



American Committee for Irish studies newsletter

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An Coiste Meiriceánach ar Léann Éireannach

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Robert G. Lowery



Editorial

Since the first number of the *ACIS Newsletter* in December 1971, there have been just two editors, Janet Egleson Dunleavy (1971 to April 1978) and Patrick A. McCarthy (October 1978 to April 1982). In its thirteen years of existence, there have been 41 issues produced: 26 by Prof. Dunleavy and 16 by Prof. McCarthy. Jim Ford of the Boston Public Library has been the ACIS bibliographer since the first issue.

This is a remarkable record for an organization which has no central office or base and which is drawn together by fraternal rather than economic bonds. Anyone fortunate enough to possess a full run of all the back issues need only glance through the yellowed pages to realize the tremendous job the two editors have done. With news, views and book reviews, they have chronicled the activities of ACIS and the Irish problems of other organizations. For any social historical writing of Irish-American events in the 1970s, the newsletter is a rich source of information which cannot be ignored.

To assume the position as editor means to cherish the legacy of the last thirteen years. It also means to maintain as well as enrich that inheritance. Toward those ends, we hope that the changes which are evident in this issue of the newsletter meet with your approval. Some of the changes include:

• **Advertising.** In order to alleviate some of the expenses involved in printing and typesetting, advertisements have been solicited from selected bookstores, publishers and others. Space is available at \$10 per column inch to a *maximum* of three column inches. Those wishing to contract and pay in advance for the maximum amount of space for four consecutive issues will be charged \$100, a saving of \$20. Write the editor for details.

• **Publication Dates.** The newsletter will be published in September, December, March, and May of the academic year. Details of the annual ACIS conference will be published in the March issue.

• **Contents.** In addition to news of scholarly events, there are cultural and educational items which have been gleaned from newspapers and journals. There will also be occasional feature articles of some length which present general information.

• **Book Reviews.** Beginning in December, emphasis will be given to bibliographical and reference materials. Reviews will be organized to reflect all the disciplines, although each discipline will be featured only once per year.

So, here it is. The newsletter belongs to you and it should be interesting for you. Your comments are valued and your opinions will be seriously considered.

Robert G. Lowery
Editor

National Conference

The ACIS national meeting in 1983 will be held at Dominican College, Columbus, Ohio, May 19 to May 22. No single theme will be used. It is anticipated that there will be sessions on Irish-American literature, modern Irish writers, particularly women, Irish-Ireland, and religion in the nineteenth century. Offers of papers on these or other topics should be sent to Alan Ward at the Department of Government, College of William and Mary, Williamsburg, VA 23185.

Abstracts of English Studies

Abstracts of English Studies has a need for volunteers to abstract journals and periodicals. Interested parties contact the editor: W.A. Magee, English Department, University of Calgary, 2500 University Drive N.W., Calgary, Alberta, Canada T2N 1N4

Irish Conference of Historians

The 16th Irish Conference of Historians will be held at St Patrick's College, Maynooth from 16 to 19 June 1983. Thirteen or fourteen speakers will lecture on mainly Irish topics under the general theme of "Radicals, rebels and establishments." Residential accommodation will be available on the historic campus. Further details may be obtained from Patrick J. Corish, Head of Modern History and Conference Organizer, St. Patrick's College, Maynooth, Co. Kildare, Ireland.

Literary Criticism Register

Scheduled for release this fall is a major new monthly reference publication: the *Literary Criticism Register*. It will carry article titles, with subject and author indexes, in English and American literary studies and literary theory from more than 250 journals. New monographs and dissertations will also be listed each month. It will be less expensive (\$36) than *Current Contents: Arts & Humanities* (\$200+). Interested parties should write: PO Drawer CC, Deland, FL 32720

Transitions

- Bernard and Shari Benstock, formerly at the University of Illinois, will be at the University of Tulsa this fall.
- John Nemo, formerly of Bradley University, is Dean at the College of St. Thomas.
- Alf MacLochlainn, formerly at the National Library of Ireland, is librarian at University College, Galway.

The Medieval Academy of Ireland

The Medieval Academy of Ireland is a new organization of Medievalists and is devoted to advancing Medieval Studies in the broadest sense of the term, including history, literature, languages, law, archaeology and the ancillary disciplines. The Academy publishes a journal, *Peritia*, holds conferences, compiles a rectory of Irish Medievalists, and, in due course, will issue works of reference and other publications. D.A. Binchy is president and A.J. Otway-Tuthven is vice-president. The editors of *Peritia* are Donnchadh O'Corrain (UCC), Proinseas Ni Chathain and Michael Richter (both of UCD). There will be one volume per year, the first having appeared in Spring 1982. *Peritia* 2 (Spring 1983) will have "Annals and Chronicles of the Early and Later Middle Ages." Subscriptions are \$21 (U.S. and Canada). All orders should be sent to: A.D.S. Macdonald, Treasurer M.A.I., Department of Archaeology, University College, Cork, Ireland.

San Francisco Beat

There is a new group in San Francisco, the Irish Forum. Its stated purpose is to provide a platform for the exchange of ideas from all viewpoints on the Northern Ireland situation. Since their first meeting in March 1980, their speakers have included Tim Pat Coogan, the Archbishop of Ireland and the Chairman of the Alliance Party. Inquires should be addressed to Damian Smyth, Irish Forum, 220 Montgomery Street, #1005, San Francisco, California 94104.

New Distributor, New Issue

The Crane Bag, widely regarded as one of the most stimulating Irish journals yet published, has a new distributor for North America. Subscribers will be receiving their copies from: Irish Studies, P.O. Box 333, Holbrook, NY 11741.

The present issue (v.6,#1) is entitled "James Joyce and the Arts in Ireland." Copies may be obtained by sending a check for \$6.50 (\$1 higher in Canada) to Irish Studies.

The next issue of *Crane Bag* will focus on a comparative analysis of Latin-American and Irish culture with particular emphasis on literature and theology. There will be original contributions from J.L. Borges, Paulo Freire and Helder Camara as well as essays by some of Ireland and Britain's most celebrated writers and scholars.

Subscriptions to *Crane Bag* may be order from Irish Studies for \$12 yearly (\$15 libraries and Canadian).

Late Note: The Crane Bag will be reprinting its entire run of back number (9 issues) in one hardcover volume. Pre-publication price is \$25 on orders received before 31 December 1982 (\$30 thereafter). Payment must accompany order. Make checks payable to: Irish Studies.

Drama in Ireland

Theatre Ireland is a new publication produced in association with the Irish Theatre Archive and designed to cover events and developments in contemporary Irish theatre. It will do this through an annual issue of three magazines and a Year Book. The magazine will carry, in addition to news and reviews, a range of articles investigating concerns common to live theatre anywhere—theatre spaces; funding; new playwrights; the role of theatre in a society where many may never work. It will increase the present access to ideas from outside Ireland. It will work to give theatregoers more and better equipment with which to approach the experience of theatre; and also encourage those peripherally interested to develop a secure contact with theatre as an art form and a leisure activity.

The Year Book will document all professional performances in the country and will include photographs and synopses where appropriate. This will be a much needed research and reference document for university, college and public libraries where there is work on theatre being done. It will also be a useful resource for theatre managers and artistic directors in planning their advance production schedules.

The Editorial Panel of *Theatre Ireland* is composed of theatre journalists writing for national, provincial and local papers; and academics from the major institutions in Ireland. This combination will provide readers with lively and informed material and the collaboration will be a productive challenge for the editors.

The Board of Management brings together people with a range of skills, abilities, insights and experience which give the publication an enviable support, not least in professional financial control.

The addition of these publications to your existing resources will strengthen and extend the provision which you already make. All enquiries should be sent to Theatre Ireland, School of Language, Literature & Drama, Ulster Polytechnic, Jordanstown, Co. Antrim, Northern Ireland.

The following cultural and educational notes have been taken from several newspapers, journals and press releases, including the *Sunday Independent*, *Irish Times*, *New York Times*, and half a dozen others. I would be grateful for similar news for upcoming newsletters from both members and non-members of ACIS. Send them to: Robert Lowery, 114 Paula Blvd., Selden, New York 11784. Acknowledgements will be made to all contributors.

