

# 《剑桥文学指南》

## 图书基本信息

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作者：莫迪,

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## 内容概要

本书收录了20世纪80年代以来英美文学领域内极有建树的学者的论文17篇。这些论文旁证博引，特具视角。有的将笔墨重点放在艾略特的诗上；有的从艾略特的家族背景出发来考察他的创作；有的论述了艾略特哲学思想的演变及布拉德利、拉塞尔等人对他的影响；有的视艾略特为社会批评

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## 章节摘录

Eliot addressed his new concern with the relation of literature to fields such as religion and politics in a Criterion essay in January 1926, "The Idea of a Literary Review." The essay dismisses "pure literature" as a "chimera of sensation." Even a literary journal should include material relating to general ideas in history, archaeology, anthropology, and the physical sciences. In 1926, his Criterion "Commentary" notes that the dispossessed artist, who finds the age's formlessness hampering his work, has been "driven to examining the elements in the situation - political, social, philo-sophical or religious - which frustrate his art." 8 This steadily increasing concern with the political, social, and religious issues of his age was driving Eliot himself toward a commitment that no merely literary tradition could inspire. Under the prodding of his former teacher Paul Elmer More in 1927, Eliot decided to "come out into the open" about the religious beliefs that were guiding his development (TCC, p. 15). Thus in the preface to his brief volume *For Lancelot Andrewes* (1928), sub-titled "Essays on Style and Order," he declared his orientation as "classicist in literature, royalist in politics, and anglo-catholic in religion" (p. ix). All three stands affirmed his belief in traditional order, but the key one of course referred to his 1927 conversion to the Christian faith, which indeed gave him a principle of order "outside the self." .....

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