

ACIS INCREASES DUES

Despite the apparently healthy state of ACIS finances (see Treasurer's Report, p. 4), the membership regretfully voted an increase in ACIS dues from \$4.00 to \$6.00 as of the academic year beginning September 1. The move was made necessary by the fact that anticipated bills, not yet listed among expenditures, will nearly erase cash reserves. These include organizational expenses connected with the 1973 Annual Meeting and outstanding bills not yet presented by the University of Chicago for items in the Reprint Series.

In addition, increases in postal, printing, and telephone services inevitably will create higher operational expenses for the 1973-1974 academic year, and newly budgeted items, such as the subsidy for the ACIS archives, must be absorbed.

Members who prepaid 1973-1974 dues are asked to send now an additional \$2.00 to bring their payments up to date; all others are reminded that dues for the 1973-1974 were payable on October 1. Send checks to Professor Thomas Hachey, ACIS Treasurer, Department of History, Marquette University, Milwaukee, Wisconsin 53233.

Long-time members of ACIS, incidentally, will recognize that this is the first dues increase voted by the membership since the founding of our organization in 1959, although services to members have increased over the years. Until now, a growing membership has helped us keep pace with rising prices. Hopefully, since our membership continues to grow, no further increases will have to be voted for at least as many years to come.

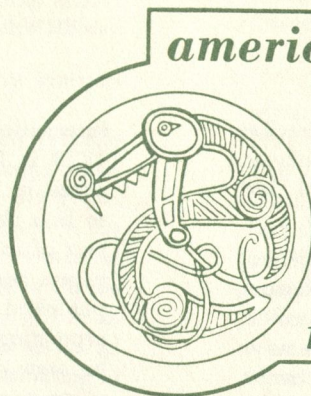
IRISH SESSIONS SCHEDULED

Once again there will be at least three sessions of interest to ACIS members at the 1973 Annual Meeting of MLA: Celtic Studies, chaired by Michael Hennessy of the University of Hartford; the ACIS-Irish Studies Seminar, chaired by Kevin Sullivan of Queens College, CUNY; and "Swift and His Heirs: Yeats and O'Casey," chaired by Bernard Benstock of Kent State University. The ACIS-Irish Studies Seminar was scheduled to be led by poet James Liddy; a change in plans, however, finds Liddy at University College Galway this year. Kevin Sullivan has agreed to step in with a program focusing on "Poets in Crisis."

Since the AHA has adopted a policy of offering sections organized by affiliate organizations alternate years only, the AHA-ACIS section has been postponed to 1974.

MLA Regional Meetings continue to offer programs in Irish Studies under the

Continued on page 2.



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NEXT ACIS MEETING AT VPI

At the 1973 Annual Meeting in Ann Arbor last May, the Executive Committee recommended acceptance of the invitation extended through Professor Johann Norstedt of the Department of English to hold the 1974 Annual Meeting at the Virginia Polytechnic Institute in Blacksburg, Virginia. Members interested in presenting papers at the meeting should write to Professor Norstedt for details. Postponed with thanks to a future undetermined date was Professor Eileen Ibarra's invitation to hold the 1974 Annual Meeting in Gainesville, at the University of Florida. The Executive Committee also wishes to encourage the membership to consider hosting an ACIS Annual Meeting in the future; plans for program and other arrangements could proceed more efficiently, with a more manageable burden for the program coordinator, if sites could be chosen at least two years in advance. Blacksburg will be the twelfth different location for ACIS, with some members who have changed institutions hosting two meetings in the past; since our membership extends across the entire country, hopefully ACIS will have the opportunity in the future to visit more of our members at their home schools. Members considering the possibility of extending an invitation to ACIS should write to the Secretary for details.

JOYCE SYMPOSIUM, IASAIL MEET

The Fourth Annual James Joyce Symposium met in Dublin June 11-16. The program, coordinated by Bernard Benstock of Kent State and Thomas F. Staley of the University of Tulsa, featured concurrent week-long sessions on the Children's Games chapter of *Finnegan's Wake*, chaired by Fritz Senn of Zurich, and the comic elements in *Ulysses*, chaired by Richard M. Kain of the University of Louisville, in addition to morning and afternoon panels on a variety of other topics. Approximately forty panelists from fifteen countries participated; the international audience numbered almost three hundred.

