

Dadlez, E. M. () *Indolence and Industry in Hume and Austen, in Mirrors to One Another: Emotion and Value in Jane Austen and David Hume*, Wiley-Blackwell, Oxford, UK. doi: /ch

I was in the fifth year of my English PhD, and I had just turned in my dissertation prospectus to my committee. I wanted a break from work, but graduate student guilt required something that still felt vaguely productive. Immediately, I was hooked, and my reading went way beyond my initial academic interests. In the few years since that first taste, I have consumed at least romance novels – a tally that still leaves me a relative novice compared to many veteran romance readers. I start here because it feels almost inevitable that what follows will be at least part apologetics, but this is the last of my defenses. Instead, I want to spend some time thinking about what counts as a romance novel, and why the genre – in all its permutations – matters. We can see the different ways romance evolved through the centuries: The story is narrated by Pamela Andrews, a modest servant girl actively resisting the sexual advances of her employer, Mr. Pamela eventually gets what passed for a happy ending at the time: Nancy Armstrong, author of *Desire and Domestic Fiction: Later 18th- and early 19th-century novels by Frances Burney, Maria Edgeworth, Ann Radcliffe, and Jane Austen* featured women as their main protagonists in love stories ending in marriage. In the 20th century, the wildly popular Georgian and Regency romance novels written by Georgette Heyer between the 1840s and 1860s – which seem as much indebted to the more aristocratic courtship tales written by Burney and Edgeworth as they do to Austen – also helped shape the genre. Other contributions would be made by E. The particular anxieties that hover around the romance novel – a genre largely written by and for women – also have a much longer history than we might expect. The birth of print culture however, only intensified these concerns. The Quixote is a complicated literary figure with a long and varied history that I cannot help but oversimplify. This figure came to life in mid-to-late 18th-century England, as literacy was on the rise among women. At the same time, the publishing industry was expanding rapidly in all directions, and particularly in the number of sentimental and Gothic novels being published. Women writers leveled similar attacks on the female readership. Mary Wollstonecraft criticized languid, novel-reading women in her feminist treatise, *A Vindication of the Rights of Woman*. What almost none of these critics have done is actually read many romance novels. In her foundational scholarly work on romance novels, *Reading the Romance*: Mary Bly, a professor of Early Modern English literature at Fordham who writes historical romances under the pen name Eloisa James, is one of the most articulate critics on the romance genre today. As Bly suggests, to say that a genre adheres to the conventions of its form is not to say that it is mechanical or unoriginal. Rather than focusing on the fact that a novel follows certain conventions, we should attend to the way it innovates within its form. I like to think of romance novels as not dissimilar from sonnets. Both are constrained by certain expectations: Yet despite – or perhaps because of – these constraints, it is still possible to produce new, exciting, and even brilliant work within them. At the same time, as many romance readers have noted, the generic conventions of romance also offer what I see as a kind of consolation. Indeed, perhaps the biggest mistake critics make when engaging with the romance novel is reducing it to a monolith. Romance is a vast and varied genre, made even more so by the rise of self-publishing. Underneath the umbrella of subgenres – including historical, contemporary, paranormal, spiritual, suspense, and erotica – are an almost infinite variety of options, ranging from Tudor time-travel to NASCAR and from interracial gay Regencies to angst-filled Oval Office polyamory, to name only a handful. Yet there remains the idea that the romance novel is an identifiable, and therefore potentially avoidable, entity: Please do ask me about that time I met Fabio promoting his protein powder at a Whole Foods. The situation has only been made worse by acolytes of Adorno whispering in our ear that all varieties of popular culture are vicious distractions, keeping us capitalist cogs with false consciousnesses to simplify them just a tad. I do not give much credence to the idea that romance novels encourage false consciousness, though, to be sure, there are real ways in which they remain problematic. They are still overwhelmingly heterosexual, cis-gendered, white, and monogamous, although there is a small but growing cohort of terrific authors helping to change that some of my favorites include

Courtney Milan, Alyssa Cole, Alisha Rai, K. While there is no way to systematically account for the thousands of novels published every year or for the ways readers respond to them I have found that almost all of the romance novels I have read achieve something that sounds mundane, but remains quite radical: Imagining stories for women too often, but not always, heterosexual, cis-gendered, and monogamous that end optimistically, these novels not only depict relationships that involve negotiation and growth, but also allow female protagonists to experience a kind of personal, sexual, and professional fulfillment that does not feel like an unattainable fantasy. The authors I enjoy most if I had to pick, I would recommend Tessa Dare, Loretta Chase, Courtney Milan, Alisha Rai, Sherry Thomas, Alyssa Cole, and Cat Sebastian often respond in thoughtful ways to the current moment, writing sex-positive novels that model consent as sexy and frequently addressing issues relating to race, class, disability, and mental illness without coming across as didactic or judgmental. The best romances can do this without lulling readers into a false sense of complacency. By reminding readers that settling whether in romantic relationships or in other parts of their lives is not the only or the best solution, romance novels help readers keep engaging in the very real work of opposition.

Chapter 2 : Best David Hume Quotes | List of Famous David Hume Quotes

Indolence and Industry in Hume and Austen. What Hume's Philosophy Contributes to Our Understanding of Austen's Fiction; What Austen's Fiction Contributes to Our Understanding of Hume's Philosophy.

