

Edmund Burke And His World

Edmund Burke

Edmund Burke And His World:

Edmund Burke and His World Alice P. Miller, 1979 Edmund Burke PC 12 January NS 1729 1 9 July 1797 was an Irish statesman author orator political theorist and philosopher who after moving to England served for many years in the House of Commons of Great Britain as a member of the Whig party He is mainly remembered for his support of the cause of the American Revolutionaries and for his later opposition to the French Revolution The latter led to his becoming the leading figure within the conservative faction of the Whig party which he dubbed the Old Whigs in opposition to the pro French Revolution New Whigs led by Charles James Fox Burke was praised by both conservatives and liberals in the 19th century Since the 20th century he has generally been viewed as the philosophical founder of modern conservatism as well as a representative of classical liberalism Wikipedia The Works of the Edmund Burke v.01 Edmund Burke, 2020-01-02 Before the philosophical works of Lord Bolingbroke had appeared great things were expected from the leisure of a man who from the splendid scene of action in which his talents had enabled him to make so conspicuous a figure had retired to employ those talents in the investigation of truth Philosophy began to congratulate herself upon such a proselyte from the world of business and hoped to have extended her power under the auspices of such a leader In the midst of these pleasing expectations the works themselves at last appeared in full body and with great pomp Those who searched in them for new discoveries in the mysteries of nature those who expected something which might explain or direct the operations of the mind those who hoped to see morality illustrated and enforced those who looked for new helps to society and government those who desired to see the characters and passions of mankind delineated in short all who consider such things as philosophy and require some of them at least in every philosophical work all these were certainly disappointed they found the landmarks of science precisely in their former places and they thought they received but a poor recompense for this disappointment in seeing every mode of religion attacked in a lively manner and the foundation of every virtue and of all government sapped with great art and much ingenuity What advantage do we derive from such writings What delight can a man find in employing a capacity which might be usefully exerted for the noblest purposes in a sort of sullen labor in which if the author could succeed he is obliged to own that nothing could be more fatal to mankind than his success I cannot conceive how this sort of writers propose to compass the designs they pretend to have in view by the instruments which they employ Do they pretend to exalt the mind of man by proving him no better than a beast Do they think to enforce the practice of virtue by denying that vice and virtue are distinguished by good or ill fortune here or by happiness or misery hereafter Do they imagine they shall increase our piety and our reliance on God by exploding his providence and insisting that he is neither just nor good Such are the doctrines which sometimes concealed sometimes openly and fully avowed are found to prevail throughout the writings of Lord Bolingbroke and such are the reasonings which this noble writer and several others have been pleased to dignify with the name of philosophy If these are delivered in a specious manner and in a style above the

