MEETING SITE CHANGED

Congratulations to Professor John Messenger, whose sabbatical leave has been approved for 1978—and regrets that he, therefore, has to withdraw his invitation to hold the annual ACIS conference at Ohio State University.

Subject to approval at the next annual meeting at Metropolitan State College, Denver, for which are April 28-30, 1977, current plans are to change the site of the 1978 meeting, as a result, to SUNY—Cortland, with Madison College, Harrisonburg, Virginia as host institution in 1979.

Coordinator for the 1978 meeting will be Professor Robert E. Rhodes; for 1979, Professor Martha Caldwell.

MIDWEST REGIONAL HELD

Loyola University of Chicago was the site of the first Midwest Regional Conference of the American Committee for Irish Studies, on October 16.

A one-day event, as most regional meetings are to be, the Loyola conference began with a panel discussion on Some Makers of Modern Ireland chaired by Joseph M. Curran, LeMoyne College; participants included Gerald W. Dunleavy, University of Wisconsin—Milwaukee, speaking on Douglas Hyde; Virginia O’Donnell, University of Kansas, speaking on Arthur Griffith; and Paul Rempe, Carroll College, on Horace Plunkett. The late-morning session was devoted to Issues and Problems in Post-Treaty Ireland, chaired by Gilbert Cahill, State University of New York at Cortland; participants were Alan J. Ward, College of William and Mary, speaking on “Irish Government in Comparative Perspective” and Thomas Hachey, Marquette University, on “The Moral Dimension of Irish Neutrality.”

Following a luncheon break, which included a speech by Charles Fanning of Bridgewater State College on “Finley Peter Dunne’s Mr. Dooley, Social Historian of the Chicago Irish,” the early afternoon session focused on Some Aspects of Irish-American Literature, chaired by Harold Orel, University of Kansas, through papers by Joseph Browne, West Chester State College, on John O’Hara and Tom McHale, a subject Browne also investigated successfully at the 1976 annual meeting in St. Louis; and Daniel Casey, State University of New York at Oneonta, on “Heresy in the Diocese of Brooklyn: An Unholy Trinity (Catholic, Flaherty, and Hamill).” The last session, on The Midwest Irish, chaired by James S. Donnelly, Jr., University of Wisconsin—Madison, included presentations by JoEllen Vinyard, Marygrove College, on “The Detroit Irish Experience, Continued on page 6

ACIS ARCHIVES IN NEW HANDS

Accepting with regret the resignation of ACIS Archivist Professor Robert Davis of Tarkio College in May, 1976, Professor Lawrence J. McCaffrey, ACIS President, immediately appointed Father William Feeney and Professor Arvid Sponberg as Archivist and Assistant Archivist, to assure that the important work begun by Davis would not be interrupted. As temporary archivist, Feeney and Sponberg volunteered to serve until the next formal meeting of the Executive Committee, in April, 1977, when recommendations concerning the future operation and administration of the Archives will be reviewed. ACIS members wishing to make recommendations should send to the ACIS Secretary, Professor Johann Norstedt, English Department, Virginia Polytechnic Institute and State University, Blacksburg, Virginia 24061. Meanwhile, members wishing to submit materials for the Archives should address these to either Father Feeney, English Department, DePaul University, Chicago, Illinois 60604, or Professor Arvid Sponberg, English Department, Valparaiso University, Valparaiso, Indiana 46383.

One valuable and expanding file in the Archives consists of data related to the teaching of Irish studies throughout the United States: course descriptions, course enrollment, figures, syllabi, etc. Another contains information about library holdings and manuscript collections of importance to teaching and research. At the suggestion of Professor Maureen Murphy, Hofstra University, the Archives will also become a source of information concerning graduate programs in Irish studies in the United States.

All these and other files will be complete, valuable for, and useful to ACIS members only if all ACIS members respond to requests from the ACIS Archivist. If you have not sent information concerning your teaching, other course offerings, and your university’s holdings to the ACIS Archivist, or if information previously sent should be updated, please include it with your description of graduate programs in Irish studies at your institution. If there are no graduate programs at your institution, please contribute other data necessary to the development of the Archives.