I wonder what percent of Filipinos have read this book I wonder what they think about it, if it inspires anything in them, and what it inspires them to do. What does it inspire I just wanted to keep putting up snags every other paragraph. What does it inspire me to do? My aunt has always talked about wanted to spread literacy somehow in the Philippines. She was appalled when I told her about libraries that loan books out to residents for free in America. What can I do to contribute to this dream as a Filipino-American outside of the Philippines? All in all, a thought-provoking, inspiring, and quick! In his view the Spanish colonization of the Philippine Islands was a total disaster for the indigenous populace, and all its alleged benefits were either fake or meager. To my impression the bitter conclusions and resentment of Rizal toward those more than years have either barely reached the present consciousness of Filipinos, or when it did, they let the by-gones be by-gones. Apr 28, Bill Wehrmacher rated it liked it Jose Rizal was a philosopher hero of the Philippines who was executed by the Spanish army for his trouble. I found his arguments that explain the perceived indolence of Filipino. He explained that any group learns to live. He explained that as it is very hot and very fertile. As a result, the Filipino did not work sunrise to sun set, but produced the food needed to keep the culture alive. Other outside groups like the Spanish, Chinese, and others decided that if they worked longer and harder the Jose Rizal was a philosopher hero of the Philippines who was executed by the Spanish army for his trouble. Other outside groups like the Spanish, Chinese, and others decided that if they worked longer and harder they could produce more, which they did. So, native Filipino riches were stolen to the profit of those who subjugated the native. The natives lost any real interest in being slaves, and reduced their efforts. Fortunately notice tongue deeply in cheek here the Catholic church taught the natives their slavery is OK, because god will give them something better after they are dead. I read this book because I was making a short visit to Manila. I stayed at a hotel right next door to the oldest cathedral in the Philippines. I noticed that the church seemed to be a gathering place for the poor to sleep on mats and beg at the church doors. It seems the Catholic church is still promising the same thing, but at least from my small very unscientific observation, are doing little to deliver.

Chapter 3 : David Hume Quotes About Happiness | A-Z Quotes

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She provides exceptional customer service and adds a quality personal touch. Not only did she listen, but Erin constantly advocated to get us the best price on our home. I never hugged a Realtor before until her. I highly recommend Erin and Realty Austin. Both were so patient with us during our search, and Erin did a lot of handholding throughout the process and led us on to a very successful closing. Their guidance was invaluable, and we would recommend them to anyone. Throughout the process, both of them were accessible to me, and were always willing to answer my questions, and find out more than I needed. Erin with her calmness made this process that much more peaceful. She had great references like mortgage lenders who were great in providing more advise to me. She was always on top of the builder to get ETAs and explanations for some delays. All in all Erin and Jane are awesome to work with, and their experience really helps first time home buyers like me. I would absolutely refer some of my friends to Realty Austin and specifically Erin and Jane.

Kishore Jonnavittula September Jane and Erin are an awesome team! When I first started poking around the Austin market, it was a half-hearted attempt. From the get-go, both Jane and Erin have been wonderful to work with. They are very patient and thorough, and we have greatly appreciated the time and knowledge they have shared with us. Jane and Erin are truly a great team! It was a great experience, and Erin was always available to help negotiate a better agreement. I would definitely recommend Erin and Realty Austin.

Cameron Fraser July I had a wonderful experience with Jane and Erin, they have been patient and helped me search for the perfect property for over two years! And Erin has gone above and beyond when I actually came into town to do a closer search. A challenging accomplishment I must say. Without those ladies, this would not have happened for us!!

Lynda Sullivan June Jane and Erin were extremely helpful to us. Their knowledge of our needs and the Austin area market helped us find a very nice house that was available when we needed it to be. In addition, they are both very personable and friendly. We enjoyed working with Jane and Erin and would not hesitate to use them again.

John and Noelina Hall May Erin was the absolute best! Coming from Alabama with very limited time, she managed to show us multiple properties. Erin was very patient and thorough with my son and I. It was very apparent that this was not her first rodeo. I so enjoyed meeting Erin and would definitely use her again!

Aimee Serra April Jane and Erin are the best! They have taken really good care of me, and Jane is still doing it! Jane and Erin are fun, extremely knowledgeable, and full of energy. I highly recommend them!

Nancy Gibson April The Jane and Erin team were professional, diligent and attentive in helping us find and close on a house as we prepare to move to Austin. With good preplanning including daily emails before our househunting trip, we were able to find a great home that checked off all our boxes in a single weekend. We never felt pressured. Rather we felt well-provided with information and options.

April Jane and Erin are the best! I also had the pleasure of meeting Jane while in Austin recently and she was a very sweet and pleasant lady. I made new friends!

Ondra Gainey January Erin did a wonderful job showing us around Austin, helping us find a rental, and then most recently helping us find the home we purchased. We made a cross-country move with a baby and a toddler which made it incredibly stressful. Erin helped us find the most desirable areas for our family and lifestyle. She gave us suggestions for activities and places to go with the kids. She also even gave us recommendations for contractors because we plan to do some remodeling to our new home. I will definitely recommend Erin to anyone I know looking for a Realtor!

