

ALBERT CAMUS

Awarded the Nobel Prize for Literature

LYRICAL AND CRITICAL ESSAYS

Edited by Philip Thody
Translated by Ellen Conroy Kennedy

A VINTAGE BOOK



Lyrical And Critical Essays

Franco Cassano



Lyrical And Critical Essays:

Lyrical And Critical Essays Albert Camus, 1968 Here now for the first time in a complete English translation we have Camus's three little volumes of essays plus a selection of his critical comments on literature and his own place in it As might be expected the main interest of these writings is that they illuminate new facets of his usual subject matter The New York Times Book Review A new single work for American readers that stands among the very finest The Nation *Lyrical and Critical Essays* Albert Camus, 1968 Lyrical and critical essays. by Albert Camus. Edited and with notes by Philip Thody. Translated from the French by Ellen Conroy Kennedy Albert Camus, **ALBERT CAMUS LYRICAL AND CRITICAL ESSAYS** Philip Thody, 1968 **Southern Thought and Other Essays on the Mediterranean** Franco Cassano, 2012 Valerio Ferme is the Harold and Edythe Toso Endowed Chair professor in Italian Studies at Santa Clara University Book Jacket Tragedy and the Modernist Novel Manya Lempert, 2020-09-10 This study of tragic fiction in European modernism brings together novelists who espoused in their view a Greek vision of tragedy and a Darwinian vision of nature To their minds both tragedy and natural history disclosed unwarranted suffering at the center of life Thomas Hardy Virginia Woolf Albert Camus and Samuel Beckett broke with entrenched philosophical and scientific traditions that sought to exclude chance undeserved pains from tragedy and evolutionary biology Tragedy and the Modernist Novel uncovers a temporality central to tragic novels structure and ethics that of the moment These authors made novelistic plot the delivery system for lethal natural and historical forces and then countered such plot with moments of protest characters fleeing dissent against unjustifiable harms Existential America George Cotkin, 2003 As Cotkin shows not only did Americans readily take to existentialism but they were already heirs to a rich tradition of thinkers from Jonathan Edwards and Herman Melville to Emily Dickinson and William James who had wrestled with the problems of existence and the contingency of the world long before Sartre and his colleagues After introducing the concept of an American existential tradition Cotkin examines how formal existentialism first arrived in America in the 1930s through discussion of Kierkegaard and the early vogue among New York intellectuals for the works of Sartre Beauvoir and Camus *Lyrical and Critical Essays. Edited and with Notes by Philip Thody. Translated from the French by Ellen Conroy Kennedy* Albert Camus, 1970 *Albert Camus* Robert D. Zaretsky, 2011-07-15 Like many others of my generation I first read Camus in high school I carried him in my backpack while traveling across Europe I carried him into and out of relationships and I carried him into and out of difficult periods of my life More recently I have carried him into university classes that I have taught coming out of them with a renewed appreciation of his art To be sure my idea of Camus thirty years ago scarcely resembles my idea of him today While my admiration and attachment to his writings remain as great as they were long ago the reasons are more complicated and critical Robert Zaretsky On October 16 1957 Albert Camus was dining in a small restaurant on Paris's Left Bank when a waiter approached him with news the radio had just announced that Camus had won the Nobel Prize for Literature Camus insisted that a

mistake had been made and that others were far more deserving of the honor than he. Yet Camus was already recognized around the world as the voice of a generation a status he had achieved with dizzying speed. He published his first novel *The Stranger* in 1942 and emerged from the war as the spokesperson for the Resistance and although he consistently rejected the label for existentialism. Subsequent works of fiction including the novels *The Plague* and *The Fall*, philosophy notably *The Myth of Sisyphus* and *The Rebel*, drama and social criticism secured his literary and intellectual reputation. And then on January 4 1960 three years after accepting the Nobel Prize he was killed in a car accident. In a book distinguished by clarity and passion Robert Zaretsky considers why Albert Camus mattered in his own lifetime and continues to matter today focusing on key moments that shaped Camus's development as a writer a public intellectual and a man. Each chapter is devoted to a specific event: Camus's visit to Kabylia in 1939 to report on the conditions of the local Berber tribes; his decision in 1945 to sign a petition to commute the death sentence of collaborationist writer Robert Brasillach; his famous quarrel with Jean Paul Sartre in 1952 over the nature of communism and his silence about the war in Algeria in 1956. Both engaged and engaging Albert Camus *Elements of a Life* is a searching companion to a profoundly moral and lucid writer whose works provide a guide for those perplexed by the absurdity of the human condition and the world's resistance to meaning.

Camus, Philosophe Matthew Sharpe, 2015-08-25 *Camus Philosophe* To Return to our Beginnings is the first book on Camus to read Camus in light of and critical dialogue with subsequent French and European philosophy. It argues that while not an academic philosopher Albert Camus was a philosophe in more profound senses looking back to classical precedents and the engaged French *lumi res* of the 18th century. Aiming his essays and literary writings at the wider reading public Camus's criticism of the forms of political theology enshrined in fascist and Stalinist regimes singles him out markedly from more recent theological and messianic turns in French thought. His defense of classical thought turning around the notions of natural beauty a limit and measure makes him a singularly relevant figure given today's continuing debates about climate change as well as the way forward for the post-Marxian Left.

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