

# 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

**Robert Zaretsky**



## **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, 1970 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 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 Tragedy and the Modernist Novel Manya Lempert, 2020-09-10 This book brings together the study of modern fiction tragedy chance and the natural world It will appeal to graduate students and researchers interested in British and European modernism philosophy science and literature and classical reception studies It will also interest scholars studying the novel or tragedy more generally Nobel Writers on Writing Ottar G. Draugsvold, 2000 When in 1901 Alfred Nobel bequeathed to the world the funds to support the Nobel Prize one of his few directives for the category of literature was that the artists selected be of idealistic tendency Since its inception the prize has given a very public voice to some of the world's greatest writers and their responses to the honor their acceptance speeches have themselves often been epochal within each author's body of literature From the famed call to arms by William Faulkner to the multicultural song of Derek Walcott from 1903's Bjørnstjerne Bjørnson to 1999's Günter Grass this collection traces the ideals of the artists and the selection committee itself throughout the entirety of the 20th century Interestingly writes Draugsvold none of the writers discuss the more technical aspects of their craft Equally striking is the strength of the common thread of idealism found in these addresses a firm belief in humankind and the power of art in its role in the service of truth and the service of liberty as Albert Camus said in 1957 I decline to accept the end of man wrote the Old Man William Faulkner The speeches presented here were chosen not by subjective but rather by substantive criteria with biographical presentations and brief statements of gratitude omitted Included are an introduction to each of the 28 writers chosen an excerpted copy of the speech or lecture and a bibliography of works in English The work concludes with a complete list of prize winners in literature and a bibliography of sources cited in the writer's introductions **Lyrical and Critical Essays. Edited and with Notes by Philip Thody. Translated from the French by Ellen Conroy Kennedy**

Albert Camus,1970      **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

Casablanca's Conscience Robert Weldon Whalen,2024-02-06 A new look at a beloved classic film that explores the philosophical dynamics of Casablanca Celebrating its eightieth anniversary this year Casablanca remains one of the world's most enduringly favorite movies It won three Academy Awards for Best Picture Best Director and Best Adapted Screenplay It is still commonly quoted We'll always have Paris and Here's looking at you kid And who can forget You must remember this a kiss is just a kiss Yet no one expected much to come of this little film certainly not its blockbuster stars or even the studio producing it So how did this hastily cranked out 1940s film despite its many limitations become one of the greatest films ever made How is it that year after year decade after decade it continues to appear in the lists of the greatest movies ever produced And why do audiences still weep when Rick and Ilsa part The answer according to Casablanca's Conscience is to paraphrase Rick It's true Much has already been written about the film and the career defining performances of Bogart and Bergman Casablanca is an epic tale of love betrayal and sacrifice set against the backdrop of World War II Yet decades later it continues to capture the imagination of filmgoers In Casablanca's Conscience author Robert Weldon Whalen explains why it still resonates so deeply Applying a new lens to an old classic Whalen focuses on the film's timeless themes Exile Purgatory Irony Love Resistance and Memory He then engages the fictional characters Rick Ilsa and the others against the philosophical and theological discourse of their real contemporaries Hannah Arendt Dietrich Bonhoeffer and Albert Camus The relationships between fictional and historical persons illuminate both the film's era as well as perennial human concerns Both the film and the work of the philosophers explore dimensions of the human experience which while extreme are familiar to everyone It's the themes that resonate with the viewer that have sustained it as an evergreen classic all these years

*Albert Camus and the Human Crisis* Robert E. Meagher,2021-11-02 A renowned scholar investigates the human crisis that Albert Camus confronted in his world and in ours producing a brilliant study of Camus's life and influence for those readers who in Camus's words cannot live without dialogue and friendship As France and all of the world was emerging from the depths of World War II Camus summed up what he saw as the human crisis We gasp for air among people who believe they are absolutely right whether it be in their machines or their ideas And for all who cannot live without dialogue and the friendship of other human beings this silence is the end of the world In the years after he wrote these words until his death fourteen years later Camus labored to address this crisis arguing for dialogue understanding clarity and truth When he sailed to New York in March 1946 for his first and only visit to the United States he found an ebullient nation celebrating victory Camus warned against the common postwar complacency that took false comfort in the fact that Hitler was dead and the Third Reich had fallen Yes the serpentine beast was dead but we know perfectly well he argued that the venom is not gone that each of us carries it in our own hearts All around him in the postwar world Camus saw disheartening evidence of a

global community revealing a heightened indifference to a number of societal ills. It is the same indifference to human suffering that we see all around and within ourselves today. Camus's voice speaks like few others to the heart of an affliction that infects our country and our world: a world divided against itself. His generation called him the conscience of Europe. That same voice speaks to us and our world today with a moral integrity and eloquence so sorely lacking in the public arena. Few authors sixty years after their deaths have more avid readers across more continents than Albert Camus. Camus has never been a trend, a fad, or just a good read. He was always and still is a companion, a guide, a challenge, and a light in darkened times. This keenly insightful story of an intellectual is an ideal volume for those readers who are first discovering Camus as well as a penetrating exploration of the author for all those who imagine they have already plumbed Camus' depths: a supremely timely book on an author whose time has come once again. *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 in 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 *lumières* of the 18th century. Aiming his essays and literary writings at the wider reading public, Camus' 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. Rethinking Political Judgement MaA!a Mrovlje, 2018-03-21

