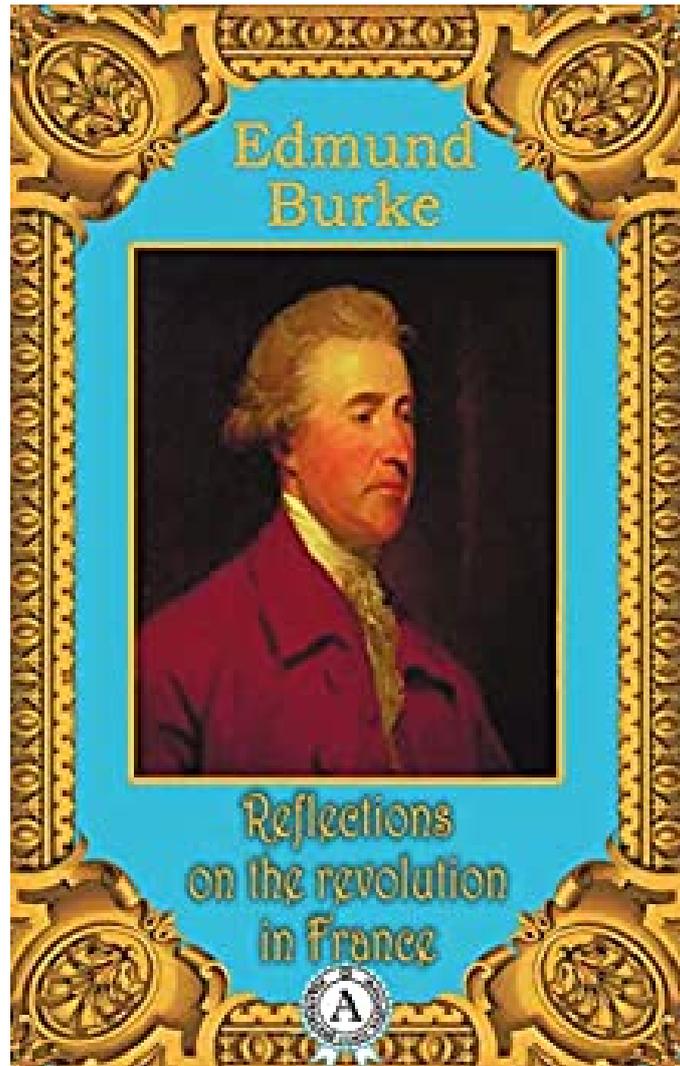


Reflections on the Revolution in France

by

Edmund Burke



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Synopsis

Reflections on the Revolution in France by an English-Irish politician Edmund Burke is a philosophico-political treatise that widely criticizes the revolutionary method programmes for rebuilding the society. It was written in the middle of the French Revolution in 1790. The treatise caused a wide social discussion, in particular because of the parallel oratorical activity of Burke in the Parliament and as a bright expression of the ideology of conservatism. In his work Burke criticized sharply and categorically the French Revolution as an attempt to destroy the entrenched social order and change it into a theoretic, and that is why inviable, scheme of social relations, which was developed by encyclopedic philosophers.