Books

• O'Brien Press has re-issued in paperback *Dublin 1913* which was first published as *Divided City* in 1978 by the Curriculum Development Unit. . . . Ward River Press has launched a new Irish Non-Fiction Series. Six titles appeared in March including *Produce Your Play* by Louis Lentin; *Start Your Own Business* by Colm Rapple; *Your Rights as an Irish Citizen* by the Irish Association of Civil Liberty; *Crime and Punishment*, edited by Sean MacBride; *Your New House* by Patrick J. Kirby; and *Guide for the Disabled* by Richard Mooney. . . . Jack Holland's *Too Long a Sacrifice* is now in paper by Penguin Books. It has a new afterword and sells for \$4.95. Holland's novel, *The Prisoner's Wife*, has been accepted for Hollywood film. Holland, by the way, was an expert witness in the extradition trial of William Quinn in San Francisco. Quinn's extradition is being sought by the British government. . . . REPSOL, the publishing house of Sinn Fein the Worker's Party (now just The Workers' Party), is now the exclusive importers and distributors of Soviet literature, records and postage stamps in Ireland. Their bookstore at 30 Gardiner Place is one of the best-stocked stores in the country. If Eason's hasn't got it, try them.

• Georgetown University initiated its Maguire Celtic Book College in February. Over 1800 books were donated to the library by Mrs. Rose Maguire Saul Zalles. The collection has extensive materials from the seven Celtic-speaking people: Irish, Scotch-Gaelic, Manx, Welsh, Gaulish, Breton and Cornish. The largest part of the collection deals with Ireland.

• With the abolition of VAT on books as of May 1, Irish publishers formed the "Irish Books Marketing Group" which launched a £100,000 campaign to lure the public back to the world of books. Books should not be about one-fifth cheaper.

Radio

• James McCartin of Wayne, New Jersey, has written a series of radio dramas around the lives of Irish women, entitled "Daughters of Erin." Newark MediaWorks, a non-profit media production company, was awarded a planning grant by the NEH to develop the series. The producers of the series are Kay Hayward and Christine Vogel. For information, write: Box 1716, Newark NJ 07010.

• Natalie Ganley, an Irish-American mother of four, has completed a radio drama, "The Pillar of Ireland," which chronicles the life of St. Brigid. For information write her at: 1106 N. Inglewood, Arlington VA 22205.

Film

• Colin Welland, the Englishman who won an Oscar for the screenplay, *Chariots of Fire*, will next tackle the Irish War of Independence. To be titled *The Road to Baleyshannon*, he describes it as an "Irish Western."

• Film maker Pat Murphy has been given the Arts Council Film Script Award and production grant of £60,000 to make a film on the life of Anne Devlin. The Arts Council also gave a non-fiction award of £25,000 to three other film makers: Tim Booth, for an animated film set to music and a poem of Yeats; Neville Presho, for a short film on flocking starlings; and City-Vision, for a film on a day in the life of an unemployed youth.

Art

• *Artletter* is the publication of the newly-formed Association of Artists in Ireland. According to published reports, editor Robert Ballagh steers away from art for art's sake and confines the newsletter to such matters as articles on the artist and the law, social welfare and tax problems, and art in public places. Through the Association, artists have for the first time acquired trade union negotiating rights.

Television

• RTE has produced a four-part series on the life of Eamon DeValera which will be shown in October. It was originally scheduled to be quite elaborate, but at least one segment had to be eliminated because of expense. British companies own much of the footage of DeValera which was shot in the 1920s and '30s.

• The Museum of Broadcasting in New York featured a "Celebration of Irish Television" in March which included a selection from over 40 Irish television programs.

• CBS-Cable aired Jim Plunkett's *Strumpet City* in March and a videotape of the 1976 production of O'Casey's *Plough and the Stars* was shown over ART-Cable in May.

Education

• From 1976-1982, the number of students in higher education rose by 15%, according to the annual report of the Irish Higher Education Authority. At the end of 1982, there will be 41,516 students: 23,000 in universities, 13,000 in technological colleges, and 3000 in teacher training. Of the 41,000 students, 18,000 are women. University College, Dublin, has 5% fewer students than in 1976 and Trinity College has 34% more. Totals include: 9700 at UCD, 6600 at TCD, 5300 at UCC, 4100 at UCG, and 1000 at St. Patrick's College, Maynooth. Those studying arts have fallen 1.6% since 1976. Architecture is down 3%; medicine is down 1.2%; law 22%. The increases are in science (up 35%), engineering (52%) and commerce (28%).

• Here are some statistics from the recent survey of Irish schools by the Irish National Teachers' Organization: Out of 2590 respondents, 11% do not have a supply of drinking water; 214 schools do not have washbasins in the bathrooms; 456 schools do not have towels; one-third of the schools are cleaned once a week or less often; one-third do not have school libraries; 661 have no staff bathrooms; only 21% have telephones; half the schools do not have staff rooms; three-quarters do not have a principal's room; 36 schools get their water from rain collection; and 581 get their water supply from a well.

Obituary

• Gracie McCormick, in April, aged 88, the last survivor of the Dun Emer Craft Centre which was founded in 1900 by her aunt, Evelyn Gleeson. All the craftworkers and their pupils were women, though men were also associated with the work. The center had a mural painted by AE, and his play, *Deirdre*, and Yeats's *Cathleen ni Houlihan* were performed in the garden.

• Greenbaum, Wolff, & Ernst, the New York law firm which helped to pave the way for the distribution of Joyce's *Ulysses*, ceased operation on

June 30. Founded in 1915, the firm was involved in landmark decisions including Margaret Sanger in her efforts to legalize birth control: the C.I.O. in an important First Amendment case against Jersey City; and the *Ulysses* case in 1933.

Centennially Speaking

It's not surprising that the centenary of other Irish men and women are being overlooked in this Year of the Re:Joyce. But if Terry de Valera has his way the bi-centennial of John Field will be observed. Field, according to de Valera, was "the precursor of Chopin and the whole tradition of lyrical and romantic composition. . . . He was the first to break free from the discipline of the Sonata." De Valera is lecturing in Dublin for the occasion, and there will be a concert of Fields' works on RTE and a commemorative stamp. Field was born in Dublin on July 26, 1782.

Singer Swansong

Residents of Elizabeth, New Jersey, were stunned by the closing of the 109-year-old Singer Company plant which, at its height, employed more than 10,000 people, mostly Irish, Polish and Italian immigrants. There's a bit of Irish history at Singer. In 1905, James Connolly worked there as a lathe operator and union organizer. Like other organizers, though, he was met by a fierce anti-union management, and it was not until the 1940s that organized labor was able to penetrate that attitude. Connolly lived in Newark at the time and commuted by train to Elizabeth. Only last year Singer reached an agreement with the International Union of Electrical, Radio and Machine Workers to make the plant more efficient, and the city of Elizabeth had reduced the company's taxes by over \$400,000 in an effort to keep the operation going. Alas, Singer is heading for foreign lands.

Typesetting

Typeworld, the newspaper of the word processing and typesetting industry, recently announced a new typeface with "Irish roots," named, appropriately enough, "Shannon." The designers of the typeface claim that Shannon derives its inspiration "from the majuscule (upper case) letters in the Book of Kells." There is additional inspiration, says Janice M. Presscott, the principal designer, from 10th century sans serif typefaces. For those who are interested there are other Irish look-alike typefaces or typefaces with Irish names, including American Uncial, Leprecaun, Libra,

Celtic and Solemnis. Some of these, however, may not be your type.