Melea Behrendt October Jane and Erin are both amazing and so easy to work with. I have nothing but wonderful things to say about them and their attention to detail throughout my transaction. Moving here from NC, we had lots of concerns. We worried about schools, commute times, local activities, where to shop and where to find the best tacos. We spent almost a full week with Erin driving us all over Austin, familiarizing us with what each area had to offer and answering our questions. When our house hunting trip came to a close, we found a house that felt like it would meet our needs and we made an offer. Most agents would have stopped there. But Erin kept

looking, calling to tell us about an even better house that was just about to come on the market. And she was right. With lots of strategizing the offer was accepted before the house went on the market. Today, we happily call it home. Jane and Erin are the best! They were very patient and helpful, as my needs and budget changed, and they ultimately helped me to get a house I love. I met them initially while working at a company handling marketing for the firm and building relationships with realtors. When divorce struck my life in , Jane was the first person I called to get the ball rolling on listing my home in Belterra. Jane and Erin became more than realtors; they have become dear friends. They always put their clients first. They both worked so hard and were so wonderful from the beginning of "We might get a house," all the way until the signing. I would highly recommend them to anyone. I am happy to speak for the members of my family that met Jane and Erin, we all have great regard and appreciation for the professional and personalized service they offered to us. Rest assured that both as a team and individually, Jane and Erin met our expectations and have gone beyond the extra mile to finding our future home and feel welcome in Austin, even before we move in. Realty Austin and particularly the team formed by Jane and Erin would be highly recommended by the Massey family to all in need of their services. I started working with them from out of state just shy of a year ago. They knew exactly what I was looking for and kept my fully updated even before the property went on the market. When we finally made the move to Austin we hit the trails in full force and within 3 weeks we found our dream property! They made me feel like the most important person in the world. They are terrific agents! I did not feel like I was being taken for a ride. They were very thorough and crossed every T and dotted every I. They were very well prepared on every property and had extensive knowledge on every nook and cranny! So, yes, you can say my husband and I were very impressed by these 2 young ladies! The best attribute of Jane and Erin is that they are kind and have big hearts. Thank you from the bottom of our hearts we are over the moon in love with our new home! The current Austin realty market is very difficult to navigate, especially for first time home buyers like ourselves. We had two offers accepted on homes that after inspection, turned out to be terrible. Jane and Erin both went out of their way to make sure that we did not get ourselves into a house that would end up being a money pit. We were one of many bids on the final house we looked at and Jane and Erin structured our offer in a manner that allowed us to get the house without even being the highest bidder. We are amazed with their professionalism, wealth of knowledge and meticulous nature. Rest assured that I will be recommending them to colleagues and friends. We look forward to working with them for many years to come! Pratik August Erin and Jane were excellent ambassadors to the Austin area and assisted us greatly in our search for a new home. Realty Austin is fortunate to have two such empathetic, knowledgeable and eager-to-help folks working for them. Tommi Stroul July Erin and Jane were recommended to us by a friend who spoke highly of them so we felt very confident about our decision to use their services. We were not disappointed in our choice. They were responsive to our needs and listened closely to our criteria for selecting a home. Although the process of learning about an unfamiliar real estate market is challenging and tiring, we felt secure in the fact that they knew the pros and cons of various neighborhoods and had good insight into the overall Austin market. They both worked very hard to make this experience a home run for us. We are pleased with our purchase and really appreciate their help and guidance. Mark July We wanted to take this opportunity to thank Jane and Erin team from the bottom of our hearts for being a part of this journey with us, its just the beginning with many more to come! We appreciate everything that they have done for us - the numerous day trips to the home site, their patience in answering our sometime stupid questions, and the love and care with which they have treated us.

and indolence as a vice in Austen and Hume. Dadlez nicely draws out the ways in which industry benefits the minds and situations of Austen's characters, even.

Reviewed by Craig Beam, Wilfrid Laurier University This book, part of the New Directions in Ethics series, argues that Hume and Nietzsche should be interpreted as virtue ethicists, that they have much in common, and that they provide useful supplements to classical aretaic theories. In the first two chapters, Christine Swanton argues that virtue ethics should be seen as a group of moral theories with different origins, rather than having a single progenitor in Aristotle. Hume and Nietzsche alike seek to rescue conceptions of the good life from an underpinning in religious morality and associated doctrines. Both are naturalists, and after discussing several senses of naturalism, Swanton defines them as "sparse naturalists". Likewise, Nietzsche is better viewed in such terms than as a moral skeptic. I doubt that neo-Aristotelians are wedded to the idea that Aristotle is the sole father and source of virtue ethics. However, MacIntyre contrasted the "Aristotelian Tradition" with the "Enlightenment Project" and "Genealogy" -- with Hume and Nietzsche respectively subsumed under the latter. MacIntyre and other early advocates of neo-Aristotelian ethics such as G. Anscombe were influenced by Catholicism and tended to regard "modern moral philosophy" as degenerate. Thus, they read Hume through the lens of mid-20th century trends in analytic ethics such as emotivism, and Nietzsche as either an immoralist or a postmodern skeptic. This stood in the way of seeing Hume and Nietzsche as virtue theorists. In Chapter 4, Swanton considers the artificial virtue of justice and what natural motives support it. She claims that for Hume the motivation of the just person is deontological, in the sense of acting from duty, independent of consequences or self-interest. In Chapter 5, Swanton maintains that Hume has a pluralist account of the sources of moral sentiment and the taxonomy of the virtues, and that he is neither a utilitarian nor a consequentialist. Yes, Hume is too pluralistic to make utility the sole criteria of virtue, or pleasure the sole basis of the good. Human happiness, he says, consists in activity and indolence as well as pleasure. The virtues are qualities "useful" and "immediately agreeable" to oneself or to others. However, you could turn it around and argue that the concept of the useful stands in the way of reading Hume in purely aretaic terms. Virtues may not be reducible to utility-promotion, but what makes at least some traits fitting of our approval remains linked to consequences. For example, I doubt one can give a persuasive analysis of why the ancient Spartans put a high value on military courage and why modern Canadians put a high value on tolerance without considering the conditions that make different virtues more or less utility-producing in different times and places. It would appear that either Hume must follow Hobbes and argue that justice is in our true self-interest, or else must appeal to some natural passion or sentiment to explain our motivation to be just. This could be Hobbesian fear, or a more virtue ethical sense of honour, or compassion as Swanton suggests, or perhaps an overlapping account in which each of these play a role for different types of people in different situations when dealing with different dimensions of justice. But maybe left-leaning citizens in a modern welfare state might pay their taxes out of benevolent fellow-feeling, thinking of the value of public spending in promoting equality and meeting basic needs. Swanton turns to Nietzsche in Chapter 6, showing how his virtue ethics is compatible with his self-identification as an egoist and his attacks on pity and altruism. Nietzsche upholds a kind of "virtuous egoism" while rejecting non-virtuous forms of egoism and non-virtuous form of altruism. He glorifies the gift-giving virtue which overflows out of abundance. He criticizes the Mitleid which "suffers-with" and the altruism which escapes from self into otherness. In Chapter 7, Swanton considers how Nietzsche can be both a virtue ethicist and an existentialist, and draws heavily on the psychology of Alfred Adler, Erich Fromm, and Karen Horney. In places, Nietzsche identifies as an immoralist and claims to reject morality itself, although his target appears to be various Christian-Kantian moral concepts -- "morality the peculiar institution" as Bernard Williams would say. He has very different concerns from Heidegger and Sartre, and his ideal of autonomy is more of an organic "becoming who one is" than a radical assertion of existential freedom. Swanton does not really deny this -- she just seems more at home with 20th-century existentialism and psychology than with the 19th-century context of his thought. Swanton also misses the