Sort review

Pocock is, without question, the leading historian of eighteenth-century British-American political thought. . . . All of his skills are brilliantly employed in the Introduction. . . . In addition to being the best treatment of Burke's thought in context, it is . . . the best and most concentrated presentation of Pocock's own view of the main contours of eighteenth-century political thought. . . . Finally, the Reflections and other texts by Burke are then woven into this rich fabric, thus providing the reader with an understanding of Burke's thought which is deeper and more complex (and surely more historically sensitive) than any available in the secondary literature. -- James Tully, McGill University
Of all the scholars who currently study the history of Western political thought, no one is more fertile, eloquent, and ingenious than J. G. A. Pocock. -- Keith Thomas in the New York Review of Books
Of all the scholars who currently study the history of Western political thought, no one is more fertile, eloquent, and ingenious than J. G. A. Pocock. -- Keith Thomas in the New York Review of Books -- This text refers to an alternate kindle_edition edition.
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From the Inside Flap
The French Revolution is a defining moment in world history, and usually it has been first approached by English-speaking readers through the picture painted of it by Edmund Burke. Reflections on the Revolution in France is a classic work in a range of fields from history through political science to literature, and securely holds its place among the canon of "great books." Yet its meaning is still contested and often misunderstood, equally by those who wish to admire or to denigrate Burke for his present-day relevance. This edition aims to locate Burke once again in his contemporary political and intellectual setting. Alone among recent versions, it reprints the text of the first edition of the Reflections, and shows how Burke amended it as his knowledge of the Revolution deepened. It is certain to become the standard edition for scholars and students alike. The editor's Introduction is much more extensive than that of any previous edition. It situates the Reflections in Burke's life and the development of his ideas, the history of English political thought, the debate about the French Revolution, and the debate the book itself inspired. But the Introduction

is more than a compendium of information; it is a thoughtful, coherent interpretation of Burke and his book. The editor's notes are also fuller than those of any previous edition, glossing many literary and biblical allusions missed by previous editors. He also supplies an extended note on the text, a biographical guide, and a bibliography, helpfully presented in discursive form.--This text refers to an alternate kindle_edition edition.From the Back Cover“Providing a fresh perspective on a much-studied classic, Clark's edition is both innovative and informative. The first modern edition to reprint the text of the first edition of the Reflections, it brings readers closer to the historic document. . . . This volume should become the starting point for serious study of the Reflections.”—F. P. Lock, Queen's University“ . . . [Reflections on the Revolution in France] will help both the student and the advanced scholar to engage with one of the founding texts of modernity, as well as providing, in its own right, an interpretive contribution to Burke studies.”—History of Political Thought --This text refers to an alternate kindle_edition edition.About the AuthorEdmund Burke (1730 – 9 July 1797) was an Irish statesman born in Dublin, as well as an author, orator, political theorist and philosopher, who after moving to London in 1750 served as a member of parliament (MP) between 1766 and 1794 in the House of Commons with the Whig Party. Burke was a proponent of underpinning virtues with manners in society and of the importance of religious institutions for the moral stability and good of the state. These views were expressed in his A Vindication of Natural Society. Burke criticized British treatment of the American colonies, including through its taxation policies. He also supported the rights of the colonists to resist metropolitan authority, though he opposed the attempt to achieve independence. Burke is remembered for his support for Catholic emancipation, the impeachment of Warren Hastings from the East India Company and for his staunch opposition to the French Revolution. In his Reflections on the Revolution in France, Burke asserted that the revolution was destroying the fabric of good society, traditional institutions of state and society and condemned the persecution of the Catholic Church that resulted from it. This led to his becoming the leading figure within the conservative faction of the Whig Party, which he dubbed the "Old Whigs", as opposed to the pro-French Revolution "New Whigs", led by Charles James Fox. In the nineteenth century, Burke was praised by both conservatives and liberals. Subsequently, in the twentieth century he became widely regarded as the philosophical founder of modern conservatism. --This text refers to an alternate kindle_edition edition.Read more

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What people say about this book

Michael Pappie, "Great then Great now. Love Edmund Burke. He was, I believe, one of the greatest writers and statesmen of his time. His command of the English language was superlative. He cannot be surpassed for eloquence. Anyone who has even a cursory interest in the French Revolution cannot ignore his writings. Burke stands like a great and majestic British Oak tree underneath whose strong and spreading branches you can find shade and take rest. Burke was fighting, in reality, proto-communism. He saw with prescient clarity where the Jacobin philosophies would lead. He sounded a clear warning about the dire and destructive consequences that the French Revolution would unleash. He immediately saw that the French Revolution was not at all what it ostensibly claimed to be —Liberty, Equality, Fraternity. It was instead a rebellion; a rebellion against authority-- any authority- all authority- in any form. The heralded "empire of light and reason" would bring forth a dark and dangerous ochlocracy. Of course, if you're any student of history you will have heard of the debate between Burke and Thomas Paine. Although Paine does well in arguing his case- his points do have weight and merit, he cannot approach Burke in eloquence, beauty of language or power of metaphor. Burke will stand, as he has stood for over two hundred years, as a beacon and light over and against those who have claimed- and continue to claim- that only they know what's best for mankind."