Newly elected President Erskine Childers attended the Second Triennial Conference of the International Association for the Study of Anglo-Irish Literature in Cork, August 27 - September 1. The program, coordinated by Sean Lucy, Chairman of the Department of English, University College Cork, featured morning lectures by James Carney, Dublin Institute of Advanced Studies; Gareth and Janet Dunleavy, The University of

Wisconsin—Milwaukee; Thomas Flanagan, University of California—Berkeley; Thomas Kinsella, Temple University; Proinsias MacCana, Trinity College Dublin; John Murphy and Sean O Tuama, University College Cork; and Patrick Rafroidi, Université de Lille. More than thirty-five panelists discussed Historical and Biographical Materials, Problems of Translation, Fiction and Drama, and the Uses of Mythology in afternoon panels. Evening sessions included a poetry reading organized by John Montague; "An Evening With John B. Keane" at the Everyman Theatre; and an evening of prose, poetry, and song in which President Childers participated, reciting poems by Douglas Hyde and others.

At the general business meeting on August 30 Ann Saddlemyer, Chairman of the Graduate Centre for the Study of Drama at the University of Toronto, was elected IASAIL Chairman. It was agreed that the 1976 Conference will be held at University College Galway, with Lorna Reynolds as program coordinator.

reviews

Litters from Aloft: Papers Delivered at the Second Canadian James Joyce Seminar, eds. Ronald Bates and Harry J. Pollock, The University of Tulsa Monograph Series, No. 13, 1971, 108 pp. \$3.00

No man is a profit in his own company, though he may well be in somebody else's. This is especially true of professors, who frequently travel to other institutions to be profitic, whether lucratively, oracularly, or both. Everyone seems to profit, the institutions in publicity, seminarians in fraternity, pubs in inebriety, editors in audacity, bibliographies in elasticity. Not to mention airlines and motels. The ostensible purpose is, of course, to exchange ideas, and the operative assumption is, of course, that the participants and their audience do not already know what each other's ideas are on the topics discussed. Now I wish to go on record here as being in favor of the free exchange of ideas, because the truth of the matter is that an idea, like manure, is one of the few by-products of man that does not pollute our environment. (When expressed with feeling they even improve the air circulation.) The question of pollution really only comes up when the ideas metamorphose into printed pages, for then we must decide what we wish to do with the printed pages. So far, so good.

Sponsors of scholarly conferences are faced with an unenviable task, mainly because the success of the lectures can seldom be ascertained in advance. They infrequently read more than an abstract beforehand; will a speaker wade ponderously through the footnotes of an article about to appear in some journal, or skip on tripping bee's feet through an undergraduate lecture, or will he serve up some pleasing new dish? Sponsors must have faith that invited speakers know their audience and their own minds, and if *all* the papers are subsequently published, ought we not assume the sponsor's conviction that *all* the papers represent important, original contributions to knowledge? Could there be another reason for this collaborative effort on the part of Bates and Pollock, McMaster and Tulsa?

Since 1967 Joyceans have met biennially twice in Dublin, once in Trieste, and plans are now underway for the Fourth

ACIS members who wish to review books or special issues of journals should write to the Editor, stating specific areas of academic interest.

International James Joyce Symposium to be held 11-16 June, 1973 in Dublin. Our ideas also overflow into minor conferences; in 1972 alone we gathered at Tulsa, Eugene and Dublin to hear the latest. I for one shall be most anxious to read the best of those papers, should they appear in print, but if all the papers read at all those conferences are to be collected and published as books or monographs, then some environmental protection agency should be called upon to intervene. It will be seen at once that an excessive number of much-needed vacuums are being filled.