parallels between Nietzsche and Hume in their views of justice as an artificial virtue. Several aphorisms in *Human, All-Too-Human* speak of justice in realist contractarian terms. But the Second Essay tells a different story about the beginning of justice and obedience to law, and how it was first burned into people through harsh punishments for breaking the social contract. Finally, Swanton sums up the distinctive contributions of Hume and Nietzsche to the virtue ethical tradition. In Chapter 9, she considers Hume and focuses on the virtues of benevolence and love. She looks at how Michael Slote in *Morals and Motives* developed a morality of university benevolence based in part on 18th-century sentimentalism, and suggests doing something similar with the virtue of love. In Chapter 10, Swanton deals with Nietzsche and argues that he offers us a "virtue ethics of becoming" in which creativity plays a central role. Often these theorists have departed from the pluralism of the virtue tradition and tried to make one other-regarding sentiment the sole basis of ethics. As for Nietzsche, his expressive individualist emphasis on creativity, pride, and self-development is more novel as a contribution to virtue ethics, although something he shared with many 19th-century thinkers influenced by Romanticism. For example, Nietzsche was a reader and admirer of Emerson, and Mill cites Wilhelm von Humboldt in *On Liberty* when upholding individuality and self-development as elements of human well-being. Thus Spoke Zarathustra begins with Zarathustra preaching self-overcoming to the crowd in the marketplace, but culminates with him saying "Yes" to life and eternal recurrence. *An Enquiry Concerning the Principles of Morals*, ed. University of Notre Dame Press. University of California Press. *Ethics and the Limits of Philosophy*.

Chapter 5 : Republican Government: David Hume, Of Commerce

Get this from a library! Mirrors to one another: emotion and value in Jane Austen and David Hume. [E M Dadlez] -- 'Mirrors To One Another' analyzes the convergence of Jane Austen's literary themes and characters with David Hume's views of morality and human nature.

Mirrors to One Another: February 06, E. Dadlez, Mirrors to One Another: Dadlez presents and defends several interconnected theses, which, taken together, guide her comparative analysis. First, she argues, not only do Austen and Hume consistently return to certain shared themes, such as the role of sympathy, the moral importance of happiness and pleasure, and the close connection between morality and emotion, but -- when taken cumulatively -- these thematic connections reveal a Humean bent to Austen that is unmatched by other philosophers most notably, by Kant and even Aristotle. This shared affinity is unique, she claims, even if no single point of correspondence between Austen and Hume is. Furthermore, Dadlez claims, Hume and Austen are not just similar to one another: As a result, reading Austen with Hume in mind can draw out significant philosophical and ethical insights in Austen that are otherwise easily overlooked -- she benefits from the association. But, finally, the advantage is reciprocal. Austen has arguably had more success than Hume in surviving the vagaries of history and fashion: Thus, association with Austen can boost Hume, by suggesting that similar universality, relevance, and accessibility lurk in the pages of his philosophy. Mirrors is divided into fourteen chapters, the vast majority of which are dedicated to independent points of comparison and overlap in Austen and Hume: Key relationships get a chapter friendship, love, marriage , as do certain emotions pride, jealousy, envy, malice , and character traits indolence, industry. In a sense, the book is composed primarily of smaller studies in Austen and Hume. These studies are for the most part satisfying to the Austen enthusiast and to the Humean, though there is perhaps more danger of selectivity on the latter side. At times, it might appear the Treatise has been mined for parts: Marriage is the only contract discussed in any depth by Dadlez. This selectivity is perhaps understandable, since the scope of an Austen novel directs our attention to the personal and the passionate, leaving little room for discussions of property law, promises and contracts. Also noteworthy are the two introductory chapters, which provide a general discussion of the philosophical dimensions of literature. Her discussion of literary form is also artfully done: Dadlez says explicitly that her argument is intended to be cumulative: Those looking to understand Austen qua moral philosopher must rely on Chapter Three, which offers a critique of Kantian and Aristotelian readings of Austen, and the final chapter, which attempts to do exactly what its title says it will: It is only here that Dadlez returns to the final of her original theses, namely, that situating Hume and Austen together enriches our experience and understanding of both. The reader is left with a sense of serendipity: The argument against a Kantian Austen is very convincing: Austen and her readers applaud Elizabeth Bennett and Fanny Price when they choose their own happiness against what is presented as their duty. The question of whether Austen is more Humean than Aristotelian or vice versa is more complex, and is never satisfactorily concluded. Dadlez grants these Aristotelian elements in Austen, but argues that insofar as they are present in Austen, they are also present in Hume. Thus, they are not incompatible with Austen being more of a Humean than she is anything else, because there are, of course, many points of overlap in the ethics of Aristotle and Hume. Both ethics are roughly virtue-based, both focus on character as well as individual actions and principles, and both leave room for happiness and emotion. Further, Dadlez argues, Austen and Hume have much in common that goes beyond their mutual Aristotelianism. I have several concerns with this argument. While both Austen and Hume accord power to the calm passions in regulating our emotions, Austen also insists that her virtuous characters subsume their sentiments to reason in a way that seems incompatible with it being a slave of the passions. Indeed, her wisest protagonists Elinor Dashwood, Anne Eliot , their role models and their eventual partners exhibit something closer to the practical wisdom of an Aristotelian phronimos -- at least by the end of the novels. Austen is a woman of relatively meager circumstances who did not marry, writing in a time when women of relatively meager circumstances who did not marry faced tremendous material pressure to make themselves useful -- indeed, indispensable -- to the brothers, nephews and various family members on whom

