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the laws of Nature; Section IV: Of Theory; Section V: Of Moral Philosophy; Section VI: Of Pneumatics; PART III: Of the Knowledge of God; Chapter I: Of the Being of God; Chapter II: Of the Attributes of God; Chapter III: Of the belief of the Immortality of the Human Soul, as founded in Principles of Religion
History of the Progress and Termination of the Roman Republic (1783)
BOOK III; Chapter IV: Character of the Times; Philosophy; Principles of Moral and Political Science (1792); VOLUME 1; Introduction; Part I, Chapter II: Of Mind or the Characteristics of Intelligence; Section III: Of the Actual Sources of Knowledge and Measures of Evidence; Section IV: Of the Laws or Canons of Evidence; Part I, Chapter III: Of Man's Progressive Nature; Section II: Of the Principles of Progression in Human Nature; Section III: Of Habit in general; Section IV: Of Habits of Thinking
Section V: Of Habit, as it affects the Inclinations of Men and their Capacity of Enjoyment or Suffering; Section VIII: Of Ambition, or the Desire of something higher than is possessed at present; VOLUME II; Part II, Chapter I: Of the Specific Good Incident to Human Nature; Section III: Of Beauty and Deformity, Excellence and Defect; Section IV: Of Virtue and Vice; Part II, Chapter II: Of the Fundamental Law of Morality, its Immediate Applications and Sanctions; SECTION III: Of the Difficulty which has arisen in accounting for Moral Approbation
Part II, Chapter III: Of Jurisprudence of Compulsory Law

Sommario/riassunto

A philosopher and historian, Adam Ferguson occupies a unique place within eighteenth-century Scottish thought. Distinguished by a moral and historical bent, his work is framed within a teleological outlook that upholds the importance of action and virtue.