U.S. Ethnicity

According to the latest census, 44 million Americans consider themselves to be partly Irish. That compares with the leader, Germany, which is claimed by 52 million Americans, and English, which is claimed by 40 million. The figures are somewhat misleading because people were allowed to list all the ethnic groups in their ancestry, including parents, grandparents, et al. However, 45% of the people surveyed listed only a single ancestry nationality. Other figures include African, 16 million; American Indian, 9.9 million; Danish, 1.7 million; French, 14 million; Italian, 11.7 million; Polish, 8.4 million; Russian, 3.5 million; Scottish, 14.2 million; Spanish, 12.5 million; Welsh, 2.6 million; and, whatever this is, Slavic, 722,000. (*New York Times*, 16 May 1982.)

Cuba Si, Cuba Do

As an example of how the Irish got around, the following was solicited from the editor of *Granma Weekly Review*, a Cuban newspaper, which is located on O'Reilly Street, Havana:

O'Reilly Street, in Old Havana, runs from what used to be called Caballeria Wharf to Monserrate Square (also known as Albear Park). It was named after Brigadier Alejandro de O'Reilly (1725-1794), who came to Cuba as an assistant inspector of the troupes commanded by Riel. O'Reilly was born in Dublin. He went to Spain and offered his services to the Spanish Crown. He fought in Morocco and in Roussillon, in southern France. His uncle was Don Luis de las Casas, captain general of the island of Cuba, who placed him in important public positions which he carried out with integrity, "always ready to lend his best service to His Majesty, for whom he was ready to sacrifice his person and his interests." He organized an expedition in Havana to attack New Orleans and succeeded in capturing the city. He reached the rank of captain general of Andalusia. The University of Havana was once located on O'Reilly Street, in the old Convent of Santo Domingo. La Fuerza Fortress, now the Arms Museum, is the oldest in Havana and is located at the beginning of O'Reilly Street, just a few meters from the seafront and in the vicinity of the former Palace of the Captains General.

Relics of the Past

Until 1982, foreigners who married Irish men were automatically granted Irish citizenship; but the same wasn't true for foreigners who married Irish women. Now the Department of Justice is looking into the matter, thanks to the efforts of Jim Mitchell and Ms. Nuala Fennell, who felt that the law was discriminatory against Irish women.

The Freeze in Dublin

Add Dublin to the anti-nuclear movement. On April 25, the Lord Mayor, aldermen and members of the City Council unanimously declared Dublin a "Nuclear Free Zone." The resolution read, in part: Dublin "refuses transit, docking and communication facilities to any vehicle or craft carrying such weapons or equipment and expresses its support for the regional extension of such Nuclear Free Zones as first proposed at the U.N. by Ireland in 1959. Council further recognises Irish Neutrality as a means of promotion of Peace and Disarmament and encourages the Government to initiate efforts to secure guarantees from Nuclear States not to use or threaten the use of nuclear weapons in Nuclear Free Zones and non-nuclear states."



ACIS/MLA Program

189. Irish Satire after Swift

12:00 noon-1:14 p.m., Corinthian,
Biltmore, 28 December 1982

Program arranged by the American Committee for Irish Studies: Presiding: Patrick A. McCarthy, Univ. of Miami, Florida

1. "Gentle Scalding: The Satire of Mary Lavin and Elizabeth Bowen," Janet Egleson Dunleavy, Univ. of Wisconsin, Milwaukee
2. "'The Dead': Praiseprose and Wordwounds," Laurie M. Kaplan, Goucher Coll.
3. "Dante and the Lobster: Beckett's Menippean Satire," Jack W. Weaver, Winthrop Coll.

Respondent: Maureen Waters, Queens Coll., City Univ. of New York.

For copies of papers, send a stamped, self-addressed envelope and \$1 to Patrick A. McCarthy.

From the Minutes

General Meeting

A. The Treasurer reported a balance of \$6,973.

B. *New England Region*: Ruth-Ann Harris reported that the 1982 New England meeting will be held on October 15-16 at the University of Massachusetts, Boston. Charles Bowen will be chairperson. The conference theme will be "Transitions and Translations." The New England newsletter will be edited by Profs. Harris and Adele Dalsimer.

Mid-Atlantic Region: The 1982 Mid-Atlantic meeting will be at Lafayette College on October 8-9. Maryann Valiulis will be chairperson. Eileen Kennedy is editor of *Mid-Atlantic Notes*. Officers hold two-year terms. There are 285 members in the region.

Mid-West Region: The 1982 Mid-West meeting will be held at Loyola University. (Date to be determined.) Larry McCaffrey will be chairperson. The Mid-West region has purchased a set of the Lewis Marcus film for use by regional members.

Far West Region: Audrey Eyster is interested in the possibility of organizing a Pacific Coast region. Interested members should write her at: Dept. of English, Pacific Lutheran University, Tacoma, Washington 98447.

C. Joint Meetings: The 1982 ACIS/MLA session, "Satire After Swift," will be under the direction of Patrick McCarthy. People interested in organizing the 1983 session should

contact Robert Rhodes, ACIS Literature Representative.

The 1982 ACIS/AHA session will celebrate the bicentennial of Irish Legislative Independence. People interested in the 1983 session should contact William Griffin, ACIS History Representative.

D. Standing Committee on the Irish Language: The new officers are: Ken Nilsen, president; James Blake, secretary; and Charles McNally, treasurer.

E. Publications: An ACIS annual publication of Irish studies has been approved. A search committee has been formed for an editor. Dues will therefore be increased to the following: \$5 for graduate students, retired or unemployed members; \$10 for individual or institutional members; and \$13 for joint members.

F. ACIS will incorporate. President Alan Ward will be handling it.

Executive Committee Meetings:

A. ACIS will deposit organization archival material with the American-Irish Historical Society with appropriate agreements about access, and the right to remove our material if the Executive Committee should so choose.

B. The Irish Language Committee has been awarded a grant of \$150 which can be exceeded if approved by the ACIS president and treasurer.

General and Executive Board Meetings, Burlington, Vermont, April 3, 1982.

Joyce

The Joyce Activities

It will be interesting to see if any single publication can cover all the Joyce activities that are occurring around the world. Here's a few that may not make the U.S. papers. The James Joyce Society of Washington (Box 2212, Hoya Station, Washington D.C. 20057) is sponsoring a literary competition to mark the occasion. A Waterford glass decanter will be awarded as first prize and there will be several runner-up prizes. Entries may be in any form—poem, parody, humorous piece, etc.—honoring the centenary. For details, write the Society. Deadline: 31 December 1982.

The People's Choyce

A feast was held in the restaurant Belle Epoque of the Hotel Hermitage in Monte Carlo in April to celebrate the Joyce centenary. Nearby, many years ago, is where Joyce began his *Finnegans Wake*. It is also the residence of Princess Grace who was in attendance at the dinner and festivities. There was a private showing of Joseph Strick's film, *Portrait of the Artist as a Young Man*, and extracts from *Bloom of Dublin*, the musical adaptation of *Ulysses* composed by Anthony Burgess.

Joyce Symposium

A Joyce symposium will be held in Provincetown, Mass. in mid-June next year. Co-directors are Patrick McCarthy and Nathan Halper. Those interested in chairing a session should contact Prof. McCarthy at the English Department, University of Miami, Coral Gables, FL 33124.

Irish Literary Supplement

#2 Now Available

With 44 pages and over 50 reviews. Includes Seamus Heaney's "Verses for a Fordham Commencement;" Neil Hickey's report of Bloomsday 1982; and Ben Greenwald's "Memoirs of Douglas Hyde." Subscriptions: \$5 (plus 35¢ postage for current issue). To: 114 Paula Blvd., Selden, New York 11784.

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An important new forum for criticism and scholarship on Sean O'Casey, whose reputation has grown since his 1980 centenary: commissioned articles, reviews and bibliography.

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Irish Studies in the USSR

Moscow, as Billy Graham learned, is full of surprises. And nothing could be more of a surprise than to find the extent to which Irish studies is flourishing in the USSR.

For openers there is the USSR-Ireland Friendship Society which is both functional and ceremonial. It greets people from Ireland (and, in this case, from Irish-America) and sends lecturers to schools, trade unions and conferences around the Soviet Union to speak on literary, historical and political topics.