As always, items for publication in the Newsletter should be sent to the Editor; items for the agenda of the next ACIS meeting, job information, and general queries should be sent to the Secretary at the address given above; dues payments and inquiries about dues should be sent to the Treasurer, Professor Thomas Hachey, History Department, Marquette University, Milwaukee, Wisconsin 53233.

QUERY FROM ARCHITECT

Professor K. Edward Lay, Assistant Dean, School of Architecture, University of Virginia, would appreciate suggestions for reading, sites to visit, and scholars to consult for a study of eighteenth- and nineteenth-century vernacular architecture of the Scotch-Irish in America and its antecedents in Europe.

FOCUS ON CELTIC IRELAND

Professor Peggy Walsh, History Department, Metropolitan State College, Denver, Colorado 80201 has announced that the theme of the 1977 ACIS Annual Conference, April 28-30, will be Celtic Ireland. Members wishing to present a paper at the meeting should send a précis to Professor Walsh before November 15.
Ireland from Britain, as Lenin once phrased it, "not to squeeze justice for Ireland, but in the interests of the revolution ary struggle of the British proletariat..."

Ireland and the Irish Question, it is hard to evade the judgment that however useful a general "Marxist" approach might be in analyzing contemporary Ireland, their direct pronouncements on the "Irish Question" are currently of gigantic relevance, and of purely historical interest. Marx and Engels did not believe that there might be any significant divisions between the bourgeois classes of the North and the South, and they did not discern much evidence of any patterned inequalities of development between the two areas. Consequently, Gorman's remark in the "Introduction" that the only solution consistent with the basic interests of the Irish people and the principles of true democracy contained in documents written by Marx and Engels is to take things as a Irish, and to make them take seriously, is the same conclusion of Gereaths that...

Moreover, although Engels had direct ties to Ireland (via his mistress Mary Burns, who was never, pace Gereaths "foregrounded", actually his lover), he never committed himself to a position, finally made into an honest woman only on her deathbed. Marx seems to have interested himself in Ireland only for the sake of an English revolution, demanding the separation of Ireland from Britain, as Lenin once phrased it, "not to squeeze justice for Ireland, but in the interests of the revolutionary struggle of the British proletariat..."

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Selected Letters of James Joyce, ed. Richard Ellmann. New York: The Viking Press, 404 pp. $18.95 (paper, $5.95)

“The editor’s choice of the best letters from James Joyce’s extensive correspondence is well rounded and thoughtful. The Letters of James Joyce has achieved a kind of notoriety that might surprise those who have dutifully persevered through the previously published “these great volumes” (Vol. 1, 1957, ed. Stuart Gilbert; Vols. II and III, ed. Richard Ellmann, 1966). The current collection is certainly more manageable than the earlier threepart series, and the nineteen hundred letters contained between the two volumes is essential to determine the pattern of correspondence for any particular period. Arranged chronologically, complete with cogent introductions to each section as well as helpful footnotes and cross-references to Ellmann’s biography of Joyce, this volume attempts to portray James Joyce—the man and the writer—without the ambiguity of the critical view. Most of these letters are those which have not been deemed less determined young writers (the 10-year fight for publication of Dubliners, the laborious restructuring of Stephen Hero into A Portrait of the Artist as a Young Man while holding a 9-hour a day bank post are illustrative). The intensity of his commitment to artistic form marks a refusal to sell out at any price, under any circumstances, to the corruption of the marketplace, and his hatred of Gogarty may well have its roots in this devotion to principle. Perhaps most extraordinarily of all is the record here of Joyce’s 17-year labor on Finnegans Wake against greater odds than the financial troubles or lonely exile of the Trinity period: unconventionally he and his publishers have gone on and on and on. This book is an absolutely necessary addition to the anatomy of Joyce’s character, and blindness and sorrowfully he accepts the inevitability of his daughter’s madness.

