

David Hume and his "Dialogues Concerning Natural Religion"

Post by "Cassius" of October 30, 2024 at 7:54 AM

Not sure yet how to approach the Hume material from Dialogues Concerning Natural Religion, or how much time we will have for it in the podcast beyond the Riddle, but I may collect a few notable quotations as I go through it. It's notable that none of the major players are advocating an Epicurean position:

- *Whether your scepticism be as absolute and sincere as you pretend, we shall learn by and by, when the company breaks up: We shall then see, whether you go out at the door or the window; and whether you really doubt if your body has gravity, or can be injured by its fall; according to popular opinion, derived from our fallacious senses, and more fallacious experience. And this consideration, DEMEA, may, I think, fairly serve to abate our ill-will to this humorous sect of the sceptics. If they be thoroughly in earnest, they will not long trouble the world with their doubts, cavils, and disputes: If they be only in jest, they are, perhaps, bad railers; but can never be very dangerous, either to the state, to philosophy, or to religion.*
- *I shall never assent to so harsh an opinion as that of a celebrated writer [L'Arte de penser], who says, that the Sceptics are not a sect of philosophers: They are only a sect of liars. I may, however, affirm (I hope without offence), that they are a sect of jesters or railers.*
- [Note - This next is very similar to what Thomas Jefferson says to Adams in a letter we discuss regularly] *Now, according to this method of reasoning, DEMEA, it follows, (and is, indeed, tacitly allowed by CLEANTHES himself,) that order, arrangement, or the adjustment of final causes, is not of itself any proof of design; but only so far as it has been experienced to proceed from that principle. For aught we can know a priori, matter may contain the source or spring of order originally within itself, as well as mind does; and there is no more difficulty in conceiving, that the several elements, from an internal unknown cause, may fall into the most exquisite arrangement, than to conceive that their ideas, in the great universal mind, from a like internal unknown cause, fall into that arrangement.*
- [Note - The Skeptical argument:] *A very small part of this great system, during a very short time, is very imperfectly discovered to us; and do we thence pronounce decisively concerning the origin of the whole? Admirable conclusion! Stone, wood, brick, iron, brass, have not, at this time, in this minute globe of earth, an order or arrangement without human art and contrivance; therefore the universe could not originally attain its order and arrangement, without something similar to human art. But is a part of nature a rule for another part very wide of the former? Is it a rule for the whole? Is a very small part a rule*

for the universe? Is nature in one situation, a certain rule for nature in another situation vastly different from the former? ... When two species of objects have always been observed to be conjoined together, I can infer, by custom, the existence of one wherever I see the existence of the other; and this I call an argument from experience. But how this argument can have place, where the objects, as in the present case, are single, individual, without parallel, or specific resemblance, may be difficult to explain. And will any man tell me with a serious countenance, that an orderly universe must arise from some thought and art like the human, because we have experience of it? To ascertain this reasoning, it were requisite that we had experience of the origin of worlds; and it is not sufficient, surely, that we have seen ships and cities arise from human art and contrivance...

