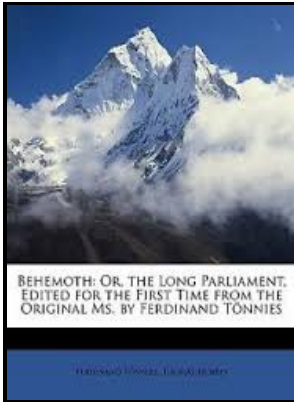


Hobbes.

Lippincott - Hobbes



Description: -

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La Cultura

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Notes: Bibliographical footnotes.

This edition was published in 1880



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Tags: #Hobbes, #Thomas: #Methodology

Leviathan: Summary

Hobbes made a brief appearance in the segment, where he was watching Lillie practice her throwing. Eighthly, the sovereignty hath the right of judicature; that is to say, of deciding all controversies in law. The cause of sense is external objects, which press the nerves and membranes of the body, and thereby cause pressure in the brain and heart.

Great Philosophers: Hobbes' Mechanism

The frontispiece to the first edition of Leviathan, which Hobbes helped design, portrays the commonwealth as a gigantic human form built out of the bodies of its citizens, the sovereign as its head. The requirement to know how the cause works, not just what it is, is analogous to the Zabarella requirement to have distinct knowledge of a cause.

Hobbes, Thomas: Methodology

To make covenants with brute beasts is impossible, because they understand not our speech, nor can make any mutual acceptance, without which there is no covenant.

Hobbes

The gross errors of certain metaphysicians take their origin from this; for from the fact that it is possible to consider thinking without considering body, they infer that there is no need for a thinking body; and from the fact that it is possible to consider quantity without considering body, they also think that quantity can exist without body and body without quantity, so that a quantitative body is made only after quantity has been added to a body.

Hobbe

God declareth his laws three ways; by natural reason, by revelation, and by the prophetic voice of those, who, by miracles, procure credit with the rest. So that without words there is no possibility of reckoning numbers.

Thomas Hobbes > By Individual Philosopher > Philosophy

This was thought an act of the devil, but the magistrates instructed such to be hanged out naked; from fear of which shame, the madness ended. That work eventually had three parts: De Corpore 1655 , De Homine 1658 , and De Cive itself.

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