Book Information. Opinion and Reform in Hume's Political Philosophy. By John B. Stewart. Length: 335 pages. Description. “The picture of Hume clinging timidly to a raft of custom and artifice, because, poor skeptic, he has no alternative, is wrong,” writes John Stewart. “Hume was confident that by experience and reflection philosophers can achieve true principles.” Against the background of seventeenth-and eighteenth-century history and thought, Hume emerges as a proponent not of conservatism but of reform. Stewart first presents the dilemma over morals in the modern natural-law school, then examines the new approach to moral and political philosophy adopted by Hume's precursors Shaftesbury, Mandeville, Hutcheson, and Butler. Today, interest in Hume's philosophy is greater than ever and the wave shows no sign of cresting. The Treatise and the Enquiries. Perception is Hume's substitute for Locke's term idea, and it refers to all objects insofar as they are immediately present to one by consciousness, be it in sensation, reflexion, or thought (reflexion is Hume's catch-all term for the objects present to internal sense or inward sentiment, including passions, emotions, desires, volitions, and mental operations generally). According to Hume one believes in the reality of something that one merely thinks if one's conception of it exhibits force and vivacity, as when, on seeing smoke coming into the room, one not only thinks of a fire somewhere outside the room but believes that a fire really exists. "Hume was confident that by experience and reflection philosophers can achieve true principles." In this revisionary work Stewart surveys all of David Hume's major writings to reveal him as a liberal moral and political philosopher. Against the background of seventeenth-and eighteenth-century history and thought, Hume emerges as a proponent not of conservatism but of reform. Stewart first presents the dilemma over morals in the modern natural-law school, then examines the new approach to moral and political philosophy adopted by Hume's precursors Shaftesbury, Mandeville, Hu This book was written before the two most noteworthy recent contributions, Jona than Harrison's Hume's Theory of Justice (Oxford: Clarendon Press, 1981) and David Miller's Philosophy and Ideology in Hume's Political Thought (Oxford: Clarendon Press, 1981), came into my hands. Hume's political views are usually studied in the two dozen essays that he devotes to explicitly political subjects. Hume's place in ethics is acknowledged by modern moral philosophers, but students of political thought have not sufficiently taken notice of the centrality of political topics in his general ethical theory: justice and allegiance are, after all, the moral qualities to which he devotes the bulk of his attention. and Medieval Christian Political Thought. Political Theology and the Theology. of Politics: Carl Schmitt and. Medieval ChristianPolitical Thought1. Phillip W. Gray. City University of Hong Kong. In societies where religion plays a strong and important role, the institutions of the society reflect the religion. Yet in societies. (from a postmodern perspective), or certain modern ideologies. may be termed “political religions” (as, e.g., in Voegelin's writings), and so on.