



AMOUR, GLOIRE
& BEAUTÉ

Les Crimes De Lamour Classiques T

Otto Henri Lorenz

Les Crimes De Lamour Classiques T:

Crimes de sang et scènes capitales Christine Marcandier-Colard, 1998 Meurtres corps blessés supplices d'collations romans d'gouttants de sang comme l'crit Balzac dans la pr face de l'Histoire des Treize poignards au devant de la sc ne th trale Les uvres romantiques apparaissent comme une véritable anthologie de crimes de sang et scènes capitales Mais fondant un nouveau plaisir d'criture comme de lecture le meurtre semble moins un thème qu'un principe littéraire et esthétique Ce constat suscite la réflexion de Christine Marcandier Colard objet et sujet des uvres le crime participe aux renouvellements romantiques et fonde une modernité dans la violence Le meurtre est bien l'art poétique du romantisme il s'impose comme le point de convergence de tous les discours le criminel l'assassin sont figures de l'artiste Que la violence représente soit une réueuse spectaculaire ou tournée en réflexion mise en abyme par l'ironie elle travaille l'imaginaire littéraire et sert un profond renouvellement des genres *L'Amour à mort* Ondine Millot, 2014-05-22T00:00:00+02:00 travers cette réflexion d'histoires vraies Ondine Millot dépeint un univers la fois familier et obscur celui du crime passionnel le seul pour lequel la justice la société et parfois même la victime pardonnent De sa plume d'ancien reporter Ondine Millot nous entraîne dans un autre monde un monde terrible mais fascinant fait de trahisons manigances faux semblants obsessions Celui de l'amour la vie la mort

Poètes et artistes de l'Italie Emile Montégut, 1881 *Le médecin de l'amour au temps de Marivaux* Joseph Grasset, 1896

Images du féminin dans les utopies françaises classiques Marie-Françoise Bosquet, 2007 Cette étude s'inscrit dans un courant de pensée et de recherche d'un nouvel équilibre entre hommes et femmes provoquant toute une efflorescence d'ouvrages et d'articles sur la question féminine renouvelant en quelque sorte la Querelle des femmes Les dix-septième et dix-huitième siècles ont été depuis l'essor de la prétendue révolution jusqu'à la Révolution un moment de intense réflexion sur la fémininité Cette enquête permet de mieux saisir les enjeux du débat contemporain elle ne constitue pas un travail littéraire tourné vers le passé mais surtout un travail qui est conscience accrue du présent Susceptible d'intéresser tous ceux qui travaillent sur la critique féminine L'ouvrage s'interroge sur le statut de la femme dans la littérature utopique française de 1675 à 1795 Car l'existence même de la femme est problématique en terre utopique alors qu'on aurait pu penser que l'équilibre du classicisme conjugué à l'âge des Lumières et permis la littérature utopique d'inventer une place progressiste pour la femme dans une société donnée le féminin demeure le sexe secondaire ou amante selon l'expression de Régis de La Bretonne voire disparaît en tant que personne absorbé par le masculin des très androgynes créés par Foigny ou Casanova Seules les marges de l'utopie narrative classique avec Sade et sa société de bohèmes ou l'utopie expérimentale de Du Laurens à Mirce ou la Fille de la nature parviennent à effacer la partie d'ombre qui recouvre la fémininité Un statut plus lumineux lui est alors offert qui tend à abolir le conflit constant entre liberté individuelle ou recherche personnelle du bonheur et gestion rationnelle et collective d'une société De ce fait la fémininité se travaille en critique du système utopique dont elle indique le degré d'instabilité de l'étude des mythes qui sous-tendent l'imaginaire utopique est particulièrement révélatrice de ce processus L'enquête se base prioritairement sur les utopies narratives de

Foigny F nelon Pr vost Rousseau Casanova et Sade th trales de Marivaux programmatiques de R tif et exp rimentale de Du Laurens Mais ce corpus implique des comparaisons avec d autres utopies comme celles de Veiras de Diderot ce qui fait du pr sent ouvrage la premi re tude d ensemble sur la femme dans les utopies fran aises des dix septi me et dix huiti me si cles

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