Among its members are Alla P. Sarukhauan who did a book on O'Casey nearly twenty years ago and who continues to write on Irish literature. Presently she works for the Gorky Institute of World Literature. Then there is Catherine Geniyeva of the Foreign Literature Library (which, by the way, publishes dozens of thorough bibliographies each year. They compiled the first comprehensive bibliography on O'Casey back in 1964). Ms. Geniyeva did her thesis on Joyce and her tribute to Joyce's centenary, which includes *Dubliners*, *A Portrait*, *Giacomo Joyce*, and an article and commentaries has just been published. She has been invited to present a paper on Joyce at the October conference on "Joyce and His Contemporaries" at Hofstra University in New York.

Finally there is Yuri Ustimenko, a dapper Russian who wrote a book about his experiences as a TASS correspondent for six years in Dublin. When the flap occurred over the U.S. diplomat who inadvertently sent a wicked criticism of Irish life to the *Irish Times*, Yuri's equally salient observations were quoted to soften any reactions from the U.S. (All it did, however, was to confirm the U.S. diplomat's criticisms.) Yuri is still at TASS, though in Moscow.

Foreign Literature is a monthly journal with a circulation in the millions. Its chief editor is Georgi Zlobin. As the name implies it publishes poetry, fiction and criticism in translation, and this year has seen a good portion of Irish material in its pages. The January 1982 number featured a selection of Irish

poetry from such writers as Thomas Kinsella, John Montague, Seamus Heaney and Eavan Boland which was translated by the distinguished Soviet critic, Grigoriy Kruzhkov (who has also translated Joyce's poetry from *Chamber Music* and *Pomes Penyeach*). The May number carried an article on the Joyce centenary including the caricature by Spanish artist, Cesar Abin. Shortly, there will be a translation of *Gas from a Burner* by Alexander Livergant, an expert on Irish literature, who has published a translation of the *Cyclops* episode in *Voprosy Literaturi* (no. 4, 1982).

Progress Publishers is the central publishing house in the USSR. Georgi A. Andzhaparidze, deputy chief of the "Rainbow" division (which handles poetry and fiction), is quite enthusiastic about Irish literature, and he mentioned that Jim Plunkett's *Strumpet City* sold 100,000 copies in translation. Still to come from Progress in the fall is an edition of the best of current Irish poetry which, translated by Vladimir Muraviev, will include Heaney, Kinsella, Montague, Seamus Deane and many others.

Although there were conferences held on the occasions of the centenaries of Joyce and O'Casey (in Tbilisi and Moscow), there is no professional organization similar to the American Committee for Irish Studies or the Canadian Association for Irish Studies. The history of Russia does not record any vast immigration to that country by Irish men and women, and such organizations are at least a result of that kind of history.

Nevertheless, wherever there are men and women who read poetry, they will turn to Irish poetry. Wherever there is a strong story-telling tradition, they will find their way to Irish literature. Through such links, people come to regard other people as brothers and sisters. And perhaps that's what detente is all about.

ROBERT G. LOWERY

Program from the centenary celebrations for Joyce by the USSR-Ireland Friendship Society, Moscow.

ПРОГРАММА:

СОЮЗ СОВЕТСКИХ ОБЩЕСТВ ДРУЖБЫ
И КУЛЬТУРНОЙ СВЯЗИ С ЗАРУБЕЖНЫМИ СТРАНАМИ,
ОБЩЕСТВО "СССР-ИРЛАНДИЯ"
и
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П Р И Г Л А Ш А Ю Т В А С

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2. СЛОВО О ДЖОНЕ ФИЛДЕ /к 200-летию со дня рождения/.
3. КОНЦЕРТ.

Вечер состоится в среду 17 марта 1982 года
в Доме дружбы с народами зарубежных стран
/Проспект Калачинна, 16/

НАЧАЛО в 17.00

Reprinted from Irish Literary Supplement, Fall 1982.

Irish Studies in France

IN OCTOBER 1981, at an historic meeting in Paris, the "Societe Francaise d'Etudes Irlandaises" was formed. Apart from some isolated members or smaller teams of academics, it gathered together the four main centers of Irish studies currently working in France, including those at the universities of Caen, Lille III, Paris III, and Rennes. To date, the publications issued by the various universities still bear different names because no unifying scheme has been found for a single journal.

All the journals of Irish interest are issued yearly and all are of fairly recent origin. *Etudes Irlandaises*, published by Lille, began in 1972. *Cahiers du Centre D'Etudes Irlandaises* at Rennes started in 1976. *Gaeliana*, published by the Centre d'Etudes Irlandaises of Caen, dates from 1979. The newest (Summer 1981) is *Cahiers du Centre d'Etudes Irlandaises de l'Universite de Paris 3*.

Etudes Irlandaises (ISSN 0182-973-X) usually appears in December. The first issue was only 40 pages long, but the new series now averages 350 to 400 pages. Articles are under the following sections: Literary Studies, Civilization and History, Book Reviews, and Irish activities in France with a list of current university work. The articles on civilization and history are in French; those on Irish literature are in English. The editorial board includes Pierre Joannon and Patrick Rafroidi. Starting as more of a collection of bibliographical notes and accounts of Irish activities, the journal has developed into a review that covers the Irish field in all its variety. Contributions range from "The Later Plays of Sean O'Casey" and "The Theme of Love in Traditional Irish Ballads" to "The Death of Bobby Sands" and "The Orange Order in the Political Life of Northern Ireland."

The *Cahiers* of the Universite de Haute-Bretagne at Rennes (ISSN 0181561 X) have just issued their sixth volume. They too appear each December with around 100 pages. Among the main contributors are Michel Bariou, Jean Brihaut, A. Martin, and Jean Noel (who presently heads the Societe Francaise d'Etudes Irlandaises), but the *Cahiers*, like *Etudes Irlandaises* and the other publications, are open to all students of Irish life and literature. The latest two issues have made more room for history whereas the previous issues were more ex-

clusively literary oriented. Special or "semi-special" issues have been devoted to Synge (#2) and to Thomas Moore (#3).

G*aeliana* (no ISSN mentioned) is published yearly at the University of Caen by the Centre de Recherches de Littérature, de Civilisation et Linguistique des Pays de Langue Anglaise, in October or November. Now three volumes old, the number of pages in each number averages about 160. Each volume, briefly introduced by Prof. Jacqueline Genet, head of the Irish studies program at Caen, reflects the teamwork that is being carried out by the members. The first numbers (1979, 1980) concentrated on accounts of Anglo-Irish symposiums held during the previous academic year and of "Irish workshop" activities held at the previous Congress of University Teachers of English. All of the contributions covered a wide range of subjects, though most dealt with literature. Some of the topics included "Swift and Politics," "Shelley and Ireland," "Beckett as a Translator of His Own Works," and "Some Aspects of Style in the Comedies of Oscar Wilde." Some of the articles are in French; others are in English. The latest number tends to come closer to *Etudes Irlandaises* regarding layout. The articles are found under the headings of Civilization, Poetry, Drama, and Fiction and Short Stories with the familiar name of Synge, Yeats, Wilde and Joyce on the menu.

The last *Cahiers* is from the Centre d'Etudes Irlandaises de l'Universite de Paris III. Its first issue, with Paul Brennan, Claude Jacquet and Francoise Leseur on the editorial board, was released in the summer of 1981. The 98 cyclostyled pages, with three articles in English and three in French, bear the general title of "Political Life in the Republic of Ireland." It is hard to say if the subsequent issues will assume the same shape of a thematic volume.

This all too brief introduction to "Irish" journals in France may soon become obsolete if a unified publication is born; but there is at present, as evidenced from the above, a wealth and variety of French scholarly contributions to Irish studies.

E.J. DUMAY

Etudes Irlandaises: order from University de Lille III
B.P. 149
59653 Villeneuve d'Ascq-Cedex
price: 50 F.

Cahiers du Centre d'Etudes Irlandaises: order from
Almire Martin
Centre d'Etudes Irlandaises
Universite de Haute Bretagne
6 Avenue Gaston Berger
350432 Rennes
prices: 40 F.