THOMAS JENSEN, "REFLECTIONS. What Edmund Burke tells us in 1790, is very applicable for today, in 2013. What ever your political leanings, Burke clearly, consisely, and through great prose, shows us the dangers when society allows mobocracy to rule, instead of the law ruling. Picking and choosing which laws must be followed is anathema to Burke's great thought. Laws and Constitutions must be held in exactness, or legally changed, lest anarchy arises from within. Burke's prose sings this very day. I found myself reading aloud on many occasions. This is a book that must you must take time and slowly read. I encourage reading many passages aloud to feel the true impact. I nod in humble agreement to everything Burke posits on. The weight of his words must be viewed as a wake-up call for all teetering domestic and political societies."

Geoff Puterbaugh, "A classic, & still relevant (!) to our times. I don't think anyone involved in my education ever required me to read this book, which I find one of the most interesting books of the last 500 years. As an example of Burke's thinking, let's turn to the "natural rights" of man: "life, liberty, & the pursuit of happiness." The traditional defense of these arguments has been that they derive from God, or from Providence, or from Nature (whatever "Nature" with-a-capital-N might turn out to be!) But by now, there is an entirely different, Burkean argument for these rights. I can't put the argument with Burke's eloquence, but he would say that these are **American** rights, declared at the founding of our nation, and since then handed down from generation to generation as a priceless birthright, as the proper inheritance of every American citizen. They

don't have to "derive" from anywhere except the American political tradition, the American political inheritance, which we should be on constant guard to protect, so that we may hand the same precious birthright on, to our children and grandchildren. Burke's analysis of the French National Assembly is masterful, and also contains lessons for today. What impressed Burke strongly was the devotion of the revolutionaries to abstract ideas, and the fact that they delivered the government of France into the hands of incompetents. Almost 300 of the 600 were petty lawyers, plus some illiterate peasants and a few merchants --- "and you expect these people to run a government?" Burke would ask, adding, "especially after all legitimate power had been destroyed?" He tellingly notes that NONE of the members of the National Assembly had any experience with government, and so (obviously) they were not up to the task. Compare and contrast this with the current situation in Washington, where almost none of the appointees or czars has any experience with running a business, much less a government. Burke would be saying, with sarcasm, "Well, what would you expect?" You cannot govern through mere abstractions such as "Hope" and "Change." If you want to deal with the outside world, you need a Secretary of State with some experience in foreign affairs. If you want to help the economy recover from a bad shock, you need some people with experience at doing so. If you want to plug an oil leak, do NOT send out for more professors --- send out for people with experience at plugging oil leaks. Burke points out a huge list of other problems, such as the mob in Paris demanding that ALL bishops be immediately hung from the lampposts, the endless series of murders, assassinations, and "expropriations" which led France into chaos, and then the Great Terror. By the time Napoleon swings by to pick up the broken pieces, and begin his own career as a murderer of Europeans by the millions, you may at least find yourself wondering whether Edmund Burke was not right: establishing and running a successful government is not a task for children or for ideologues. An essential factor is respect for what has gone before, and the old American attitude of "if it ain't broke, don't fix it." I recommend this book very highly, and would only caution that it makes for slow reading, because every single sentence is pregnant with thought."

cliff, "what a wonderful read. If only political commentators had the quaiity of prose of Burke, and his persuasive logical argument, supported by knowledge and learning. Why haven't read it before? A must for anyone interested in the bankrupcy and futility of revolution, which in history have very often brought more chaos and hardship, than they tried to cure"

Ebook Tops Reader, "Excellent. Excellent quality and delivery ahead of schedule"

Monika, "Good. Great, good quality. Great book generally, make sure you get Thomas Paine as well"

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