- *[Note - A Response to the Skeptical Argument:] Your objections, I must freely tell you, are no better than the abstruse cavils of those philosophers who denied motion; and ought to be refuted in the same manner, by illustrations, examples, and instances, rather than by serious argument and philosophy.*
- *The ancient PLATONISTS, you know, were the most religious and devout of all the Pagan philosophers; yet many of them, particularly PLOTINUS, expressly declare, that intellect or understanding is not to be ascribed to the Deity; and that our most perfect worship of him consists, not in acts of veneration, reverence, gratitude, or love; but in a certain mysterious self-annihilation, or total extinction of all our faculties.*
- *[Note: More Skepticism:] All our ideas, derived from the senses, are confessedly false and illusive; and cannot therefore be supposed to have place in a supreme intelligence: And as the ideas of internal sentiment, added to those of the external senses, compose the whole furniture of human understanding, we may conclude, that none of the materials of thought are in any respect similar in the human and in the divine intelligence. Now, as to the manner of thinking; how can we make any comparison between them, or suppose them any wise resembling? Our thought is fluctuating, uncertain, fleeting, successive, and compounded; and were we to remove these circumstances, we absolutely annihilate its essence, and it would in such a case be an abuse of terms to apply to it the name of thought or reason.*
- *[Spoken by Cleanthes, but somewhat close to the Epicurean position?] I can readily allow, said CLEANTHES, that those who maintain the perfect simplicity of the Supreme Being, to the extent in which you have explained it, are complete Mystics, and chargeable with all the consequences which I have drawn from their opinion. They are, in a word, Atheists, without knowing it. For though it be allowed, that the Deity possesses attributes of which we have no comprehension, yet ought we never to ascribe to him any attributes which are absolutely incompatible with that intelligent nature essential to him. A mind, whose acts and sentiments and ideas are not distinct and successive; one, that is wholly simple, and totally immutable, is a mind which has no thought, no reason, no will, no sentiment, no love, no hatred; or, in a word, is no mind at all. It is an abuse of terms to give it that appellation; and we may as well speak of limited extension without figure, or of number without composition.*

- [Accuses the Peripatetics of Subterfuge:] *It was usual with the PERIPATETICS, you know, CLEANTHES, when the cause of any phenomenon was demanded, to have recourse to their faculties or occult qualities; and to say, for instance, that bread nourished by its nutritive faculty, and senna purged by its purgative. But it has been discovered, that this subterfuge was nothing but the disguise of ignorance; and that these philosophers, though less ingenuous, really said the same thing with the sceptics or the vulgar, who fairly confessed that they knew not the cause of these phenomena.*
- [Admitting limitation of idealism:] *An ideal system, arranged of itself, without a precedent design, is not a whit more explicable than a material one, which attains its order in a like manner; nor is there any more difficulty in the latter supposition than in the former.*

Need Translation of the following Latin from the Start of Part 5:

Quote

All the new discoveries in astronomy, which prove the immense grandeur and magnificence of the works of Nature, are so many additional arguments for a Deity, according to the true system of Theism; but, according to your hypothesis of experimental Theism, they become so many objections, by removing the effect still further from all resemblance to the effects of human art and contrivance. For, if LUCRETIUS[Lib. II. 1094], even following the old system of the world, could exclaim,

Quis regere immensi summam, quis habere profundi
Indu manu validas potis est moderanter habenas?
Quis pariter coelos omnes convertere? et omnes
Ignibus aetheriis terras suffire feraces?
Omnibus inque locis esse omni tempore praesto?

If TULLY [De. nat. Deor. Lib. I] esteemed this reasoning so natural, as to put it into the mouth of his EPICUREAN:

"Quibus enim oculis animi intueri potuit vester Plato fabricam illam tanti operis, qua construi a Deo atque aedificari mundum facit? quae molitio? quae ferramenta? qui vectes? quae machinae? qui ministri tanti muneris fuerunt? quemadmodum autem obedire et parere voluntati architecti aer, ignis, aqua, terra potuerunt?"

If this argument, I say, had any force in former ages, how much greater must it have at present, when the bounds of Nature are so infinitely enlarged, and such a magnificent scene is opened to us? It is still more unreasonable to form our idea of so unlimited a cause from our experience of the narrow productions of human design and invention.

Probably the Lucretius quote is from some part of this (Bailey):

[1077] This there is too that in the universe there is nothing single, nothing born unique and growing unique and alone, but it is always of some tribe, and there are many things in the same race. First of all turn your mind to living creatures; you will find that in this wise is begotten the race of wild beasts that haunts the mountains, in this wise the stock of men, in this wise again the dumb herds of scaly fishes, and all the bodies of flying fowls. Wherefore you must confess in the same way that sky and earth and sun, moon, sea, and all else that exists, are not unique, but rather of number numberless; inasmuch as the deep-fixed boundary-stone of life awaits these as surely, and they are just as much of a body that has birth, as every race which is here on earth, abounding in things after its kind.

