arguments that suggested that polytheism had much to commend it in preference to monotheism.