Now that I have bristled, let me purr. *Litters from Aloft*, published in the University of Tulsa Monograph Series contains, as far as I can tell, the entire program of the Second Canadian James Joyce Seminar held at McMaster University in Hamilton, Ontario. Canada is represented by M. J. Sidnell, a Britisher now on the faculty of the University of Toronto. "A Daintical pair of accomplishments: Joyce and Yeats" is the title of his paper, which discusses interesting parallels between *Finnegans Wake* and Yeats's "The Wanderings of Oisín" and *A Vision*. The comparison is throughout careful and authoritative. Other contributors were Richard M. Kain, whose introductory paper "Treasures and Trifles in *Ulysses*" is a chatty, eclectic assembly of titbits that ought thoroughly to have charmed the audience. Maurice Beebe's "Joyce and the Meanings of Modernism" is one version of a paper delivered on several other occasions. The question asked is "what is modernism in literature," and the answer given may be summarized as follows:

Four such aspects seem to me particularly important. First, Modernism is formalistic. It is marked by a concern with esthetic structure and insists on the autonomy of the work of art in a way that may be summarized with the famous credo that "a poem should not mean but be." Second, Modernism is characterized by an attitude of detachment and ambivalence that we may put under the general heading of irony. Third, Modernist literature makes use of myth not as discipline for belief but as a means of ordering; art. And finally Modernist art is reflexive in that it turns back upon itself. An insistence

on the primacy of the individual consciousness leads ultimately to the solipsistic worlds-within-worlds of Modernist art. (pp. 16 & 17)

Need I add that Joyce stands at the very center of the Modernist movement?

Also on the program was Fritz Senn, who recently published a selection of the papers read at the Second International James Joyce Symposium—*New Light on Joyce* (Indiana University Press). Here he pursues an interest in the problems of translation peculiar to Joyce's works, an interest that has already borne fruit in the translation issue of the *James Joyce Quarterly* (Spring, 1967) and in an article in Thomas F. Staley and Bernard Benstock, eds., *Approaches to ULYSSES* (University of Pittsburgh Press). It is fascinating to see what meanings translators select to reproduce and what they ignore or fail to see in the original text. Translation comparisons are helpful because they force us to question more closely the meaning of a text many of us take for granted. Senn is the perfect man to lead us through this maze, because few can match him for close reading.

Michael H. Begnal's topic is the narrative voice in *Finnegans Wake*, a central crux with which many commentators have wrestled in the past. He argues that "the narrative structure of *Finnegans Wake* might be seen as several different streams of consciousness, each superimposed upon the other. In other words, an extension or complication of the basic technique of *Ulysses*. Each of the ten central voices or consciousnesses (HCE, ALP, Shem, Shaun, Issy, Mamalújo, and the fairly objective narrator—even Kate and Joe are occasionally allowed equal time) are tuned in to the wavelengths of the others, and are free to break in with their own comments at any time they can." (p. 76) The final paper in the collection is "James Joyce and the Women of the Western World," in which Bernard Benstock explores the implications of Joyce as Dubliner first and Irishman second. This civic insulation is seen to be responsible for such familiar Joycean dichotomies as the east-west tension in "The Dead," where the east seems to be associated with things male and the west female. Benstock's paper is also a stimulating exploration of Stephen's (and Joyce's) peculiar responses to the fairer sex.

When seen objectively *Litters from Aloft* is a modest contribution to our knowledge of Joyce, but that assessment depends on the criteria that one uses to judge. As a seminar conducted before a largely student-faculty audience it would seem to be an unqualified success; as a monograph that will be purchased and read mostly by informed Joyce enthusiasts, *Litters from Aloft* will be read with indulgent nods.

Phillip F. Herring
University of Wisconsin—Madison

Marilyn Gaddis Rose. *Jack B. Yeats: Painter and Poet*. Berne: Herbert Lang; Frankfurt am Main: Peter Lang. 1972. 51 pp.