[1090] And if you learn this surely, and cling to it, nature is seen, free at once, and quit of her proud rulers, doing all things of her own accord alone, without control of gods. For by the holy hearts of the gods, which in their tranquil peace pass placid years, and a life of calm, who can avail to rule the whole sum of the boundless, who to hold in his guiding hand the mighty reins of the deep, who to turn round all firmaments at once, and warm all fruitful lands with heavenly fires, or to be at all times present in all places, so as to make darkness with clouds, and shake the calm tracts of heaven with thunder, and then shoot thunderbolts, and often make havoc of his own temples, or moving away into deserts rage furiously there, plying the bolt, which often passes by the guilty and does to death the innocent and undeserving?

[1105] And since the time of the world's birth, and the first birthday of sea and earth, and the rising of the sun, many bodies have been added from without, and seeds added all around, which the great universe in its tossing has brought together; that from them sea and lands might be able to increase, and from them too the mansion of the sky might gain new room and lift its high vault far away from the lands, and the air might rise up. For from all places all bodies are separated by blows each to its own kind, and they pass on to their own tribes; moisture goes to moisture, with earthy substance earth grows, fires forge fires, and sky sky, until nature, parent of all, with perfecting hand has brought all things on to the last end of growing; as it comes to pass, when there is now no whit more which is sent within the veins of life, than what flows out and passes away. Here the growth of all things must stop, here nature by her powers curbs increase.

The latin from On The Nature of the Gods doesn't have a line cite:

If TULLY [De. nat. Deor. Lib. I] esteemed this reasoning so natural, as to put it into the mouth of his EPICUREAN: "Quibus enim oculis animi intueri potuit vester Plato fabricam illam tanti operis, qua construi a Deo atque aedificari mundum facit? quae molitio? quae ferramenta? qui vectes? quae machinae? qui ministri tanti muneris fuerunt? quemadmodum autem obedire et parere voluntati architecti aer, ignis, aqua, terra potuerunt?"

[Note: We don't know that Epicurus himself said this, or if he did, that he did not include caveats such as those expressed by Velleius.] *And why not become a perfect Anthropomorphite? Why not assert the deity or deities to be corporeal, and to have eyes, a nose, mouth, ears, &c.? EPICURUS maintained, that no man had ever seen reason but in a human figure; therefore the gods must have a human figure. And this argument, which is deservedly so much ridiculed by CICERO, becomes, according to you, solid and philosophical.*

[OK [Part 8](#) is devoted to an altered (non-infinite) version of Epicurean physics, followed by a proclamation of victory for the Sceptic:] *"All religious systems, it is confessed, are subject to great and insuperable difficulties. Each disputant triumphs in his turn; while he carries on an offensive war, and exposes the absurdities, barbarities, and pernicious tenets of his antagonist. But all of them, on the whole, prepare a complete triumph for the Sceptic; who tells them, that no system ought ever to be embraced with regard to such subjects: For this plain reason, that no absurdity ought ever to be assented to with regard to any subject. A total suspense of judgement is here our only reasonable resource. And if every attack, as is commonly observed, and no defence, among Theologians, is successful; how complete must be his victory, who remains always, with all mankind, on the offensive, and has himself no fixed station or abiding city, which he is ever, on any occasion, obliged to defend?"*

[Defect of a priori / mathematical reasoning] *Though the reasonings which you have urged, CLEANTHES, may well excuse me, said PHILO, from starting any further difficulties, yet I cannot forbear insisting still upon another topic. It is observed by arithmeticians, that the products of 9, compose always either 9, or some lesser product of 9, if you add together all the characters of which any of the former products is composed. Thus, of 18, 27, 36, which are products of 9, you make 9 by adding 1 to 8, 2 to 7, 3 to 6. Thus, 369 is a product also of 9; and if you add 3, 6, and 9, you make 18, a lesser product of 9. To a superficial observer, so wonderful a regularity may be admired as the effect either of chance or design: but a skilful algebraist immediately concludes it to be the work of necessity, and demonstrates, that it must for ever result from the nature of these numbers. Is it not probable, I ask, that the whole economy of the universe is conducted by a like necessity, though no human algebra can furnish a key which solves the difficulty? And instead of admiring the order of natural beings, may it not happen, that, could we penetrate into the intimate nature of bodies, we should clearly see why it was absolutely impossible they could ever admit of any other disposition? So dangerous is it to introduce this idea of necessity into the present question! and so naturally does it afford an inference directly opposite to the religious hypothesis! But dropping all these abstractions, continued PHILO, and*

