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Philip Clayton



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Hume's Dialogues Concerning Natural Religion Kenneth Williford, 2023-10-31 David Hume's *Dialogues Concerning Natural Religion* is a philosophical and literary classic of the highest order. It is also an extremely relevant work because of its engagement with issues as alive today as in Hume's time: the Design Argument for a deity, the Problem of Evil, the dangers of superstition and fanaticism, the psychological roots and social consequences of religion. In this outstanding and unorthodox collection, an international team of scholars engage with Hume's classic work. The chapters include state-of-the-art contributions on the central interpretive questions posed by the *Dialogues*, as well as major contributions relating the work to contemporary issues in Philosophy of Religion, Philosophy of Science, Moral Psychology, and Social Philosophy. Additional contributions tackle the historical and philosophical background of the *Dialogues*, relating it to Hume's own systematic philosophy, to the work of other key seventeenth and eighteenth-century figures (Locke, Clarke, Bayle, Cudworth, Malebranche, Spinoza, Lord Bolingbroke, and Voltaire, among others), to early modern neo-Epicureanism in the life sciences, and notably to what Darwin missed by thinking too much like William Paley and not enough like Hume's Philo. Overall, this volume provides fresh and even groundbreaking perspectives on Hume's *Dialogues Concerning Natural Religion*. It is essential reading for students and scholars of Hume, the History of Modern Philosophy, Philosophy of Religion, and the History and Philosophy of Science.

Hume's 'Dialogues Concerning Natural Religion' Andrew Pyle, 2006-11-09 Hume's *Dialogues* provide a classic exposition and critique of the famous Argument to Design, the attempt to prove the existence and properties of a designing intelligence or God from the phenomena of Nature, notably the functional contrivance of the parts of plants and animals. As such, it raises questions of central interest in both philosophy and theology. This is a hugely important and exciting yet challenging piece of philosophical writing. In Hume's *Dialogues Concerning Natural Religion: A Reader's Guide*, Andrew Pyle explains the philosophical and theological background against which the book was written, including what is meant by natural religion. He goes on to address the question of why Hume chose to write in dialogue form, sketches out the views of the three characters, and introduces the questions they address. The book then takes the 12 parts of the *Dialogues* in turn and guides the reader to a clear understanding of the text as a whole. This is the ideal companion to study of this most influential and challenging of texts.

Scepticism and Belief in Hume's Dialogues Concerning Natural Religion S. Tweyman, 2012-12-06 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

Faces in the Clouds Stewart Elliott Guthrie, 1995-04-06 Religion is universal human culture No phenomenon is more widely shared or more intensely studied yet there is no agreement on what religion is Now in *Faces in the Clouds* anthropologist Stewart Guthrie provides a provocative definition of religion in a bold and persuasive new theory Guthrie says religion can best be understood as systematic anthropomorphism that is the attribution of human characteristics to nonhuman things and events Many writers see anthropomorphism as common or even universal in religion but few think it is central To Guthrie however it is fundamental Religion he writes consists of seeing the world as humanlike As Guthrie shows people find a wide range of humanlike beings plausible Gods spirits abominable snowmen HAL the computer Chiquita Banana We find messages in random events such as earthquakes weather and traffic accidents We say a fire rages a storm wreaks vengeance and waters lie still Guthrie says that our tendency to find human characteristics in the nonhuman world stems from a deep seated perceptual strategy in the face of pervasive if mostly unconscious uncertainty about what we see we bet on the most meaningful interpretation we can If we are in the woods and see a dark shape that might be a bear or a boulder for example it is good policy to think it is a bear If we are mistaken we lose little and if we are right we gain much So Guthrie writes in scanning the world we always look for what most concerns us living things and especially human ones Even animals watch for human attributes as when birds avoid scarecrows In short we all follow the principle better safe than sorry Marshalling a wealth of evidence from anthropology cognitive science philosophy theology advertising literature art and animal behavior Guthrie offers a fascinating array of examples to show how this perceptual strategy pervades secular life and how it characterizes religious experience Challenging the very foundations of religion *Faces in the Clouds* forces us to take a new look at this fundamental element of human life

Hume's Minimal Theism and the Supervised Christian Church Péter Hartl, 2024-06-05 In this book Péter Hartl offers a novel and comprehensive interpretation of David Hume's philosophy of religion focusing on various notions of true religion in Hume's overall philosophy and how these ideas relate to various early modern positions on religion society and philosophy The account consists of both critical and positive parts of Hume's overall nuanced position on theoretical social and political aspects of religion and the philosophical criticism of religion Hartl criticises the atheist and completely negative readings of Hume's philosophy of religion Instead of presenting Hume's position as either a radical secularist or closet atheist Hartl's interpretation builds on the underdeveloped positive and

constructive parts of Hume's account of true religion. For Hume on the one hand, true religion is compatible with or even vindicates minimal theism and it forms part of philosophy exemplifying intellectual virtues. On the other hand, Hume has a pragmatic stance on the role of religion in society according to which the government should control religious institutions to reduce the power of church authorities but to retain some positive social effects of religion.

Wretched Aristotle Jude P. Dougherty, 2009-09-29 About eighty five years ago philosophers and literary intellectuals as diverse as Edmund Husserl, George Santayana and Paul Valéry aware of the declining influence of Christianity spoke of the crisis of Western civilization. In *Wretched Aristotle: Using the Past to Rescue the Future* Jude P. Dougherty offers an intriguing reexamination of this crisis in contemporary times. Situating his argument in the context of ongoing debate concerning the nature of the public philosophy that underpins ideas of freedom, Dougherty identifies the essential features of Western culture through a series of interrelated essays. Each essay reinforces the idea that modernity cannot be understood apart from its break with classical antiquity. *Wretched Aristotle* offers a refreshing historical approach to this issue that will make it appealing to those interested in the mutual influence of science and culture and the role of religion in culture.

Myth and Philosophy Frank E. Reynolds, David Tracy, 1990-10-30 The book as a whole seeks to reinvigorate an academic discipline, philosophy of religion, which has fallen on hard times and to do so by building a bridge between philosophy and empirical/historical studies of religion. The topic is both significant and timely. Too long the empiricists have been inadequately sophisticated philosophically and too long the philosophers have ignored historical data both in its breadth and depth. In not only calling for bridges between these disciplines but actually building some, the work makes a significant contribution to both. Alan Miller: This book is useful because it provides some insights both into the ways scholars think about various aspects of religious behavior and also information about important features of such behavior. Both myth and philosophy are topics of great significance and have been discussed by many philosophers and historians of religions and some anthropologists. An interesting set of questions about the nature of religion and nature of philosophy and their relationships and also about the nature of myth and its relationship to philosophy is emerging at the forefront of academic discussions in departments of religion, departments of philosophy and departments of anthropology. It contains some well-written and conceptually interesting essays.

Mind and Emergence Philip Clayton, 2004-10-29 Strong claims have been made for emergence as a new paradigm for understanding science, consciousness and religion. Tracing the past history and current definitions of the concept, Clayton assesses the case for emergent phenomena in the natural world and their significance for philosophy and theology. Complex emergent phenomena require irreducible levels of explanation in physics, chemistry and biology. This pattern of emergence suggests a new approach to the problem of consciousness which is neither reducible to brain states nor proof of a mental substance or soul. Although emergence does not entail classical theism, it is compatible with a variety of religious positions. Clayton concludes with a defence of emergentist panentheism and a Christian constructive theology.

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of God offering a positive case for theism as well as rebuttals of recent influential criticisms of theism

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