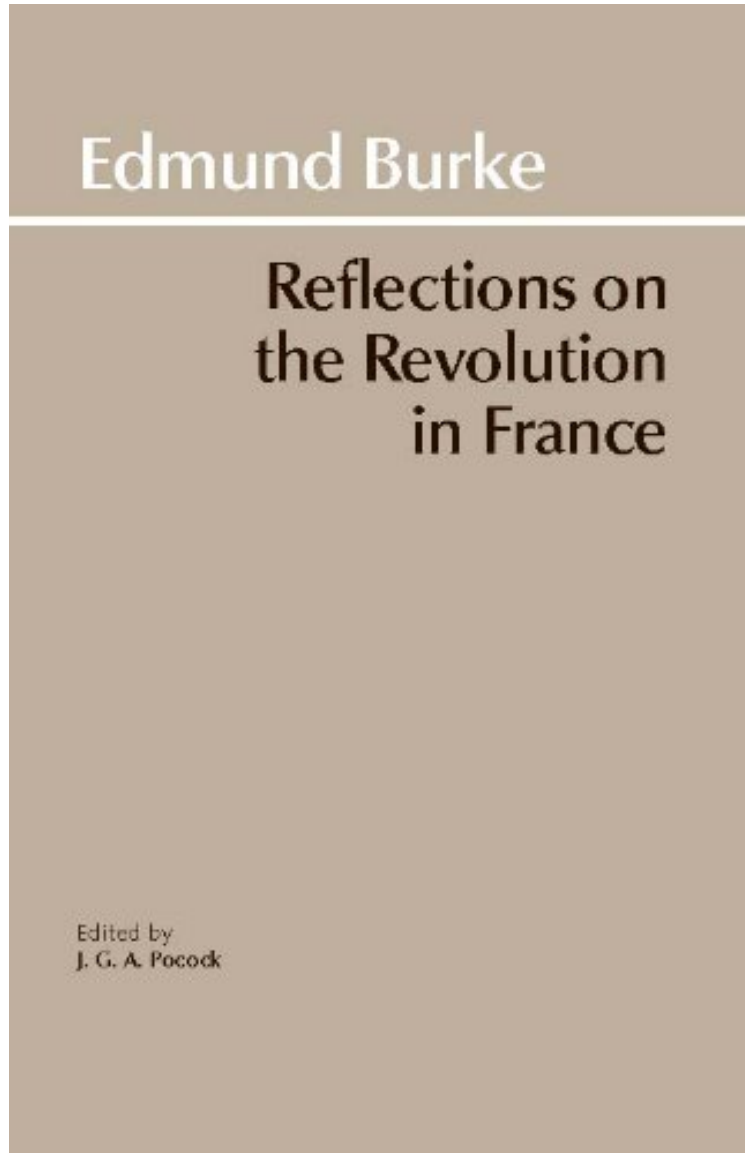


(Get free) Reflections on the Revolution in France (Hackett Classics)

Reflections on the Revolution in France (Hackett Classics)

Von Edmund Burke, J. G. A. Pocock
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Von Edmund Burke, J. G. A. Pocock : Reflections on the Revolution in France (Hackett Classics) before purchasing it in order to gage whether or not it would be worth my time, and all praised Reflections on the Revolution in France (Hackett Classics):

KundenrezensionenHilfreichste Kundenrezensionen0 von 0 Kunden fanden die folgende Rezension hilfreich. Imagine Edmund Burke wirting about today's Turmp Administration and the Republican CongressVon M ClarkEdmund Burke is often cited as the father of conservatism and is often quoted by modern conservatives. Since I had never read

anything by Burke, I decided to start with his Reflections on the French Revolution in hopes of better understanding conservative thinking. The first half of the book was very disappointing as Burke complains about the Revolution "dethroning" the French nobility and expropriating church properties. He seemed mostly upset by having this disaster occur to people like him. In fact, his defense of the nobility's abuses of people seems to see that they could not be bad since he had met these people and had even had dinner with them. The second half of the book is much better as Burke dives into the new Constitution proposed by the National Assembly. He takes their work seriously and picks apart the flaws in the government structure that they have created. The second half of the book became even more entertaining when I imagined Burke using the same arguments against today's Trump Administration and the Republican Congress. Today's conservatives should apply some of his quotes when discussing today's politics. A few favorites: "The same lazy but restless disposition ... directs the politicians, when they come to work for supplying the place of what they have destroyed. To make everything the reverse of what they have seen is quite as easy as to destroy. No difficulties occur in what has never been tried... At once to preserve and reform is quite another thing." A quote that could apply to Republican's fight against Obamacare. "But it seems as if it were the prevailing opinion in Paris, that an unfeeling heart and an undoubting confidence, are the sole qualifications for a perfect legislator. Far different are my ideas of that high office. The true lawgiver ought to have a heart full of sensibility." This quote fits to contemporary Washington as well as to ancient Paris. "What your politicians that the marks of a bold hardy genius, are only proofs of a deplorable want of ability." By their violent haste and their defiance of the process of nature, they are delivered over blindly to every projector and adventurer, to every alchemist and empiric." Although the reference to alchemists is a bit dated, the quote could be easily updated by substituting supply-sider. "Your legislators seem to have taken their opinions of all professions, ranks and offices, from the declamations and buffooneries of satirists; who would themselves be astonished if they were held to the letter of their own description. By listening only to these, your leaders regard all things only on the side of their vices and faults, and view those vices and faults under every colour of exaggeration." This certainly fits the influence of Alex Jones and others like him. "In general, those who are habitually employed in finding and displaying faults, are unqualified for the work of reformation: because their minds are not only unfurnished with patterns of the fair and good, but by habit they come to take no delight in the contemplation those things." This has become one of my favorite Burke quotes. There are many more quotes that fit our current political environment that make this book worth reading today.