confining ourselves to more familiar topics, I shall venture to add an observation, that the argument a priori has seldom been found very convincing, except to people of a metaphysical head, who have accustomed themselves to abstract reasoning, and who, finding from mathematics, that the understanding frequently leads to truth through obscurity, and, contrary to first appearances, have transferred the same habit of thinking to subjects where it ought not to have place. Other people, even of good sense and the best inclined to religion, feel always some deficiency in such arguments, though they are not perhaps able to explain distinctly where it lies; a certain proof that men ever did, and ever will derive their religion from other sources than from this species of reasoning.

[OK so the "Riddle" is buried as a sidelight to Part 10, which is devoted mostly to the miserable pain-focus of Demea, who presumably represents the "mystical" viewpoint but with which the Skeptic Philo largely agrees. What a miserable combination!!!] *EPICURUS's old questions are yet unanswered. Is he willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing? whence then is evil?*

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[To double down on my last comment, Epicurus "riddle" is buried within the Skeptics argument against the existence of any gods, with the argument basically being that the universe is so screwed up, and humanity is so unhappy, that the universe cannot possibly have any gods, given that the divine nature can't contain such unhappiness. While Epicurus certainly used this argument as a reason to deny that the universe was created or supervised by supernatural gods, I do not think that Epicurus would have embraced such a thoroughly negative view of human affairs and what is possible to humans. Yes, lots of humans are unhappy, but this is not a necessary condition, and through Epicurean philosophy it IS possible to live happily. Our failure to live happily is not the fault of the [Epicurean gods](#), but in ourselves. "The fault, dear Brutus, is not in our stars, but in ourselves that we are underlings."] *And is it possible, CLEANTHES, said PHILO, that after all these reflections, and infinitely more, which might be suggested, you can still persevere in your Anthropomorphism, and assert the moral attributes of the Deity, his justice, benevolence, mercy, and rectitude, to be of the same nature with these virtues in human creatures? His power we allow is infinite: whatever he wills is executed: but neither man nor any other animal is happy: therefore he does not will their happiness. His wisdom is infinite: He is never mistaken in choosing the means to any end: But the course of Nature tends not to human or animal felicity: therefore it is not established for that purpose. Through the whole compass of human knowledge, there are no inferences more certain and infallible than these. In what respect, then, do his benevolence and mercy resemble the*

benevolence and mercy of men? EPICURUS's old questions are yet unanswered. Is he willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing? whence then is evil? ... Our sense of music, harmony, and indeed beauty of all kinds, gives satisfaction, without being absolutely necessary to the preservation and propagation of the species. But what racking pains, on the other hand, arise from gout, gravels, megrims, toothaches, rheumatisms, where the injury to the animal machinery is either small or incurable? Mirth, laughter, play, frolic, seem gratuitous satisfactions, which have no further tendency: spleen, melancholy, discontent, superstition, are pains of the same nature. How then does the Divine benevolence display itself, in the sense of you Anthropomorphites? None but we Mystics, as you were pleased to call us, can account for this strange mixture of phenomena, by deriving it from attributes, infinitely perfect, but incomprehensible.