Gaeliana: order from Centre de Recherches
des Pays de Langue Anglaise
Universite de Caen
14000 Caen
no price given

Cahiers du Centre d'Etudes Irlandaises de Paris III: order from
Universite de Paris III
5 rue de l'Ecole de Medecine
75006 Paris
no price given

Twenty Years A-Growin'

by Robert E. Rhodes

WHEN ALAN WARD ASKED me to speak on my thoughts of the first twenty years of ACIS, he told me that I should offer some more or less informal remarks about what's happened to literature in—and through—ACIS, and what might happen in the foreseeable future. In short, he asked the impossible because, of course, there's no way that I can do much more than offer some impressions and, I suppose, prejudices—the selected observations of one man who has attended nineteen consecutive ACIS conferences.

It was fitting, when ACIS met at the University of Wisconsin-Milwaukee in May 1972—our tenth conclave—that there was a panel entitled "Irish Studies: The Next Ten Years." With Eoin McKiernan as moderator, the panel featured David H. Greene (Anglo-Irish Literature), Eric Hamp (Linguistics), Lawrence McCaffrey (History and Economics), John Messenger (Anthropology, Sociology, and Political Science), Harold Orel (Irish Studies in the Classroom), Ann Saddlemeyer (Yeats and Irish Theatre), and Gordon Streib (The Irish Language: Its Relevance to Research). Somehow, I rather wish that we could hear from that group of eight today, at the end of the ten-year period that they talked about so that we might have the benefit of their hindsight. The 1978 conference at Cortland similarly addressed itself to the matter of "Irish Interdisciplinary Studies: Present and Future." The session was chaired by Lawrence McCaffrey and included John Messenger (Anthropology), Hugh Kearney (History), Janet Dunleavy (Literature), and Paul Power (Political Science). And now, on the occasion of the twentieth gathering of the clan, the burden of the past and its bearing on the future fall to only two of us—Joe Curran and myself. So my remarks will be informal, and I'm sure you'll understand if I sometimes stray beyond literary confines, and if I don't try to say everything that might be said—leaving my sins of omission to be noted by others.

When I was first given the assignment, I thought that I might, as the literature man on the panel, compose a short story that compressed into a few thousand words some of our more memorable meetings; and I remembered that as long ago as 1967 at Hollins College, at a party in Emmet Larkin and Larry McCaffrey's bedroom, several of us proposed a composite novel, a *roman a clef* that would feature the lot of us in our own Jakes M'Carthy melange. I daresay it's just as well that neither story nor novel ever got written; the folklore and mythology that have accumulated are somehow more evocative of the true nature of our meetings and our membership.

Given what most of you already know—the inherent fascination of Irish Studies—I suppose that Irish Studies might have prospered as an academic field without us, simply as an idea whose time had come—though I somehow doubt that. In short, there's no doubt in my mind that ACIS has given the strongest impetus in the United States to moving college literature course offerings beyond Joyce and Yeats and the Literary Renaissance and the Abbey Theatre to a broader and more representative range of writers. Without the existence of ACIS to help establish the validity of other Irish writers and their relationship to their time and place, it may well have been unusually difficult to give the number and variety of courses and programs we now give. I think, for

example, of the course at the University of Kansas—not only unusually broad-gauged in the number of disciplines involved but the value to all of us because it has resulted in the publication in book form of essays that have grown from that course. I think, too, of programs at the University of Wisconsin-Milwaukee, at CUNY's Queens College, at Stonehill College, for example; and of the seventeen-year run that Gil Cahill and I enjoyed with our interdisciplinary course, "Irish Nationalism and Literature since 1829," which certainly never would have gotten off the ground or sustained itself without the example of ACIS. But I need not detail more; Maureen Murphy's directory of Irish Studies in the United States, in constant need of updating, is evidence enough of the effect I believe ACIS has had on academic offerings in this country—to which I should add that course offerings and programs in this country have led to the formation of study-abroad programs in Ireland for many of our students—indeed, in such numbers as would have been thought impossible twenty years ago. Nor should I neglect to mention the powerful impact ACIS has had on non-academics, who have found with us both a source and an outlet for their Irish interests.

In one way or another, many of the papers first offered at ACIS conferences have developed into essays published in scholarly journals, or into books, that might never have been had it not been for ACIS. Let me cite only two books that are known by most of us, both growing from the 1968 conference at Cortland: John Wilson Foster's paper on Brian Moore was the germ for his pioneering work on Northern Irish Fiction: *Themes and Forces in Northern Irish Fiction*; and Perry Curtis's paper "Victorian Images of the Irish: A Study in Celtic Physiognomy" was the forerunner of his book, *Apes and Angels*.

Having mentioned the development and publication of papers given at ACIS conferences, it's probably appropriate to open here a matter I'll return to shortly: more certain and more consistent publication of ACIS papers in a format that retains and reinforces an ACIS collective identity. Of the twenty conferences thus far, only the first, at Purdue in 1963, has produced a slim hardbound volume entitled *The Celtic Cross*. Just a look at the program of that conference—which featured a grand total of five papers and three commentaries—shows how far we've come since then. But the truth remains that, as small an organization as ACIS then was, it did produce what has not been produced since: a hardbound—if slender—volume. In addition, the conference at the University of Missouri-St. Louis resulted in a paperbound collection of the papers; and the autumn 1967 and autumn 1968 issues of *Eire-Ireland* were special ACIS numbers, the 1967 issue taking about half the pages, the 1968 issue occupying virtually the whole journal.

I've combed both my memory and past ACIS programs for recollections of truly superior and/or significant papers in literature and have felt frustrated in trying to decide and comment on, however briefly, a couple of illustrative pieces. Still, I have chosen two that, each in its own way, seem to me models of the sort of thing that ACIS might more consistently strive for at conferences.

The first paper that I think might serve as a model for other disciplines as well as literature was given at Cortland in 1978: Klaus Lubber's "Towards a History of Anglo-Irish Fiction: Problems and Perspectives," a paper that was enthusiastically received and widely distributed at the conference itself. Certainly all literary genres and all our disciplines can sometimes benefit from our standing back and asking just what it is that we're about and what should we be dealing with and why—and it's appropriate that the answers should be available to those who labor in other disciplines. This is in fact done periodically with major figures; for example again at Cortland in 1978, there were major updates on scholarship in Yeats and Joyce, specifications that neatly complemented Lubber's more or less "theoretical" presentation.

The second model is John Kelleher's "Irish History and Mythology in James Joyce's 'The Dead,'" first given at the second ACIS conference at the University of Illinois in 1964, subsequently published in, I believe, *The Review of Politics*, and finally appearing in the ACIS Reprint Series. I know too well that most of us do not approach John Kelleher's credentials for integrating the study of Irish history and mythology with literary interpretation; and I do not mean that we should try to do so with every paper, and I do not mean that one should abandon his primary allegiance to his own discipline. But I also know that ACIS, at its best, has shown in ways that no other scholarly organization has, the value of holding to the inter-multi-disciplinary impulse.

Without intending to puff my own discipline at the expense of others, I have often felt that the literature people amongst us have tried more consistently to bring to bear the insights of sociology and anthropology and history, for example, on their examinations of literature, and that the social scientists—perhaps wary of treading outside the "scientist" part of "social scientist"—have often seemed more than a trifle reluctant to use the perceptions of literary study and of literature in their work. In short, by citing John Kelleher's paper, I hope to remind all of us that sometimes our inter-disciplinary motive seems to have been temporarily misplaced.

This is probably as good a place as any, then, to say that I believe that the conference pattern we have almost always followed—of single sessions that, ideally, should be of interest to all of us—is the preferred pattern. Only twice have ACIS conferences held concurrent/simultaneous sessions. The first of these was in 1970, the only ACIS conference I have ever attended that came perilously close to unmitigated disaster, though in fairness I should add that there were factors other than concurrent sessions that contributed to that unhappy state. The second, at Pittsburgh in 1981, came off with considerable success primarily because concurrent sessions were severely limited in number. What I'm saying, I suppose, is that we—none of us—should have to choose between, say, a literature session and an anthropology session; our very reason for being is to bring discrete disciplines into positions where we can learn from one another. A good deal of what I know and can therefore teach in my literature courses has come from ACIS history sessions.

