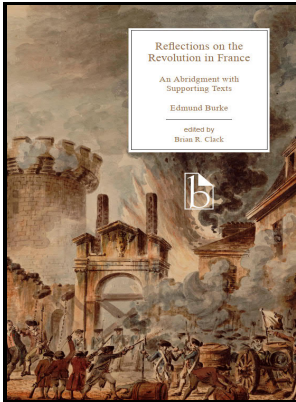


Reflections on the revolution in France

Oxford University Press - Edmund Burke



Description: -

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Childrens All Ages

Family - Multigenerational

France -- History -- Revolution, 1789-1799 -- Foreign public opinion, British

Public opinion -- Great Britain -- History -- 18th century

Burke, Edmund, 1729-1797

Burke, Edmund, 1729-1797 -- CorrespondenceReflections on the revolution in France

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Oxford worlds classics (Oxford University Press)

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Reflections on the Revolution in France by Edmund Burke Plot Summary

Most of the disagreed with Burke and his popularity declined.

Reflections on the Revolution in France by Edmund Burke Plot Summary

France is being run by — shock horror! Here his first target was not the Parisian revolutionaries but the London rationalists, those who identified the Revolution as the triumph of Reason over Superstition and Tradition. But the moment in which that event shall happen, the person who really commands the army is your master—the master that is little of your king, the master of your Assembly, the master of your whole republic. All the decent drapery of life is to be rudely torn off.

Citation: Reflections on the revolution in France

Edmund Burke writes to a young French correspondent, Depont, who has asked for his views of the current revolutionary events taking place in France. The constituent parts of a state are obliged to hold their public faith with each other, and with all those who derive any serious interest under their engagements, as much as the whole state is bound to keep its faith with separate communities. Burke was, indeed, uninterested in the workings of the Divine power.

Reflections on the Revolution in France by Edmund Burke

Burke traveled to London in 1750 to become a lawyer, but soon abandoned his legal studies in favor of a life of professional writing. Burke was a Whig, but a very moderate one American 20th century type conservative? The creative tension here goes that one step further; for while in relation to England and France the Jacobite perspective was clearly counter-revolutionary, the opposite was true in the context of Ireland. As the ends of the partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born.

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