they would depend. It may well be that Austen had utilitarianism thrust upon her. While there is no evidence that Austen read Hume, they are relative contemporaries, sharing certain aspects of British English and Anglo-Scottish culture, against which Aristotle must appear somewhat foreign. Shaftesbury is mentioned, as is Smith, and, in discussing Shaftesbury, Dadlez mentions that she sees echoes from Butler in Austen, but this is never followed up. The lack of contrast with Smith is perhaps particularly surprising, since he strikes me as the strongest rival to Hume for the close affinity Dadlez describes. In Austen, sympathy is a measure of moral approval as it is in Smith, rather than the inadvertent emotional contagion which then becomes the basis of moral approbation that Hume describes. Austen limits our sympathy in morally interesting ways that are perhaps more akin to Smith than Hume. And Dadlez has certainly provided the reader with much to savor on this front. In fact, I would suggest that someone looking for profound philosophical insight will not find it in the four main theses or their eventual defense, but rather in the individual comparisons and remarks scattered across the fourteen topics covered.

Chapter 6 : indolence - definition, etymology and usage, examples and related words

A compelling exploration of the convergence of Jane Austen's literary themes and characters with David Hume's views on morality and human nature. Argues that the normative perspectives endorsed in Jane Austen's novels are best characterized in terms of a Humean approach, and that the merits of Hume.

In lieu of an abstract, here is a brief excerpt of the content: *Mirrors to One Another*: As such, the project is both well-conceived and philosophically worthwhile. Although it falters in a few places, it will prove a rich and enjoyable read for the audience for whom it is intended. Let me begin by saying something about that audience. It is likely that this book will appeal first to enthusiasts of Austen and secondarily to enthusiasts of Hume. Even so, I suspect that only those philosophers who are also serious Austen fans by which I mean people who have opinions on Fanny Price as a heroine will be able to engage fully with this book. The book has fourteen chapters and a short, but substantive preface. The third chapter argues against Kantian and, to a lesser extent, Aristotelian analyses of Austen. Each of the next ten chapters focuses on particular philosophical topics on which both Hume and Austen have something to say. The final chapter returns to the question of what we can learn about Hume from reading Austen and vice versa. In the first two chapters, Dadlez argues that literature can serve as a kind of philosophical thought experiment, enhancing our cognitive and affective appreciation of ethical situations and serving as a catalyst for ethical reflection. The third chapter is, in my view, the weakest of the book. I do not myself think it terribly important to settle this question. The more significant problem, however, is that in attempting to show the inadequacies of Kantian and Aristotelian interpretations, Dadlez relies on comparatively shallow understandings of those theories. The Kantian reading of *Mansfield Park* that she produces and rejects is narrowly focused on questions of promise-keeping and duty as a motive, neither of which is particularly important in the grand Kantian scheme of things. Similarly, the discussion of Aristotelian virtue feels old-fashioned, taking little note of newer versions of Aristotelian virtue ethics, many of which emphasize the role of practical wisdom. Chapter 9 would have especially benefited from a look into Aristotelian accounts of moral judgment. In my view, the book would stand as well or better without this third chapter. You are not currently authenticated. View freely available titles:

Chapter 7 : The Consolation of Genre: On Reading Romance Novels - Los Angeles Review of Books

Chapter 10 compares Hume's view of marriage with Austen's, while Chapters 11, 12, and 13 take up several virtues and vices which make a substantive appearance both in Hume's work and in Austen's novels.