Joyce’s letters, upon completing these “best” letters that James Joyce the person remains as elusive as ever. Always formal and distant, even with the closest of friends, Joyce maintains his public persona within a collection of obsessions. His adoration to Stanislas in 1906 may well be a password for the entire volume: “Do not overlook the happiness of this life” (p. 102). He felt that when the mask slips a bit and the reader suspects that Sken- sham is winking from behind the next page, a reminder that Joyce had two lives. Joyce is a master at concealing his private landscapes, and students—certainly within his handwork, but perhaps behind it too. In its letters, as in his art, he is the master artist, in absolute control of his creation. Richard Ellmann is contemplating a "complete" edition of Joyce’s letters, to include many more not yet published (p. vii); will we find the REAL James Joyce hiding there?

Shant Benaocis University of Illinois


The first modern tourist guide to the Aran Islands appeared in 1914. P. A. O’Flatharta’s: Aran: Islands of Debar (Dublin: Follotchill, 1887) largely devotes itself to the history and history, although there are short chapters at the end on Synge’s interpretation of the Aran milieu and ‘The Islands Yesterday and Today.’ An eminent Irish scholar told me that this book ‘retold’ and interpreted in a way ‘telling the island 50 years’ its use of anthropology is taken up in my ‘Man of Aran Revisited: Anthropological Critique’ (Ireland University Review, 1963). R. G. (D) Moore’s Synge’s works on Aran and Robert Flaherty’s documentary film, The Aran Grindal, of the past four years, two excellent guides have been published, of which Mould is the longer and by far the more scholarly—almost an ethnography. Her book is one of sixteen in ‘The Island Series’, which provide six more in preparation. Synge’s Letters and the 150 years of text and photographs obtained from Bord Failte, the National Library of Ireland, and The Irish Times, as well as 21 of her own; 15 pages of photographs and seven maps; an introduction to the history of the Celtic, ecclesiastical, secular, and ‘Life in the Islands in the Nineteenth Century: Home and Farm—Carrig—Fishing—Death.’ The last two chapters are devoted to ‘The Gaelic Tradition: Folklore, Custom and Superstition—He Bras—The Sea Coast of the Islands at the Present Time (“Communications—Farming and Fishing—The Home Island—Dress: The Law, Medicine and Education—the Home—The Church—Tourism and the Islands’ Future).” Six appendices are particularly helpful to the tourist: “Exploring the Islands” (hints on transportation, maps, charts and souvenirs); “A Note on the Aran Mountains” (31 pages and by island); “Flora” (42 pages and nine trees and shrubs); “Population Figures” (1812-1971); “Placenames” (48); and “Monuments and Architectural History” (16 pages).

Mould says that “island life settled to a pattern of farming and fishing that remained virtually unchanged for a couple of centuries,” and concludes that there was an upsurge in the early 1900’s, and one suspects that neither he nor any other tourists ever expected it to change as quickly as it ever did. From a perusal of photographs, there were a number of considerable changes before Synge arrived in Aran, especially after the establishment of the Congested Districts Board, and has accelerated since. But as O’Flatharta and Shaw, unlike Burke and the O’Flatharta, are not a part of the nationalist past and primitivism (idealization of the little community), the Synge of Aran’s day persists today: as the former writer puts it, they have not changed at all” (p. 163), and the latter, “Not much has changed in the Aran Islands” (p. 167). O’Flatharta and Shaw regard the Aran as traditionalist in matters of tradition; their attitude dominates their books.

Despite the threat of an unchanging way of life, Shaw lets Synge describe the islands in 74 photographs of its text in every page. Here and there she adds her own words, usually to interpret Synge’s tradition. She ignores the many discontinuities between 1900 and 1970 and appeals to Synge’s many errors of fact and interpretation some of her own. She also, in fact, ignores the photographs, including a map, 45 photographs, including two of her own and the rest obtained from Bord Failte, Devin Garrett, and The Irish Times; an 11-page appendix of illustrated articles.