common they cannot want a number of admirers of as much docility as can be wished for in disciples To these the editor of the following little piece has addressed it there is no reason to conceal the design of it any longer The design was to show that without the exertion of any considerable forces the same engines which were employed for the destruction of religion might be employed with equal success for the subversion of government and that specious arguments might be used against those things which they who doubt of everything else will never permit to be questioned It is an observation which I think Isocrates makes in one of his orations against the sophists that it is far more easy to maintain a wrong cause and to support paradoxical opinions to the satisfaction of a common auditory than to establish a doubtful truth by solid and conclusive arguments When men find that something can be said in favor of what on the very proposal they have thought utterly indefensible they grow doubtful of their own reason they are thrown into a sort of pleasing surprise they run along with the speaker charmed and captivated to find such a plentiful harvest of reasoning where all seemed barren and unpromising This is the fairy land of philosophy And it very frequently happens that those pleasing impressions on the imagination subsist and produce their effect even after the understanding has been satisfied of their unsubstantial nature There is a sort of gloss upon ingenious falsehoods that dazzles the imagination but which neither belongs to nor becomes the sober aspect of truth I have met with a quotation in Lord Coke's Reports that pleased me very much though I do not know from whence he has taken it Interdum fucata falsitas says he in multis est probabilior at s pe rationibus vincit nudam veritatem In such cases the writer has a certain fire and alacrity inspired into him by a consciousness that let it fare how it will with the subject his ingenuity will be sure of applause and this alacrity becomes much greater if he acts upon the offensive by the impetuosity that always accompanies an attack and the unfortunate propensity which mankind have to the finding and exaggerating faults The editor is satisfied that a mind which has no restraint from a sense of its own weakness of its subordinate rank in the creation and of the extreme danger of letting the imagination loose upon some subjects may very plausibly attack everything the most excellent and venerable that it would not be difficult to criticise the creation itself and that if we were to examine the divine fabrics by our ideas of reason and fitness and to use the same method of attack by which some men have assaulted revealed religion we might with as good color and with the same success make the wisdom and power of God in his creation appear to many no better than foolishness There is an air of plausibility which accompanies vulgar reasonings and notions taken from the beaten circle of ordinary experience that is admirably suited to the narrow capacities of some and to the laziness of others But this advantage is in a great measure lost when a painful comprehensive survey of a very complicated matter and which requires a great variety of considerations is to be made when we must seek in a profound subject not only for arguments but for new materials of argument their measures and their method of arrangement when we must go out of the sphere of our ordinary ideas and when we can never walk surely but by being sensible of our blindness And this we must do or we do nothing whenever we examine the result of a reason which is not our own Even in matters

which are as it were just within our reach what would become of the world if the practice of all moral duties and the foundations of society rested upon having their reasons made clear and demonstrative to every individual The editor knows that the subject of this letter is not so fully handled as obviously it might it was not his design to say all that could possibly be said It had been inexcusable to fill a large volume with the abuse of reason nor would such an abuse have been tolerable even for a few pages if some under plot of more consequence than the apparent design had not been carried on the Right Honourable Edmund Burke, Vol. 01 (of 12) Edmund Burke, 2018-07-12 The Works of the Right Honourable Edmund Burke Vol 01 of 12 by Edmund Burke Shall I venture to say my lord that in our late conversation you were inclined to the party which you adopted rather by the feelings of your good nature than by the conviction of your judgment We laid open the foundations of society and you feared that the curiosity of this search might endanger the ruin of the whole fabric You would readily have allowed my principle but you dreaded the consequences you thought that having once entered upon these reasonings we might be carried insensibly and irresistibly farther than at first we could either have imagined or wished But for my part my lord I then thought and am still of the same opinion that error and not truth of any kind is dangerous that ill conclusions can only flow from false propositions and that to know whether any proposition be true or false it is a preposterous method to examine it by its apparent consequences. These were the reasons which induced me to go so far into that inquiry and they are the reasons which direct me in all my inquiries I had indeed often reflected on that subject before I could prevail on myself to communicate my reflections to anybody They were generally melancholy enough as those usually are which carry us beyond the mere surface of things and which would undoubtedly make the lives of all thinking men extremely miserable if the same philosophy which caused the grief did not at the same time administer the comfort On considering political societies their origin their constitution and their effects I have sometimes been in a good deal more than doubt whether the Creator did ever really intend man for a state of happiness He has mixed in his cup a number of natural evils in spite of the boasts of stoicism they are evils and every endeavor which the art and policy of mankind has used from the beginning of the world to this day in order to alleviate or cure them has only served to introduce new mischiefs or to aggravate and inflame the old Besides this the mind of man itself is too active and restless a principle ever to settle on the true point of quiet It discovers every day some craving want in a body which really wants but little It every day invents some new artificial rule to guide that nature which if left to itself were the best and surest guide It finds out imaginary beings prescribing imaginary laws and then it raises imaginary terrors to support a belief in the beings and an obedience to the laws Many things have been said and very well undoubtedly on the subjection in which we should preserve our bodies to the government of our understanding but enough has not been said upon the restraint which our bodily necessities ought to lay on the extravagant sublimities and eccentric rovings of our minds We are delighted to publish this classic book as part of our extensive Classic Library collection Many of the books in our collection have been out of print for decades and therefore have

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