David Hume, *Of Commerce* The greatness of a state and the happiness of its subjects, how independent soever they may be supposed in some respects, are commonly allowed to be inseparable with regard to commerce; and as private men receive greater security in the possession of their trade and riches from the power of the public, so the public becomes powerful in proportion to the opulence and extensive commerce of private men. This maxim is true in general, though I cannot forbear thinking that it may possibly admit of exceptions, and that we often establish it with too little reserve and limitation. There may be some circumstances where the commerce and riches and luxury of individuals, instead of adding strength to the public, will serve only to thin its armies and diminish its authority among the neighboring nations. Man is a very variable being and susceptible of many different opinions, principles, and rules of conduct. What may be true while he adheres to one way of thinking will be found false when he has embraced an opposite set of manners and opinions. The bulk of every state may be divided into husbandmen and manufacturers. The former are employed in the culture of the land; the latter works up the materials furnished by the former into all the commodities which are necessary or ornamental to human life. As soon as men quit their savage state, where they live chiefly by hunting and fishing, they must fall into these two classes, though the arts of agriculture employ, at first, the most numerous part of the society. Time and experience improve so much these arts that the land may easily maintain a much greater number of men than those who are immediately employed in its culture or who furnish the more necessary manufactures to such as are so employed. If these superfluous hands apply themselves to the finer arts, which are commonly denominated the arts of luxury, they add to the happiness of the state, since they afford to many the opportunity of receiving enjoyments with which they would otherwise have been unacquainted. But may not another scheme be proposed for the employment of these superfluous hands? May not the sovereign lay claim to them and employ them in fleets and armies, to increase the dominions of the state abroad and spread its fame over distant nations? It is certain that the fewer desires and wants are found in the proprietors and laborers of land, the fewer hands do they employ; and consequently the superfluities of the land, instead of maintaining tradesmen and manufacturers, may support fleets and armies to a much greater extent than where a great many arts are required to minister to the luxury of particular persons. Here, therefore, seems to be a kind of opposition between the greatness of the state and the happiness of the subject. A state is never greater than when all its superfluous hands are employed in the service of the public. The ease and convenience of private persons require that these hands should be employed in their service. The one can never be satisfied but at the expense of the other. As the ambition of the sovereign must entrench on the luxury of individuals, so the luxury of individuals must diminish the force and check the ambition of the sovereign. Nor is this reasoning merely chimerical, but is founded on history and experience. The republic of Sparta was certainly more powerful than any state now in the world consisting of an equal number of people, and this was owing entirely to the want of commerce and luxury. The Helotes were the laborers, the Spartans were the soldiers or gentlemen. It is evident that the labor of the Helotes could not have maintained so great a number of Spartans had these latter lived in ease and delicacy, and given employment to a great variety of trades and manufactures. The like policy may be remarked in Rome. And, indeed, throughout all ancient history it is observable that the smallest republics raised and maintained greater armies than states consisting of triple the number of inhabitants are able to support at present. It is computed that, in all European nations, the proportion between soldiers and people does not exceed one to a hundred. But we read that the city of Rome alone, with its small territory, raised and maintained in early times ten legions against the Latins. Athens, the whole of whose dominions was not larger than Yorkshire, sent to the expedition against Sicily near forty thousand men. Dionysius the elder, it is said, maintained a standing army of a hundred thousand foot and ten thousand horse, besides a large fleet of four hundred sail, though his territories extended no further than the city of Syracuse--about a third of the island of Sicily, and some seaport towns and

garrisons on the coast of Italy and Illyricum. It is true the ancient armies, in time of war, subsisted much upon plunder; but did not the enemy plunder in their turn? In short, no probable reason can be assigned for the great power of the more ancient states above the modern but their want of commerce and luxury. Few artisans were maintained by the labor of the farmers, and therefore more soldiers might live upon it. Livy says that Rome, in his time, would find it difficult to raise as large an army as that which, in her early days, she sent out against the Gauls and Latins. They added nothing to the mere necessaries of life in the latter period more than in the former. It is natural on this occasion to ask whether sovereigns may not return to the maxims of ancient policy and consult their own interest in this respect more than the happiness of their subjects? I answer that it appears to me almost impossible, and that because ancient policy was violent and contrary to the more natural and usual course of things. It is well known with what peculiar laws Sparta was governed and what a prodigy that republic is justly esteemed by everyone who has considered human nature as it has displayed itself in other nations and other ages. Were the testimony of history less positive and circumstantial, such a government would appear a mere philosophical whim or fiction and impossible ever to be reduced to practice. And though the Roman and other ancient republics were supported on principles somewhat more natural, yet was there an extraordinary concurrence of circumstances to make them submit to such grievous burdens. They were free states; they were small ones; and the age being martial, all their neighbors were continually in arms. Freedom naturally begets public spirit, especially in small states, and this public spirit, this *amor patriae*, must increase when the public is almost in continual alarm and men are obliged every moment to expose themselves to the greatest dangers for its defense. A continual succession of wars makes every citizen a soldier; he takes the field in his turn, and during his service he is chiefly maintained by himself. This service is indeed equivalent to a heavy tax, yet is it less felt by a people addicted to arms who fight for honor and revenge more than pay, and are unacquainted with gain and industry as well as pleasure. Not to mention the great equality of fortunes among the inhabitants of the ancient republics, where every field belonging to a different proprietor was able to maintain a family and rendered the numbers of citizens very considerable, even without trade and manufactures. But though the want of trade and manufactures among a free and very martial people may sometimes have no other effect than to render the public more powerful, it is certain that in the common course of human affairs it will have a quite contrary tendency. Sovereigns must take mankind as they find them, and cannot pretend to introduce any violent change in their principles and ways of thinking. A long course of time with a variety of accidents and circumstances are requisite to produce those great revolutions which so much diversify the face of human affairs. And the less natural any set of principles are which support a particular society, the more difficulty will a legislator meet with in raising and cultivating them. It is his best policy to comply with the common bent of mankind and give it all the improvements of which it is susceptible. Now according to the most natural course of things, industry and arts and trade increase the power of the sovereign as well as the happiness of the subjects, and that policy is violent which aggrandizes the public by the poverty of individuals. This will easily appear from a few considerations which will present to us the consequences of sloth and barbarity. Where manufactures and mechanic arts are not cultivated, the bulk of the people must apply themselves to agriculture; and if their skill and industry increase, there must arise a great superfluity from their labor beyond what suffices to maintain them. They have no temptation, therefore, to increase their skill and industry, since they cannot exchange that superfluity for any commodities which may serve either to their pleasure or vanity. A habit of indolence naturally prevails. The greater part of the land lies uncultivated. What is cultivated yields not its utmost, for want of skill and assiduity in the farmers. If at any time the public exigencies require that great numbers should be employed in the public service, the labor of the people furnishes now no superfluities by which these numbers can be maintained. The laborers cannot increase their skill and industry on a sudden. Lands uncultivated cannot be brought into tillage for some years. The armies, meanwhile, must either make sudden and violent conquests or disband for want of subsistence. A regular attack or defense, therefore, is not to be expected from such a people, and their soldiers must be as ignorant and unskillful as their farmers and manufacturers. Everything in the world is purchased by labor, and our passions are the only causes of labor. When a nation abounds in manufactures and mechanic arts, the proprietors of land, as well as the farmers, study agriculture as a science and redouble their industry