Fifteen chapters make up the volume into which are appropriated quotations from Synge: “Geography, Geology and Vegetation,” “The Homeland,” “The Sea—Shells and the Sea—Fishing—The Sea—Shadows of the Sun—Substance and The White Seed is that of some in the next para- phrases of Synge’s lines: “The Sea—Shadows of the Sun—Substance and The White Seed is that of some in the next para- phrases of Synge’s lines: “The Sea—Shadows of the Sun—Substance and The White Seed is that of the sea—Shadows of the Sea—Substance and The White Seed is that of some in the next para- phrases of Synge’s lines: “The Sea—Shadows of the Sun—Substance and The White Seed is that of some in the next para- phrases of Synge’s lines: “The Sea—Shadows of the Sun—Substance and The White Seed is that of some in the next para-
**REVIEWs, continued from page 5**

that Kindred (1939) "fails as a play" and has dialogue that "is generally stiff and unreal, sometimes flat and platitudeinous, occasionally even banal"; of The Old Foolishness, which closed in New York in 1940 after three performances, the best he can say is that it "reads" well and "makes a poetic and attractive closet drama"; The Strings, My Lord, Are Falsé (1942) cannot "be rated a success"; in Green Cars Go East (1947), Carroll was "too message conscious"; Weep For Tomorrow (1948) has "too much essentially vebose and repetitious material" and "assumes a too obviously didactic and propagandistic tone."

Those last few plays are about Scotland, although the 1940's did see Carroll present "one rather effective serious Irish play," The Wise Have Not Spoken (written 1942), which somehow manages to be both "generally slack and slow-paced" and "generally tense, engrossing, and suspenseful." In regard to the non-"serious" Irish plays—the comedies The Devil Came from Dublin (1951) and The Wayward Saint (1955)—Doyle is able to be more enthusiastic, calling the first "inspired farce" and the second "a delight in its genre."

Theoretically, books on figures who have not been written about before ought to be more interesting than books on writers who have already produced critical industries, but in fact that rarely turns out to be the case. Nowadays, at any rate, Paul Vincent Carroll is a hard dramatist to be exciting (or excited) about. But if Paul A. Doyle has not produced an exciting book, he has provided us with a useful introduction to Carroll's career.

Morris Beja
Ohio State University

**NEW YEATS EDITION PLANNED**

With the authorization of the Yeats Estate, Richard J. Finneran (English Department, Newcomb College, New Orleans, Louisiana 70118) is preparing for publication by Macmillan, London, a new and annotated edition of The Complete Poems of W. B. Yeats. He will be grateful for information on the location outside the major repositories of relevant manuscript materials, including annotated copies and proofs (particularly the proofs for the 1949 "Definitive Edition of the Poems"). He will also appreciate assistance in the identification of references and allusions, especially for those poems not included in A. N. Jeffares's Commentary on the Collected Poems.

**REMEMINDER:** American Committee for Irish Studies dues are now payable on a calendar-year basis. ACIS Treasurer Thomas Hachey, History Department, Marquette University, is now accepting dues for 1977, deadline December 15.

**TREASURER'S REPORT**

Submitted by: Thomas E. Hachey, Treasurer

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<td>Plus interest through June 1, 1976</td>
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Minus following expenses:

1975 Stonehill College Conference

- Mailing of last year's Research Report: $800.00
- Immigration History Directory: $1,090.00
- Bad checks: $24.00
- MLA-ACIS Cocktail reception (San Francisco): $80.00
- ACIS Secretary's phone expenses: $516.69
- Newsletter mailing costs: $85.00
- Newsletter Editor's phone expenses: $71.00
- Newsletter Editor's supplies and xerox: $28.92
- ACIS Treasurer's phone expenses: $38.67
- ACIS Treasurer's postage, printing and supply expenses: $175.07
- 1976 Research Report: $101.75
- 1976 Univ. of Missouri—St. Louis conference: $263.86

**TOTAL EXPENSES TO DATE** $2,460.27

Total balance of ACIS funds, as of July 19, 1976: $4,281.27

**REGIONAL continued from page 1**

1850-1880"; Charles Shanabruch, University of Chicago, "The Contribution of the Irish to the Catholic Church in Chicago"; and Ellen Skerrett, "Irish Catholic Parishes in Chicago."

Coordinator of the 1976 Midwest Regional Meeting was Lawrence J. McCaffrey, Loyola University. The site of the 1977 Midwest Regional Meeting of ACIS will be announced in a forthcoming issue of the Newsletter.