

<<近现代世界史（上册）>>

图书基本信息

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前言

Dramatic events in the contemporary world wars, revolutions, terrorist attacks, catastrophic natural disasters, economic crises and the endless stream of daily news often obscure the long historical processes that have created the societies in which we live and the problems with which we cope. The mass media pay little attention to the broader historical patterns and contexts that give deeper meaning to the swiftly moving events of our era. This new edition of *A History of the Modern World* may be seen as the most recent version of a continuing search for historical perspectives on the complex, often bewildering, events of our age. It thus carries a guiding assumption that the events, cultures, and conflicts of the contemporary world are always evolving out of the long, complex histories of diverse peoples, ideas, institutions, social mores, economic exchanges, and struggles for political power. These multiple levels of human history have created modern societies and exerted wide influence on people and cultures around the world. This book therefore describes the histories of specific nations and people and emphasizes landmark events such as wars and revolutions, but it also stresses broad historical trends that have developed deep below the most prominent historical events and created what we now call "the modern world." Our narrative explores the rise of nation-states and the conflicts that have shaped the world over the last several centuries, yet it links such transitions and events to the wider historical influence of the evolving global economy; the development of science and technology, the rise of industry, the significance of religious traditions, the origin and diffusion of new ideas, the changing mores of family and social life, and the complex relations between Western cultures and other cultures around the world. The term modern, as we use it in this book, refers to the historical evolution of societies and cultures that may be said to have had the greatest influence in shaping the modern world—a phase of human history that began to develop about five or six centuries ago and is now evolving more rapidly in more places than ever before. This book makes no claim to be a world history, valuable as such histories may be. By design it focuses primarily on developments in the West until the spread of distinctively modern economic, social, and political institutions in the recent past leads to an increasing global emphasis in the book's later chapters. Although the narrative stresses the influence of European societies (that is, societies shaped by Europeans or the descendants of Europeans) in the emergence of "modern" institutions and social practices, it also emphasizes the worldwide exchanges, conflicts, and interactions that have contributed to the increasingly global culture of the contemporary era.

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内容概要

本书讲述的是从中世纪末期到21世纪初的近现代世界的历史。

作者以其深刻的历史洞见和巧妙的叙述技巧，为纷繁复杂的当代世界揭示出了历史变迁中的演变之迹。

在20世纪后半期美国的世界史教科书中，本书是寿命最长、读者最多，影响最大的一种，畅销近六十年，修订十版。

影印版依据最新的英文第十版，分为上下两册（上册1815年前，下册1815年后）。

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作者简介

R. R. 帕尔默（Robert Roswell Palmer，1909—2002），美国著名历史学家，曾任美国历史学会主席，长期执教普林斯顿大学。

著有《18世纪法国的天主教徒与不信神者》、《12人的统治——法国革命的恐怖岁月》和两卷本《民主革命时代——欧洲和美国的政治史，1760-1800》等。

独立完成了《近现代世界史》第一版。

乔尔·科尔顿（Joel Colton），长期执教杜克大学历史系，后担任洛克菲勒基金会人文研究项目负责人。

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书籍目录

导读作者简介简明目录详细目录插图目录大事记、地图、图表、表格目录前言地理与历史第一章 欧洲的兴起 1.古代：希腊、罗马、基督教 2.中世纪初期：欧洲的形成 3.中世纪盛期：世俗文明 4.中世纪盛期：教会第二章 西方基督教世界的动乱（1300—1560年） 5.14世纪的灾难 6.意大利的文艺复兴 7.意大利以外地区的文艺复兴 8.新型君主国 9.新教改革运动 10.天主教的改革和改组第三章 经济重建和宗教战争（1560—1648年） 11.大西洋的开放 12.商业革命 13.社会结构的变化 14.天主教西班牙的战争：尼德兰与英格兰 15.法兰西的解体与重建 16.三十年战争（1618—1648年）：德意志的解体第四章 西欧势力的增长（1640—1715年） 17.大君主和均势 18.荷兰共和国 19.英国：内战 20.英国；议会的胜利 21.路易十四时代的法国（1743—1715年）：专制制度的胜利 22.路易十四发动的战争：乌得勒支和约（1713年）第五章 东欧的变化（1648—1740年） 23.三个衰老的帝国 24.奥地利君主国的形成 25.普鲁士的形成 26.俄罗斯的“西化”第六章 科学的世界观- 27.科学文明的先知：培根和笛卡儿 28.牛顿之路：万有引力定律 29.关于人类与社会的新知识 30.政治理论：自然法学派第七章 争夺财富和争夺帝国的斗争 31.精英文化与大众文化 32.18世纪的全球经济 33.乌得勒支和约后的西欧（1713—1740年） 34.18世纪中期的大战：巴黎和约（1763年）第八章 启蒙时代 35.哲人与其他 36.开明专制：法兰西、奥地利、普鲁士 37.开明专制：俄罗斯 38.波兰被瓜分 39.新的骚动：英国的改革运动 40.美国革命第九章 法国大革命第十章 拿破仑时代的欧洲附录 欧洲主要统治者和政权进一步阅读文献索引

章节摘录

插图：From his first public appearance Luther won ardent supporters, for there was a good deal of resentment in Germany against Rome. In 1519 and 1520 he rallied public opinion in a series of tracts, setting forth his main beliefs. He declared that the claim of the clergy to be different from the laity was an imposture. He urged people to find Christian truth in the Bible for themselves, and in the Bible only. He denounced the reliance on fasts, pilgrimages, saints, and Masses. He rejected the belief in purgatory. He reduced the seven sacraments to two baptism and the communion, as he called the Mass. In the latter herepudiated the new and "modern" doctrine of transubstantiation, while affirming that God was still somehow mysteriously present in the bread and wine. He declared that the clergy should marry, upbraided the prelates for their luxury, and demanded that monasticism be eliminated. To drive through such reforms, while depriving the clergy of their pretensions, he called upon the temporal power, the princes of Germany. He thus issued an invitation to the state to assume control over religion, an invitation which, in the days of the New Monarchy, a good many rulers were enthusiastically willing to accept. Threatened by a papal bull with excommunication unless he recanted, Luther solemnly and publicly burned the bull. Excommunication followed. To the emperor, Charles V, now fell the duty of apprehending the heretic and repressing the heresy. Luther was summoned to appear before a diet of the Empire, held at Worms in the Rhineland. He declared that he could be convinced only by Scripture or right reason; otherwise "I neither can nor will recant anything, since it is neither right nor safe to act against conscience. God help me ! Amen." He was placed under the ban of the Empire. But the Elector of Saxony and other north German princes took him under their protection. In safe seclusion, he began to translate the Bible into German.

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