Let me start to edge towards the conclusion of my remarks by addressing three or four points. The first of these is the ACIS regional, of which we now have three thriving and healthy. Their very existence is evidence of the vitality of Irish Studies, and I would urge those who are from areas not yet served by a regional organization to take the lead in seeing what might be done—if not in a full-fledged conference that em-

braces the spectrum of disciplines, then in some one or two disciplines. Similarly, I hope that this first joint meeting might lead to further joint ventures with not only CAIS but, for example, with IASAIL and the Irish-American Historical Society.

Second, I do not believe that every ACIS conference must necessarily have a unifying theme; indeed, some of our best conferences have been a potpourri. But I do believe that at least once every three years or so the national conference should be developed around a unifying theme as a means of—well, almost compelling us to think of the inter-relatedness of our disciplines. The 8th conference was on "The Roots of Ulster;" the 10th on "Ireland's 20th Century: Illusions and Realities;" the 12th on "Ireland Preserved: A Reassessment of Ireland in the 1970's;" the 16th on "Interdisciplinary Studies;" the 20th on "The Ireland of Joyce and DeValera."

Third, I would not wish to hamstring any program planner or individual who has an idea for papers or session topics or conference themes, but, again, growing out of the past, there are some sessions I'd like to see materialize—and naturally enough they're primarily literature-oriented. In no particular order, then, I do not think ACIS has yet paid sufficient attention to the literature—good, bad, and indifferent—that has grown out of the current troubles in the North; there have been occasional gestures towards some of the poetry and some of the fiction, but there has accumulated such a tremendous corpus of, for example, novels, that all of us, regardless of discipline, should welcome a winnowing of the wheat from the chaff. ACIS has pioneered the study of Irish-American literature to the point where there are now courses in Irish-American literature at several universities, including my own; I believe that more sessions in Irish-American studies—not just the literature—are in order. In literature papers, I would welcome more discussion that cuts across writers and periods and genres and attempts to see a theme whole, in all its literary manifestations. Next, while I'm not necessarily thinking of reviving reputations that don't deserve resurrection, I do think there are important writers of past and present who have not yet had their hearing at ACIS conferences. Amongst current writers of fiction, for example, I think of William Trevor, author of a good many novels and short stories, television plays, radio dramas, and works for the legitimate theatre, who consistently receives fine reviews and good press notices and who has accumulated a respectable share of awards—but who, so far as I can discover, has been the subject of only three critical articles, one of those not on his Irish dimension and another not yet published. As a final point in literature I believe that future ACIS conferences would profit from critiques from several disciplines on a single work of literature. Some of you will recall the lively session on Leon Uris's *Trinity* at Denver not too many years ago; there are a number of plays and novels that lend themselves to the same approach—and, incidentally, are not the easy target *Trinity* was. Along the same line, our conferences have often featured documentary films. I think it would be worthwhile to show—and to have panels made up of members of different disciplines to comment on—what I'll call literary films.

Moving away from literature for a moment, though I know that literature and history make up the bulk of our membership, I'd like to see more sessions devoted to the Irish language and more on Irish music and art, though I want to be swift to acknowledge that these last two have indeed been represented in the past few years. I have a friend, a philosopher, who chides me annually because ACIS has never

had a session devoted to Irish philosophy; besides telling him that I, at least, couldn't really think of anyone besides Bishop Berkeley who might qualify, I've had to caution him that a good many members of ACIS would resist the schematic and sometimes rigorous confines of philosophical discourse. On the other hand, I'm more serious when I say that every once in a while I'd like to see a session devoted to pedagogy, perhaps some persistent problems in teaching certain literary texts. Finally, on the matter of programs, I urge with as much authority as I can muster that those who plan ACIS conferences *avoid* such monster sessions as the one held in Denver in 1977—entitled "Religion and Irish Society," it featured a chairman and nine speakers.

Finally, let me say a few words about ACIS publications. We've had for years the Reprint Series, though I confess I don't know its present status. We've had periodic reports on research in progress, information on publications, and requests for information, handled most recently, I believe, by

Joe O'Brien and Bill Feeney. We have the valuable directory of *A Guide to Irish Studies in the United States*. We are involved in some extent in the monumental Directory of Irish Biography. We do have a quarterly *Newsletter*, though many members think that if it's to be retained it must be in a different format and with at least some different objectives. And lastly, once again the thought of an ACIS journal, under the aegis and logo of ACIS, has surfaced and has had considerable thought. Would such a journal succeed with so many related journals already in the field, *Eire-Ireland*, *The Irish University Review*, *The Journal of Irish Literature*, and *The Crane Bag*, for example? I for one think that ACIS has the talent to make a new journal go. To try to get a journal off the ground this year would be a fitting climax to twenty years of labor in a good vineyard and a fitting opening to the next twenty.

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Leabhair

Liam O'Dowd, Bill Rolston, and Mike Tomlinson, *Northern Ireland: Between Civil Rights and Civil War*. Atlantic Highlands, New Jersey: Humanities Press, 1980. 224pp. \$31.25 cloth, \$10.50 paper.

THIS IS A CLOSELY interrelated series of case studies of reformist intervention by the state in Northern Ireland affairs during the transition from Unionist to Westminster rule. It is capably introduced with two articles by O'Dowd on the area as a statelet and as a region of the United Kingdom. His preoccupation with class and sectarian relations provides useful background for the subsequent articles. As he says, "Sectarianism is not a super-structural phenomenon floating free of an abstracted economic base which in turn is divided into classes." He sees the British "reforms" after 1968 as attempts to detach sectarianism from class relations and to moderate it. He contends, however, that an effective division of what are now sectarian-class relations would destabilize the class relations that are assumed to be necessary for current capitalism. He outlines how territorial divisions along sectarian and class lines are now, if anything, making for more rigid apartheid in many areas of their social life.

In view of the primarily ethnic and organizational rather than religious basis of the "sectarian" differentiation, I am sorry that some such term as "ethnocentrism" has not gained wider usage as the label to be employed. That would sharpen the focus in dealing with this aspect of the combined ethnocentric and class struggle. It would help further to eliminate irrelevant theological complications and protestations—in line with O'Dowd's and the others' analyses.

Subsequent chapters fill out aspects of the perspective. They deal with trade unionism and community politics (Rolston) and with local government, housing and segregation, and efforts to reform repression (Tomlinson).

Rolston shows how "there appears to be a united and influential trade union movement paradoxically representing a divided working class." This facade ignores the fact "that sectarian division was a part of the *normal* operations of trade unionism in Ireland from the beginning." As he illustrates, "In some unions, . . . to be even suspected of be-

The North

ing a Republican is a surer ticket to ostracism than suspicion of communist affiliations. In other words, in trade unions as elsewhere, the "notion that there are non-sectarian havens of normality in NI is an ideological one."

Tomlinson discusses "the former centrality of local government in the maintenance of Unionist hegemony" and how the relegation of that system has served to bolster Westminster control with "few indications of willingness to change sectarian practices." In connection with housing, he points out how "the constitution of class relations in sectarian territories constantly contradicts the consensual social democratic ideology of the British state. This ideology is forced into an accommodation with the dominant sectarian forces of NI."

In his chapter of "Reforming Repression," Tomlinson proposes a three-stage sequence: At first, the British attempted to "persuade the Unionist leadership to adopt 'British standards' of policing and to create the conditions of stability in which such standards might emerge." The second period involved internment, Bloody Sunday, direct rule, and soldiers taking over no-go areas. At the same time, efforts were made to use negotiating procedures. He says this period ended with the Ulster Workers Council strike in 1974. Since then, the British government has apparently resigned itself more or less to direct rule "and vigorously continued its attempt to redefine legality according to social democratic criteria." The latter made it necessary to picture "the troubles" as "an *irrational breakdown* in social and political relations and not as a manifestation of a basic fissure in class and sectarian relations firmly embedded at every level within the state apparatuses."

