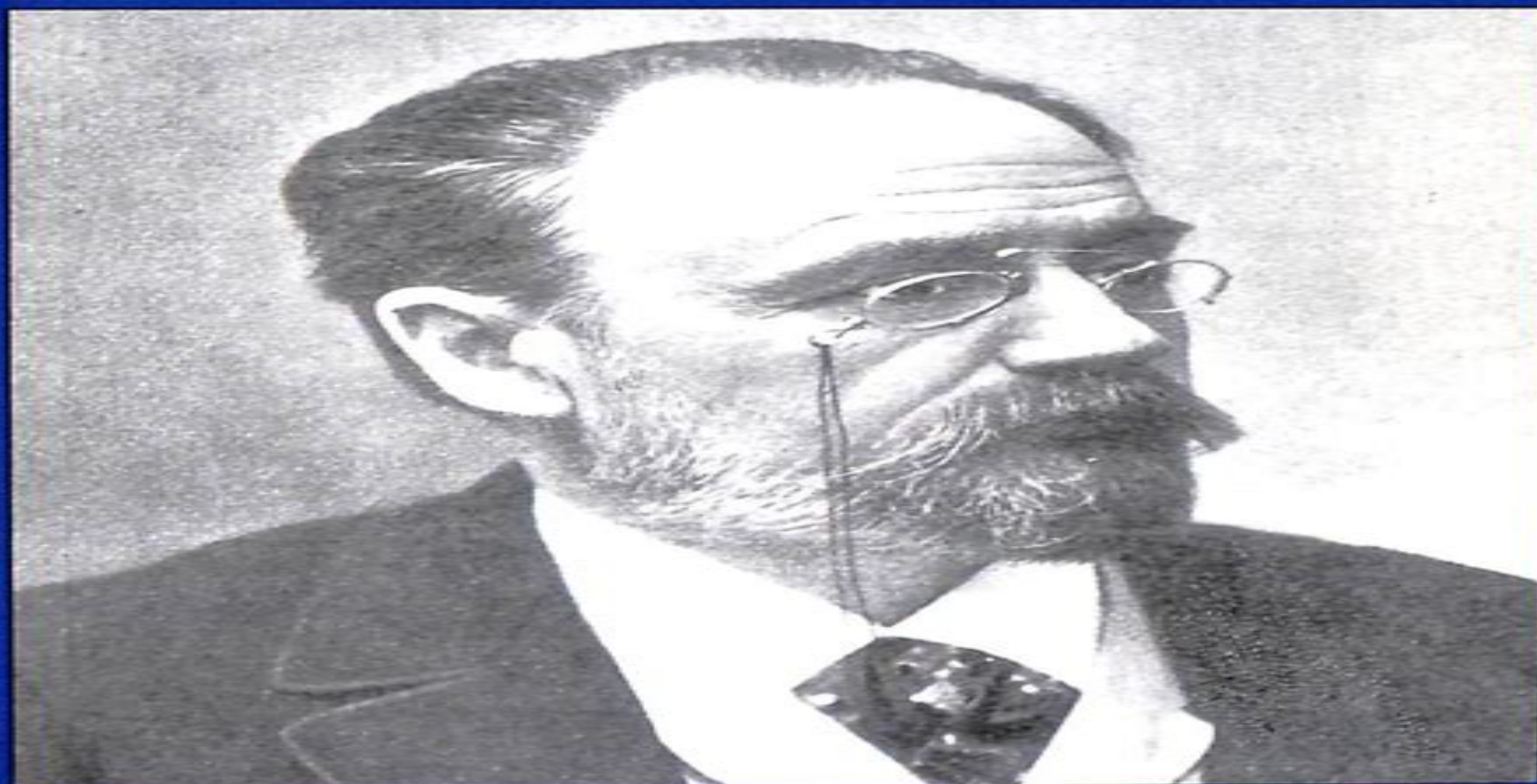


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The Classic and the Beautiful from the Literature of Three Thousand Years Henry Coppée, 1892

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Contemporary Reconfigurations of American Literary Classics Betina Entzminger, 2013 The number and popularity of novels that have overtly reconfigured aspects of classic American texts suggests a curious trend for both readers and writers an impulse to retell and reread books that have come to define American culture This book argues that by revising canonical American literature contemporary American writers are re writing an American myth of origins creating one that corresponds to the contemporary writer's understanding of self and society Informed by cognitive psychology evolutionary literary criticism and poststructuralism Entzminger reads texts by canonical authors Poe Hawthorne Melville Alcott Twain Chopin and Faulkner and by the contemporary writers that respond to them In highlighting the construction and cognitive function of narrative in their own and in their antecedent texts contemporary writers highlight the fact that such use of narrative is universal and essential to human beings This book suggests that by revising the classic texts that compose our cultural narrative contemporary writers mirror the way human individuals consistently revisit and refigure the past through language via self narration in order to manage and understand experience

The Classic Myths in English Literature Charles Mills Gayley, 1893

Readings in the Canon of Scripture David Jasper, 2009-06-23 Canonical criticism is not a recognized branch of biblical studies granting new focus to questions of the authority and truth of the scriptural writings Developed within a critical sense of the dominant historical critical tone of biblical studies canonical criticism as it has been pursued by the American scholars Brevard S Childs and James A Sanders stands as witness to the theological necessity of a more literary approach to the Bible This book both criticizes the canonical enterprise and takes it much further into readings of the canon from the perspective not only of literature but also art and in particular the biblical art of Rembrandt In addition

it remains acutely conscious of the contemporary environment of our reading within the political concerns of feminist criticism popular absorption in film and the narratives of the screen and finally the crisis or crises which characterize the so called postmodern condition What emerges is at once highly critical of traditional strategies of canonization and at the same time constructive and concerned to recover the Bible for our own time in readings which move outside the limited academic concerns of the biblical critic or the institutions of the church and religious community **The Truth Seeker** ,1915

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