and attention. By this means, land furnishes a great deal more of the necessaries of life than what suffices for those who cultivate it. In times of peace and tranquillity, this superfluity goes to the maintenance of manufacturers and the improvers of liberal arts. But it is easy for the public to convert many of these manufacturers into soldiers and maintain them by that superfluity which arises from the labor of the farmers. Accordingly we find that this is the case in all civilized governments. When the sovereign raises an army, what is the consequence? He imposes a tax. This tax obliges all the people to retrench what is least necessary to their subsistence. Those who labor in such commodities must either enlist in the troops or turn themselves to agriculture, and thereby oblige some laborers to enlist for want of business. And to consider the matter abstractly, manufactures increase the power of the state only as they store up so much labor, and that of a kind to which the public may lay claim without depriving anyone of the necessaries of life. The more labor, therefore, that is employed beyond mere necessaries, the more powerful is any state; since the persons engaged in that labor may easily be converted to the public service. In a state without manufactures, there may be the same number of hands; but there is not the same quantity of labor nor of the same kind. All the labor is there bestowed upon necessaries, which can admit of little or no abatement. Thus the greatness of the sovereign and the happiness of the state are in a great measure united with regard to trade and manufactures. It is a violent method, and in most cases impracticable, to oblige the laborer to toil in order to raise from the land more than what subsists himself and family. Furnish him with manufactures and commodities, and he will do it of himself; afterward you will find it easy to seize some part of his superfluous labor and employ it in the public service without giving him his wonted return. Being accustomed to industry, he will think this less grievous than if at once you obliged him to an augmentation of labor without any reward. The case is the same with regard to the other members of the state. The greater is the stock of labor of all kinds, the greater quantity may be taken from the heap without making any sensible alteration in it. A public granary of corn, a storehouse of cloth, a magazine of arms--all these must be allowed real riches and strength in any state. Trade and industry are really nothing but a stock of labor which, in times of peace and tranquillity, is employed for the ease and satisfaction of individuals, but in the exigencies of state may in part be turned to public advantage. Could we convert a city into a kind of fortified camp and infuse into each breast so martial a genius and such a passion for public good as to make everyone willing to undergo the greatest hardships for the sake of the public, these affections might now, as in ancient times, prove alone a sufficient spur to industry and support the community. It would then be advantageous, as in camps, to banish all arts and luxury, and by restrictions on equipage and tables make the provisions and forage last longer than if the army were loaded with a number of superfluous retainers. But as these principles are too disinterested and too difficult to support, it is requisite to govern men by other passions and animate them with a spirit of avarice and industry, art and luxury. The camp is, in this case, loaded with a superfluous retinue, but the provisions flow in proportionately larger. The harmony of the whole is still supported, and the natural bent of the mind being more complied with, individuals as well as the public find their account in the observance of those maxims. Essays Moral, Political and Literary.

Chapter 8 : QUOTES BY DAVID HUME [PAGE - 5] | A-Z Quotes

Definition of indolence in the Fine Dictionary. Meaning of indolence with illustrations and photos. Pronunciation of indolence and its etymology. Related words - indolence synonyms, antonyms, hypernyms and hyponyms.