[The whole conclusion seems to be a very good argument against the Stoic/Mystic view of a supernatural god creating or intervening in the universe, but it never mentions and doesn't touch Epicurus' views of "gods" at all. Interesting that he seems to side with Cassius and Cicero against Caesar:] *Some small touches given to CALIGULA's brain in his infancy, might have converted him into a TRAJAN. One wave, a little higher than the rest, by burying CAESAR and his fortune in the bottom of the ocean, might have restored liberty to a considerable part of mankind.*

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[This accusation thrown at the skeptic is well stated:] *Hold! hold! cried DEMEA: Whither does your imagination hurry you? I joined in alliance with you, in order to prove the incomprehensible nature of the Divine Being, and refute the principles of CLEANTHES, who would measure every thing by human rule and standard. But I now find you running into all the topics of the greatest libertines and infidels, and betraying that holy cause which you seemingly espoused. Are you secretly, then, a more dangerous enemy than CLEANTHES himself?*

And are you so late in perceiving it? replied CLEANTHES. Believe me, DEMEA, your friend PHILO, from the beginning, has been amusing himself at both our expense; and it must be confessed, that the injudicious reasoning of our vulgar theology has given him but too just a handle of ridicule. The total infirmity of human reason, the absolute incomprehensibility of the Divine Nature, the great and universal misery, and still greater wickedness of men; these are strange topics, surely, to be so fondly cherished by orthodox divines and doctors. In ages of stupidity and ignorance, indeed, these principles may safely be espoused; and perhaps no views of things are more proper to promote superstition, than such as encourage the blind amazement, the diffidence, and melancholy of mankind. But at present... Blame not so much, interposed

PHILO, the ignorance of these reverend gentlemen. They know how to change their style with the times. Formerly it was a most popular theological topic to maintain, that human life was vanity and misery, and to exaggerate all the ills and pains which are incident to men. But of late years, divines, we find, begin to retract this position; and maintain, though still with some hesitation, that there are more goods than evils, more pleasures than pains, even in this life. When religion stood entirely upon temper and education, it was thought proper to encourage melancholy; as indeed mankind never have recourse to superior powers so readily as in that disposition. But as men have now learned to form principles, and to draw consequences, it is necessary to change the batteries, and to make use of such arguments as will endure at least some scrutiny and examination. This variation is the same (and from the same causes) with that which I formerly remarked with regard to Scepticism.

[Here's a very interesting statement in the conclusion. I doubt Epicurus would agree with this characterization of the two positions. I suspect Epicurus (as a dogmatist) would take the position that the problems of how to take positions on difficult issues are not insolvable (thus he developed his canon of truth), and that he would agree with the quote above that *skeptics are not philosophers, they are liars....* (as cited by Lucretius in Book 4 that the man who claims that nothing is knowable is standing on his head and not worth engaging in discussion)]: *No philosophical Dogmatist denies that there are difficulties both with regard to the senses and to all science, and that these difficulties are in a regular, logical method, absolutely insolvable.* No Sceptic denies that we lie under an absolute necessity, notwithstanding these difficulties, of thinking, and believing, and reasoning, with regard to all kinds of subjects, and even of frequently assenting with confidence and security. The only difference, then, between these sects, if they merit that name, is, that the Sceptic, from habit, caprice, or inclination, insists most on the difficulties; the Dogmatist, for like reasons, on the necessity.

[I think Epicurus would certainly *not* agree with this:] *My inclination, replied CLEANTHES, lies, I own, a contrary way. Religion, however corrupted, is still better than no religion at all. The doctrine of a future state is so strong and necessary a security to morals, that we never ought to abandon or neglect it. For if finite and temporary rewards and punishments have so great an effect, as we daily find; how much greater must be expected from such as are infinite and eternal?* [Much better to have a correct view of divinity rather than a corrupt view or atheism.]

[Most of the ending of Part 12 is an attack on supernatural religion with which Epicurus would largely agree. I see the final paragraph seems to endorse the dogmatic/stoic position, but it's not clear to me from this text whether this is meant to be Hume's own opinion or what.]

CLEANTHES and PHILO pursued not this conversation much further: and as nothing ever made greater impression on me, than all the reasonings of that day, so I confess, that, upon a serious review of the whole, I cannot but think, that PHILO's principles are more probable than DEMEA's; but that those of CLEANTHES approach still nearer to the truth.