1 von 1 Kunden fanden die folgende Rezension hilfreich. Vordenker des Konservatismus Von Tartsch Thomas Edmund Burke (1729 - 1797) gilt als Vordenker des Konservatismus. In seiner Schrift "Betrachtungen ber die Franzsische Revolution" von 1790 bt er scharfe Kritik an den Revolutionren in Frankreich und verteidigt die britische politische Ordnung. Er frchtet die revolutionre Entwicklung und sieht die Abgeordneten und "factions" des Unterhauses fr die unverzichtbaren Reprsentanten nationalen Interesses. Daher spricht er sich fr eine gemischte Verfassung aus, aber ebenso fr einen Erhalt der traditionellen Stndeordnung und einer starken anglikanischen Kirche. Damit soll die sich seit der "Magna Charta" und der "glourious revolution" entwickelte politische Ordnung bwahrt werden, wobei Burke sich aber fr behutsame Reformen ausspricht: Erinnerung an gewachsene Sitten und Traditionen auf der einen Seite, dabei aber Anpassung an sich nderende Gegebenheiten in der Gesellschaft. Damit vertritt er ein organisch gewachsenes Gesellschaftsbild, in der alles eine Einheit bildet, die sich nicht auflsen lsst, ohne wie in Frankreich eine Ordnung zu zerstreuen. Damit steht Burke im Gegensatz zu den Vertragstheorien der Neuzeit von Hobbes, Locke und Rousseau. Aber der behutsame Wandel wird relativiert durch die erzkonservative Sichtweise der Stndeordnung und der Aristokratie, die Gott gewollt ist, womit sich bei Burke dessen tiefe Religisitt zeigt. Denn der Staat stellt fr Burke ein von Gott gewolltes Mittel zur ethischen Vervollkommnung des Menschen dar. Insgesamt gesehen bietet Burke ein widersprchliches Bild, da er zwar nicht, wie immer gesagt, erzkonservativ die englische Ordnung verteidigt und Kritik bt. Aber auf der anderen Seite bleibt er in einem deistischen Politikverstndnis stecken, die keine Theorie darstellt. Trotzdem ist er als spiritueller Ideengeber des Konservatismus anzusehen und sollte gelesen werden.

0 von 0 Kunden fanden die folgende Rezension hilfreich. Deep and prophetically eloquent. Von David Marshall In Life of Johnson, Boswell brings up the name of Johnson's one-time sparing partner, Edmund Burke. Johnson, being quite sick, and not given to easy praise, admits, "Yes, Burke is an extraordinary man." Boswell tries to coax a more quotable reply, and Johnson, who thought argument the sole end of conversation, finally noted, "That fellow calls forth all my powers. Were I to see Burke now, it would kill me." Reflections on the Revolution in France should not be a killer read for most, but is difficult in spots. Many of the sentences are long and complex, written in an age when thought and rhetoric had not yet been corroded by sound bites. Some of the topics may seem a bit obscure now. But this is undoubtedly a great book, by a great man, thinking lucidly and passionately about great issues. It is indeed a work of great intellectual power. At the same time, it is also a work of moral passion, balance, and foresight, often eloquently and sometimes simply expressed. Much of it is also remarkably timely. Not only did Burke seem to anticipate the extremes to which the French Revolution was tending, the great Marxist revolutions of our times also often greatly resemble his remarks. "It is a sufficient motive to destroy an old scheme of things, because it is an old one." "Kings will be tyrants from policy when subjects are rebels from principle." "Criminal means once tolerated are soon preferred. . . Justifying perfidy and murder for the public benefit, public benefit will soon become the pretext, and perfidy and murder the end." Examples could be multiplied. Reading

the book, the subsequent history not only of communism, but also of progressive social cults in the West, becomes more comprehensible. I prefer to think of Burke primarily in moral or spiritual terms, rather than political. Burke remarks, anticipating Rank and Becker and preempting Marx's silly economic heresy, (and anticipating Marxist personality cults) "Man is by his constitution a religious animal." One of the attractive things about Burke to me is his non-sectarian faith; he spoke from a viewpoint C.S. Lewis later described as "Mere Christianity." Some of his insights also parallel those of the Chinese philosopher, Confucius. What the two men shared was intellectual acuity combined with humility that expressed itself as a willingness to sit at the feet of teachers of the past. "We know that we have made no discoveries; and we think that no discoveries are to be made, in morality." That is one pole within the orthodox Christian approach to morality; God has "placed eternity in our hearts;" the Tao is universal, as Lewis argued. Burke's argument may go too far at times; surely some of the changes wrought by the French Revolution were for the good, and there is something to be said for the moral passion of the revolutionary. And not every paragraph is interesting to me. Still, overall, the balance and sanity of this book remain not just as a monument to the powers of its author, but as useful resource to anyone who thinks about the relation of power and morality. Solomon said, "Pride comes before a fall." This book is, in some ways, a prophetic and wise meditation on the social consequences of that deep truth. Author, *Jesus and the Religions of Man* (July 2000) d.marshall@sun.ac.jp

Kurzbeschreibung John Pocock's edition of Burke's Reflections is two classics in one: Burke's Reflections and Pocock's reflections on Burke and the eighteenth century. "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 of Books*/iPressestimmen "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* Kurzbeschreibung John Pocock's edition of Burke's Reflections is two classics in one: Burke's Reflections and Pocock's reflections on Burke and the eighteenth century. "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 of Books*/i