Their joint concluding chapter is a challenging one that cannot well be summarized here. In short, they contend that the "UK state is not 'above' the NI problem, it is an integral part of that problem."

I trust that the foregoing gives an adequate taste of this thoughtful and useful book. I hope that it is widely read among those in the United States concerned with the NI conflict and for that matter with the whole conflict situation in the British Isles.

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Too Long A Sacrifice: Life and Death in Northern Ireland Since 1969 by Jack Holland. New York, Dodd, Mead, 1981. \$10.95. *Ten Years in Northern Ireland: The Legal Control of Political Violence* by Kevin Boyle, Tom Hadden and Paddy Hillyard. London, The Cobden Trust, 1980. Available in the U.S. from The International League for Human Rights, New York, N.Y. \$6.00.

COMBINING AUTOBIOGRAPHY, political journalism and impressionistic commentary on the recent Northern Ireland scene, Jack Holland's book takes the reader first to the Markets and Falls sections of Belfast in which the author grew up in a family with roots in both communities. Holland recalls how his Catholic father refused to join the British Army in 1940 while his father's Protestant brother fought on D Day. There is a sketch of Aunt Martha, a spinster factory worker and convert to Catholicism who accepted her lot without considering it "second-class citizenship." Although the author widened his horizon at Trinity College and with BBC and *The Times* Insight Team, he never lost contacts with his origins. Towards the end of the book there are especially revealing letters from Holland's mother to the writer son in Brooklyn as he worked on this volume.

However or whenever reported, Belfast life is forever grim. According to Holland, people are brutalized by other people in an environment from which they cannot physically escape. Survival is possible through withdrawal from tragedy and denial of self-expression. Hope at the kitchen and sidewalk levels resides in the basic good quality of the Belfast people, who are said to be decent to "children, stray dogs and strangers."

In a chapter on "Martyrs," Holland holds that Provisional IRA tactics have "had a traumatic effect on the very moral fabric of the community." Holland quotes a Provisional spokesman who justifies continuing violence on the grounds that Republican victims must not be remembered to have died in vain. Holland admires the tradition to grave visitation, but decries "the cult of the martyr as a corruption." Presumably this judgment would apply to hunger strikers who take their own lives.

Although the book is not intended to be political analysis, Holland looks to eventual British withdrawal as the solution to Northern Ireland's volcanic conflict. He cites approvingly A.J.P. Taylor's dictum that India and Pakistan are "non-historical states" created by British partition policy and places Northern Ireland in the category. Envisaging a 32-county state, Holland calls for built-in guarantees for former unionists in a united Ireland. Questions about having two classes of citizens in a new Ireland are not faced.

Too Long A Sacrifice is a sensitive, authentic book deserving a wide readership.

Legal scholars residing in the three corners of the Anglo-Irish triangle, Messrs. Boyle, Hadden and Hillyard are much more somber than Holland when they refer to a contemplated or actual British withdrawal. Importantly, the authors do not accept the view that the commitment of the Irish nationalist "minority to achieving its aspirations and the readiness of some of its members to resort to political violence is inherently greater than the commitment of the Protestant majority to maintaining the status quo or than the readiness of some members of that community to resort to political violence." Nor do the authors reject the notion that "it is impossible to resolve some of the problems which have given rise to the conflict" within a Northern Ireland or British state."

Legal rights, not vague "human rights," is the basis for the civil libertarian viewpoint of *Ten Years On In Northern Ireland*. Inquiries into army and police conduct down through the Bennett Committee are taken into account but not reassessed. The authors offer a statistical analysis of the treatment of suspects, especially under the Diplock system between 1977 and 1979. There is a special concern with the high rate of confessions which Sinn Fein claims as evidence of abuses. Clearly, some degree of physical abuse is not ruled out by the Northern Ireland (Emergency Provisions) Act. Although they are uncomfortable with certain practices, the authors have no sensations to reveal. They did not find any Diplock discrimination between Loyalist and Republicans.

To correct or to prevent abuses the authors recommend a revised interrogation code, including new protections against self-incrimination, limitations on the length, frequency and hour of questioning, and bans on nighttime searches of homes without a warrant. Accepting the Diplock system as a lesser evil than the detention system, the authors seek more reliance on the common law. The aim of reforms is to increase minority acceptance of the judicial system. But virtually nothing is said about the stakes of unionists in the present administration of justice, including security jobs in the region's only growth industry and high rates of convictions.

Of special interest is the study's treatment of the special category issue in Maze and Armagh prisons. Employing a study of 1979 prison releases, the authors question the official view that allowing paramilitary offenders not to work or to organize their own activities would encourage terrorists to continue their violent ways on release. Although the authors do not accept that paramilitaries are legally entitled to any special treatment while in custody, the study argues against heavy odds in the Anglo-Ulster context that "there is growing support for the view that all prisoners, whatever the motivations for their crimes, should be kept in custody in conditions which resemble those outside prison as closely as possible." In this context the authors cite a British prison study (Cmnd. 7673). Writing before Bobby Sands' death, the authors hold that those who refuse to wear prison garb or to do work should be allowed to do so without penalty other than the loss of remission granted for participation in educational or vocational programs or for regular working. Evidently, Prime Minister Thatcher has had a different policy.

All serious students of Northern Ireland and civil liberties in democracies under revolutionary pressures would benefit from *Ten Years On In Northern Ireland*.

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Irish-America

America and Ireland, 1776-1976: The American Identity and the Irish Connection by David Noel Doyle and Owen Dudley Edwards (eds.). Westport: Greenwood Press, 1980, pp. xvii, 348, \$25.00.

THIS IS A VERY THOUGHTFUL book of cross cultural and interdisciplinary essays. It is the result of a symposium at the Cumann Merriman at Ennis, County Clare, in August 1976 in commemoration of the celebration of the bicentennial of the United States. The conference enjoyed the patronage, to some extent at least, of both the Irish and the

United States governments in as much as both Michael O'Kennedy, then Minister of Foreign Affairs, and Mr. William V. Shannon, at the time United States Ambassador to Ireland, made contributions to the book. The volume, however, is by no means merely an exchange of pious sentiments officially expressed by the representatives of the two governments. The book is rather a stimulating collection of twenty-four essays, on Ireland and America, including the introduction by the Ambassador who is a recognized commentator on Irish-American affairs in his own right.

The scope of the book is prodigious. It is only slightly an exaggeration to say that there is something for everyone. Certainly the book shows the extra-ordinary diversity of current scholarship on Irish and Irish-American topics. However, despite the diversity of the topics discussed, several themes emerge in these essays. The first section is called "The American Identity" and begins with an essay by Conor Cruise O'Brien on "Edmund Burke and the American Revolution." O'Brien explains Burke's opinion toward the Revolution in terms of his critical attitude toward British imperial policy as it applied to both America and Ireland. Owen Dudley Edwards also explores a facet of the War of Independence in a skillful piece entitled "The Writers of the American Revolution—Variations on a Theme by Auden." Edwards analyses John Adams, Benjamin Franklin, Thomas Paine, Alexander Hamilton and Thomas Jefferson as writers and intellectuals as well as revolutionaries. He argues that this intellectual facet distinguishes the American revolution and those figures as revolutionaries. In the next three papers in this section Robin W. Winks, Alasdair MacIntyre and Denis Donoghue look at various aspects of the American character. Winks in "The American Exile" anticipates some of the ideas he developed the following year in the Goodman Lectures at the University of Western Ontario on the theme of Canada and America. MacIntyre attempts to focus on what he sees as the essential qualities of conflict and contradiction in "The American Idea." Donoghue, in "The American Imagination," analyses the distinguishing theme of the future of American literature that enables it to speak uniquely for Americans.