The first book-length study to provide a detailed examination of a distinctive crossroads in the history of the left. **Journal of Camus Studies 2014** Camus Society, 2014-11-20

Journal of Camus Studies 2014 Scholarly essays on the literature and philosophy of Albert Camus. Contributors: Ceylan Ceyhan, Arslan Jeffry C. Davis, Joseph Ford, Mary Gennuso, Thomas Plizler, Zachary James Purdue, Matthew Sharpe, and Giovanni Gaetani. **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. *God, Humanity, and the Universe* Alexei V. Nesteruk, 2023-10-27. The main objective of this book on cosmology and theology is to reassess the current approach to research in the field of interaction, mediation, and dialogue between modern cosmology and Christian theology. Eastern Orthodox theology, in particular. This project was part of wide-ranging cross-disciplinary research undertaken by scientists, philosophers, and theologians across the world within the framework of Science Orthodoxy around the World, run by the National Hellenic Research Foundation, Athens, from 2019 to 2023. The project and this publication contribute to the large-scale academic activity in the field of science and religion or science and theology, with a particular accent on the contribution of Eastern Orthodox theology to this dialogue, as well as to the venues of advancement of this theology given the recent breakthroughs in cosmology, physics, and philosophy. The book also underlines the importance of expressing cosmological ideas, theologically, symbolically, and scientifically, in the wide context of culture and humanity's sociopolitical and environmental predicaments. *Essays and Pensées on Milton and Camus* Ethan Lewis, 2023-07-28. This book comprises an extensive series of analyses which span the respective oeuvres of these surprisingly paired world literary masters. The poet and novelist, philosopher, though treated separately, nevertheless prove complementary book fellows. Notably, both espouse and practice a vigilant attentiveness, the obligation to strive for good by one's lights, and to create lest history repeat, and on rare occasions, a duty to engage in moral contradiction for a higher cause, though only after the most scrupulous reflection. This book presents the ingenious artistry of both writers and further proves their contemporary relevance, as well as giving readers the ability to look at the works of Milton and Camus through a new lens. *Experience as Philosophy* James Campbell, Richard E. Hart, 2006. The philosopher John J. McDermott comes out of the long American tradition that takes the aim of philosophical inquiry to be interpretation of the open meanings of experience, so that we might all live fuller and richer lives. Here, the authors of these nine essays explore his highly original interpretations of philosophy's various questions.

about our shared existence How are we to understand the nature of American culture and to carry forward its important contributions What is the personal importance of embodiment of living in the realization of death How does our physical and personal environment nourish bodies and spirits What does the deliberate pursuit of a morality offer us How can we carry forward the fundamental tasks of education to enable those who follow us to use our shared past to address their civic and spiritual problems What are the possibilities for community Together these essays offer a clear multi layered understanding of the compelling vision that McDermott has presented over the years In an Afterword McDermott responds to the authors queries and concerns offering a restatement of his understanding of the American philosopher s task These essays indicate and McDermott s response confirms that for him philosophy is not a purely cerebral activity Philosophy is rather an intellectual means of exploring the fullness of human experience and it functions best when it operates in the context of the broad sweep of the humanities Similarly for McDermott the self is no given substantial entity On the contrary it is relational rooted geographically and socially in its place and its fellows and damaged when these life giving processes fail Further McDermott does not accept any ultimate canopy of meaning The human journey is a personal project within which provisional meanings must be created to sustain our advance

*A Life Worth Living* Robert Zaretsky, 2013-11-07 Exploring themes that preoccupied Albert Camus absurdity silence revolt fidelity and moderation Robert Zaretsky portrays a moralist who refused to be fooled by the nobler names we assign to our actions and who pushed himself and those about him to challenge the status quo For Camus rebellion against injustice is the human condition

Imagining the Possible Stephen Eric Bronner, 2002-04-03 Jean Paul Sartre originally made the term engagement a part of the existentialist vocabulary following WWII It implies the responsibility of intervening in social or political conflicts in the hope of fostering freedom Imagining the Possible opens different windows upon this particular engagement

## The Enigmatic Realm of **Lyrical And Critical Essays**: Unleashing the Language is Inner Magic

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