You need more than indolence and selfishness, you need endurance to make a good patient. I will tell you what to hate. Hate hypocrisy, hate cant, hate indolence, oppression, injustice; hate Pharisaism; hate them as Christ hated them with a deep, living, godlike hatred. Frederick William Robertson 3. There are two main human sins from which all the others derive: It was because of impatience that they were expelled from Paradise; it is because of indolence that they do not return. Yet perhaps there is only one major sin: Because of impatience they were expelled, because of impatience they do not return. It takes character to withstand the rigours of indolence. We mistook violence for passion, indolence for leisure, and thought recklessness was freedom. Indolence is stagnation; employment is life. Seneca the Younger 8. A clergyman has nothing to do but be slovenly and selfish; read the newspaper, watch the weather, and quarrel with his wife. His curate does all the work and the business of his own life is to dine. Inspiration arrived as a result of profound indolenceâ€¦ I awoke with a start and witnessed as from a seat in a theatre, three acts of a potentially awesome play. This pursuit requires sustained, vigorous effort. It allows for no indolence, no lethargy, no halfhearted commitment, and no laissez-faire attitude toward even the smallest sins. The word pursue Jerry Bridges There is a temperate zone in the mind, between luxurious indolence and exacting work; and it is to this region, just between laziness and labor, that summer reading belongs Henry Ward Beecher Discourtesy does not spring merely from one bad quality, but from several â€” from foolish vanity, from ignorance of what is due to others, from indolence, from stupidity, from distraction of thought, from contempt of others, from jealousy. Jean De La Bruyere Indolence is a delightful but distressing state. We must be doing something to be happy. The Good Man pouring from his pitcher clear But brims the poisoned well. And indeed nothing but the most determined scepticism, along with a great degree of indolence, can justify this aversion to metaphysics. I pretend to no such advantage in the philosophy I am going to unfold, and would esteem it a strong presumption against it, were it so very easy and obvious. There is no moment like the present. The man who will not execute his resolutions when they are fresh upon him can have no hope from them afterwards: Indolence, of course, is an absolutely crucial part of the creative process: They are rather to be found lolling on the sofa or strolling through the groves, nursing their melancholic temperaments and losing themselves in extended reveries Tom Hodgkinson Love and respect a woman. Look to her not only for comfort, but for strength and inspiration and the doubling of your intellectual and moral powers. Blot out from your mind any idea of superiority; you have none Giuseppe Mazzini Patience and submission are very carefully to be distinguished from cowardice and indolence. We are not to repine, but we may lawfully struggle; for the calamities of life, like the necessities of nature, are calls to labour and diligence. When we feel any pressure of distress, we are not to conclude that we can only obey the will of Heaven by languishing under it, any more than when we perceive the pain of thirst, we are to imagine that water is prohibited Samuel Johnson Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy. Art Disturbs the Indolence of the Mind Anonymous Human happiness seems to consist in three ingredients; action, pleasure and indolence. And though these ingredients ought to be mixed in different proportions, according to the disposition of the person, yet no one ingredient can be entirely wanting without destroying in some measure the relish of the whole composition. I suppose that there is no point wasting time being lazy, though of course indolence in a divine way, actually has its advantages. Comfort and indolence are cronies. She had acquired some of his gypsy ways, some of his nonchalance, his bohemian indiscipline. She had swung with him into the disorders of strewn clothes, spilled cigarette ashes, slipping into bed all dressed, falling asleep thus, indolence, timelessnessâ€¦A region of chaos and moonlight. The present generation, wearied by its chimerical efforts, relapses into complete indolence. Its condition is that of a man who has only fallen asleep towards morning: Indolence is the worst enemy that the church has to encounter. Men sleep

around her altar, stretching themselves on beds of ease, or sit idly with folded hands looking lazily out on fields white for the harvest, but where no sickle rings against the wheat. Frederic Dan Huntington I look upon indolence as a sort of suicide; for the man is effectually destroyed, though the appetites of the brute may survive. Never suffer youth to be an excuse for inadequacy, nor age and fame to be an excuse for indolence. Injustice arises either from precipitation or indolence or from a mixture of both. The rapid and the slow are seldom just; the unjust wait either not at all, or wait too long. Johann Kaspar Lavater Sponsored Links Never was there a dogma more calculated to foster indolence, and to blunt the keen edge of curiosity, than the assumption of the discordance between the former and the existing causes of change Charles Lyell Other men have acquired fame by industry, but this man by indolence. Indolence is a delightful but distressing state; we must be doing something to be happy. Action is no less necessary than thought to the instinctive tendencies of the human frame Mahatma Gandhi Modern war, modern international hostility is, I believe, possible only through the stupid illiteracy of the mass of men and the conceit and intellectual indolence of rulers and those who feed the public mind. Sunday is more than a day of rest from the ordinary occupations of the week. It is not to be considered as merely a day of lazy indolence and idleness or for physical pleasures and indulgences. It is a feastday for your spirit bodies. Harold B Lee Moderation is the languor and indolence of the soul, as ambition is its ardour and activity. You despise books; you whose lives are absorbed in the vanities of ambition, the pursuit of pleasure or indolence; but remember that all the known world, excepting only savage nations, is governed by books Voltaire To will the impossible is usually a sin of indolence. In matters of science, curiosity gratified begets not indolence, but new desires. Contentment is, after all, simply refined indolence. Thomas Chandler Haliburton Man like every other animal is by nature indolent. If nothing spurs him on, then he will hardly think, and will behave from habit like an automaton. Advice is seldom welcome and those who need it the most like it the least. Wealth is the parent of luxury and indolence, and poverty of meanness and viciousness, and both of discontent. Indolence is the sleep of the mind. Luc de Clapiers Indolence, languid as it is, often masters both passions and virtues. It makes my laziness seem classy. The greater part of human misery is caused by indolence. George Christoph Lichtenberg My passion was dead. For years it had rolled over and submerged me; now I felt empty. The critic is a man who prefers the indolence of opinion to the trials of action. John Mason Brown What is public opinion? It is private indolence. Flee sloth; for the indolence of the soul is the decay of the body. Cato the Elder There are two sorts of content; one is connected with exertion, the other with habits of indolence. The first is a virtue; the other, a vice. I look upon indolence as a sort of suicide; for the man is effectually destroyed, though the appetites of the brute may survive Lord Chesterfield What is often called indolence is in fact the unconscious consciousness of incapacity. Henry Crabb Robinson Seeming contentment is real discontent, combined with indolence or self-indulgence, which, while taking no legitimate means of raising itself, delights in bringing others down to its own level. John Stuart Mill Of all the cankers of human happiness none corrodes it so silent, yet so baneful, a tooth as indolence. There is a temperate zone in the mind, between luxurious indolence and exacting work; and it is to this region, just between laziness and labor, that summer reading belongs. Henry Ward Beecher We grow old more through indolence, than through age. Christina of Sweden The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness or meanness—little indifferences to the feelings or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity—” the avoidance of such little things—these goes far to make up at least the negative beauty of a holy life Horatius Bonar.

Chapter 9 : The Indolence of the Filipino by JosÃ© Rizal

Jane Austen: "It is indolence Indolence and love of ease; a want of all laudable ambition, of taste for good company, or of inclination to take the trouble of being agreeable, which make men clergymen.