Jack Yeats (1871-1957) was an artist with a "double gift." Like his father John Butler Yeats (1839-1922), for whom he was named and with whom he is often confused, he was a painter; and like his elder brother William Butler Yeats (1865-1939) he was a writer—and a writer of such imaginative unprosaic instincts that Professor Rose is quite correct in boldly declaring him "Painter and Poet," though he wrote little in verse. Like other men doubly gifted—Prof. Rose names Delacroix and Hugo, Michelangelo and Cellini, and, from our own times, Ernst Barlach, Hans Arp, Oscar Kokoschka, and E. E. Cummings—Jack Yeats sought to make use of both talents (though he always recognized that he was primarily a painter) to approach an answer to the question of man's place

in nature. Jack Yeats was also an Irishman, and Prof. Rose discusses his position in the artistic company of his brother and of Synge, Beckett, and Joyce.

If Prof. Rose's volume is slender its pages are rich. She admirably analyzes Yeats's double approach, summarizing and then expanding upon the already significant critical scholarship she has contributed to our understanding of Jack Yeats. She observes that he arrived "at the dawn of modern painting," that the eight years of his early life spent with his grandparents in Sligo "established the beds of his memory pool," and that his later years in London, when he studied in the art schools and roamed about the museums and galleries, provided him with all the channels he needed to the contemporary streams in art. He moved from sharply outlined sketches through a cautious experimentation with oils to a final style so different from the earliest as to appear the product of a different artist. He was both Impressionistic in showing "how an object appeared before our mind categorized it and made it conform to a pattern," and Expressionistic "in his emotive use of color and blurred line." And through all, in the quoted words of Thomas MacGreevy, he "juxtaposed landscape and figure without subduing the character of either to the other." There was in his work not a "deifying" of man but, in her word, a "reifying." Man is a thing in nature, not a god.

Prof. Rose demonstrates the ties that connect Jack Yeats to Synge, Beckett, and Joyce, especially the first two, and partly to his brother. She acutely observes that even in his earliest works, like the playlet *James Flaunty*, he was ahead of his time in writing for the Theatre of the Absurd, as was Synge in *The Well of the Saints*, in which she finds the paradigm of man's condition with which all four writers had to contend: the two protagonists are given their sight only to see an unpleasant world from which their blindness had shielded them. For Synge, Beckett, Joyce, and W. B. Yeats writing was the principal medium of communication, for Jack Yeats only the secondary, in which he tried to "make explicit" what his painting "could not say," the one complementing the other, the "painting giving form" to what the writing "could not portray."

Professor Rose moves with easy grace among the artists and poets whose works she analyzes or adduces as touchstones, and there is a kind of Japanese tracery in the fineness of her writing, which here, though condensed and allusive, is as always precise and beautiful.

William M. Murphy
Union College (Schenectady, N.Y.)

R. S. P. Elliot and John Hickie, *Ulster, A Case Study in Conflict Theory*, New York, St. Martin's press, 1971, pp. xii, 180, \$6.95.

This book is part of the plethora of academic commentary which has sprung to life with the immediacy of the current Ulster crisis (see Richard Rose's Ulster bibliography in the June, 1972, issue of *Political Studies*). Even so, much of the book is already out of date as it deals with the reform-minded O'Neill era. Since then Ulster has witnessed a resurgence of the green IRA, which was not anticipated by this study, and over 700 deaths of soldiers and civilians. The inspiration for the study stems from the need to test the increased body of conflict theory which had grown up in Britain during the 1960's with empirical data. Such validation, it was hoped, would allow social scientists to make available material which would be useful to political leaders at times when crucial decisions are necessary to avoid conflict.

Continued on page 4.

ACIS PROPOSED BYLAWS ALTERED, ADOPTED

On the recommendation of the Executive Committee, the following alterations in the proposed Bylaws printed in the April, 1973 issue of the *ACIS Newsletter* were approved at the General Business Meeting held May 4:

Under Purpose, A: change last line to read "in Irish arts, folklore, history, language, literature, and social sciences."

Under Membership, change A to read: "Anyone interested in furthering the purpose of the ACIS is invited to join the Committee."

Under Membership, delete C.

Under The Executive Committee, change representatives from the disciplines to read "two each from (a) history, (b) literature, (c) social sciences and other disciplines."

Under The Executive Committee, change E to read *American Committee for Irish Studies Newsletter* in place of *ACIS Information Bulletin*.

Under Meetings, add to D: "No substantive motion, however, can be introduced from the floor of the business meeting without a three months prior notice to the Executive Committee."

IRISH SESSIONS, *continued from page 1*.
chairmanship of ACIS members. At Northeast MLA (Penn State, April 4-6), "Irish Writers and Writing" will be chaired by Janet Egleson Dunleavy, The University of Wisconsin—Milwaukee; focus will be on poetry, with deadline for submission of names of participants and abstracts to *NEMLA* November 30.



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Bibliographer: Jim Ford
Editorial Assistant: Judith Feather

REVIEWS, *continued from page 3.*

The theoretical approach for the study is based on the development of systems theory, which has been expressed in the works of Johan Galtung and John Burton. The former hypothesized conflict as arising from a disequibrated class structure—which is said to exist, for example, when middle-class Catholics in Ulster are denied proportionate political status by the Protestant dominated community. Burton's less structured view, on the other hand, sees conflict arising principally from the failure of systems to absorb or adjust passively to change. From these bases Elliot and Hickie have proceeded to construct a theoretical model of intercommunal conflict. This model stresses several factors which have a bearing on the intensity of conflict—the value structure each side has built up, the interests and location of subgroups within them, their size disparity, and the amount of outside interference each side might expect. Beneath these factors, however, lies the fundamental assumption that a conflict exists when the actual realizations of a group of human beings are below their potential realizations.

The actual project which was set up to test these ideas involved a series of interviews which a battery of twelve questions to political leaders in northern Ireland—the pro-O'Neill Unionists, the anti-O'Neill Unionists, the established Opposition, the civil rights/peoples democracy group, and an intercommunal party composed of three sub-groups. The answers reveal that those interviewed have a reasonably clear picture of what they want to see happen in Ulster—but very low expectations that it will be realized in either the short or the long term. It was felt too that the introduction of peaceful change would be endangered from the extremist parties on both sides. But when the subjects were asked to name these groups, fifty-seven distinct individuals and groups were named. Similarly when asked to list the problems Ulster faces and possible solutions, twenty-four different issues were raised and fifty-five remedies proffered. These ran the gamut from slum clearance to reform of the Orange order.

While admitting the need for more case study work in Ulster, it can be seen that the research findings of Elliot and Hickie fit only very loosely into their theoretical framework. The results do indicate that a distinction can be drawn between the situation which presently exists in Ulster and is likely to remain, and the way things could be. But far from providing

any solutions to the Ulster problem or pointing to specific areas where negotiation might proceed, the results leave the reader more than ever with a feeling of hopelessness. From a methodological standpoint the study is limited because of the small sampling taken of Ulster's leaders, who may or may not truly represent the views of their constituents. The Elliot and Hickie study too is based on the assumption that conflict is always dysfunctional. A more fruitful approach might have been developed from the theories of American sociologists (who have a much longer tradition in this field), such as Simmel or Coser, who see social conflict as functional. From this point of view the recent violence by the IRA and other groups might be interpreted simply as a means of retaining identity and cohesion in the Catholic community. While it may be true that any such approach may be no more productive of a solution to the Ulster conflict than the present study, it would at least have the justification that it would not presume to be.

John D. Fair
Auburn University at Montgomery

TREASURER'S REPORT, 1972-1973

From J. Curran, May, 1972	\$2,183.14
Plus dues, 342 members	1,391.00
Plus interest, December, 1972	49.18
	<u>\$3,623.32</u>
Less expenses:	
Checking account, checks	\$ 2.25
Treasurer's expenses (preparing, mailing dues notices; collecting, recording dues payments)	160.68
Subsidy, ACIS Archives (Robt. B. Davis)	100.00
Subsidy, <i>ACIS Newsletter</i> (J. E. Dunleavy)	250.00
Extra pages, December <i>Newsletter</i>	75.00
Secretary's expenses (including cost of duplicating and mailing membership list)	154.61
ACIS telephone calls	21.00
Bad check: dues	<u>4.00</u>
	767.54
Balance, May 1, 1973	<u>\$2,855.78</u>

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