Part two is called "The Irish Presence" and contains eleven historical essays that deal with various aspects of the Irish experience in the United States. Lawrence J. McCaffrey gives an excellent overview of the cultural loss of the Irish in America, and Cormac O'Grada looks at nineteenth century emigration and the tensions it created at home and abroad. John A. Murphy develops the intriguing topic of the American

influence on Irish nationalism from the late eighteenth century to the 1920s, a topic that in fact deserves a more elaborate study. The Fenian movement is a familiar subject for Leon O'Broin in a good short study. Thomas N. Brown analyses the role of the Irish-American politician in American society and makes useful comparisons with political forms in Ireland. Charles Fanning reveals the fascinating social commentary of Finley Peter Dunne's early "Mr. Dooley" of the 1890s. Several neglected topics are examined by James P. Walsh, E.R.R. Green, and David Montgomery, who look at the Irish in California, in business and in labor. David Noel Doyle studies the religious life of the Irish in America and in doing so sheds valuable light on the Irish Protestant experience as well as that of the Irish Catholics. The Irish role in the American army and navy is discussed in a short piece by Michael J. Costello in which he points out some of the work that needs to be done to fully develop this topic.

The final section of the book is called "Interpreting the Tradition" and falls into three groups. Father Andrew M. Greeley and his colleague William C. McCready make interesting and provocative observations about contemporary Irish-American life, the role of the Church and the neighborhood, and the price that has been paid for assimilation into the main stream of American culture. Peggy O'Brien, W.H.A. Williams and Michael O'hAdha discuss the current American literary connections with Irish writing, the place of Irish traditional music in America, and the influence of the Abbey Theatre on American drama. The editors, Edwards and Doyle, each write final chapters that are their own conclusions about America and Ireland. Edwards raises some important questions about the symbols and the evolution of the Irish-American past, and Doyle asks about the dimensions of the current study of the Irish in America. These two chapters, together with Ambassador Shannon's introduction, provide three very thoughtful overviews to the whole subject. The book will be valuable reading for anyone interested in the rich and complex interplay between Ireland and America, in ethnic studies, or in the immigrant aspect of American social history. This handsomely produced volume is a suitable bicentennial effort, and it will be an important addition to any serious scholarly library.

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History

William Smith O'Brien and his Irish Revolutionary Companions in Penal Exile, by Blance M. Touhill, pp. 304, Columbia: University of Missouri Press, 1981, \$24.00

As to Smith O'Brien, there was ten thousand pounds on his head, and he hid for a while. Then at last he went into the town of Clonmel, and there was a woman there in the street was a huckster, and he bade her give him up to the Government, for she would never earn money so easy. But for all he was worth she wouldn't do that. So then he went and gave himself up, and was sent to Australia, and the property was given to his brother.

THIS APOCRYPHAL story, collected by Lady Gregory in her Clare-Galway neighborhood and published in *The Kiltartan History Book*, not only reflects the countrywoman's horror of informing and the devotion in rural Ireland to a son of one of the great Clare families, the Domoland branch of the O'Briens who trace their line to Brian Boru, but it also reveals something of Smith O'Brien's character.

While the standard histories of Ireland finish their accounts of the 1848 Rebellion with O'Brien's transportation to Van Diemen's Land, Blanche M. Touhill's excellent *William Smith O'Brien and his Irish Revolutionary Companions in Penal Exile* examines the most significant part of O'Brien's life, his conduct in exile, the extraordinary triumph of character that transformed the London policy of execution by oblivion to

vindication of O'Brien's honor if not his politics. He left Ireland in 1849 nearly forgotten; he left Van Diemen's Land five years later a man respected in Australia, Canada, the United States, Ireland and even England. The *London Times*, whose campaign of ridicule not only reduced the 1848 Rebellion to a skirmish in Widow McCormack's cabbage patch but singled out O'Brien for special scorn calling him "Smith the First, King of Munster," was respectful in 1854 when O'Brien was pardoned. "No man has given more terrible proof of sincerity and we are fully disposed to admit the manner in which he has conducted himself during his exile and his respect for his plighted word, fully entitle him to favorable consideration."

The story of this transformation is a fascinating one with its State Prisoner heroes, its villain Van Diemen's Land Governor William Denison, its exotic location, its thrilling escapes and O'Brien's high-minded behavior. From the beginning O'Brien refused, as a matter of honor, to ask for clemency. Like other Young Irelanders, O'Brien believed that physical force in 1848 was justified because constitutional means were exhausted. "Having done what I consider to be my duty, I could not express contrition." When he reached Van Diemen's Land, the same integrity governed O'Brien's decision not to accept a Ticket of Leave, a condition that allowed freedom of movement, property ownership and a wider choice of occupation in exchange for a promise not to escape. Of all the State Prisoners, O'Brien alone initially refused a Ticket of Leave because he did not want to accommodate the English by settling into gentlemanly oblivion in the colony and because he would not promise he would not try to escape. Sent to the Maria Island Probation Station where he was held virtually in solitary confinement and, when his escape attempt failed, moved to the more remote Port Arthur Probation Station among hardened criminals, O'Brien's treatment won local support as well as concern from the Irish press who, regardless of their opinion of O'Brien's politics, criticized his treatment. His health deteriorating, O'Brien was finally convinced by his family to accept a Ticket of Leave.

Having accepted a Ticket of Leave, O'Brien refused help to escape. Four State Prisoners did escape to America: Terence McManus, Thomas Meagher, Patrick O'Donoghue and John Mitchel; indeed, by 1853 there were more State Prisoners in America than in Van Diemen's Land, but O'Brien refused Irish-American escape aid not only because it would mean breaking his word but it would mean he could never return to Ireland. "If I break against their will, Ireland is barred against me forever." O'Brien believed he had a role to play in Irish self-determination and that position of leadership could not be maintained as an Irish exile in America.

That O'Brien accepted the conditions of the Ticket of Leave did not mean that he surrendered his right to speak out about transportation. Even before he left Ireland O'Brien had challenged his sentence of transportation protesting that the statutes regarding transportation were different in England where treason was regarded as a felony and Ireland where it was not, but the House of Commons enacted a bill allowing those convicted of high treason in Ireland to be transported.

O'Brien's continued opposition to transportation led him to support the Anti-Transportation movement initiated by Van Diemen's Land citizens who were opposed to England sending more felons to the colony. Governor Denison opposed the Anti-Transportationists because he believed convicts were an economic necessity. As opposition grew toward Denison's transportation policy, its criticism of Denison's treatment of

the Irish State Prisoners also increased. O'Brien's position was further strengthened in 1852 when Van Diemen's Land citizens began electing their own Legislative Council.

By 1854 O'Brien's conduct in exile had won him supporters ranging from the Anti-Transportationists in Australia and in Van Diemen's Land, to Irish-American support, to official American sympathizers like Daniel Webster and Ambassador to Great Britain Abbott Lawrence, to the Irish people. It took the Crimean War, however, to give the final push to an English pardon by Lord Palmerston's government in February, 1854. Two years later, May 9, 1856, O'Brien received a full pardon and with it permission to return to Ireland.

While F.S.L. Lyons is, strictly speaking, accurate when he says in *Ireland Since the Famine* that Smith O'Brien took no further part in politics after he returned to Ireland in 1856, O'Brien was in fact asked to stand as MP for Tipperary in the summer of 1856 but his reluctance to leave his family again and his pre-1848 experience as an MP for twelve years, convinced him he would be more useful as a private citizen speaking out on Irish issues. He did so, during the remaining eight years of his life, in letters to the *Nation*. He described his position as "... an Irish nationalist who wishes to see Ireland governed by Irishmen for the benefit of Irishmen." The clarity of that point of view, that authority to govern Ireland comes from the Irish people looking back to Early Ireland—"is treise tuath na tighearna"—and forward to Home Rule Movement.

Professor Touhill's study of those neglected nineteenth-century revolutionaries is informed by her use of primary sources and her skillful weaving of the strands of the stories of the six other State Prisoners into her main O'Brien narrative. It is an important contribution to the study of Irish history particularly to that sub-genre Irish prison literature which often equates sacrifice for Ireland with death. O'Brien's story is one of sacrifice and survival. In doing so, he won wide sympathy for himself, for his companions and for their cause.

Maureen Murphy
Hofstra University

Poetry

John Montague, *Selected Poems*, Wake Forest University Press, 1982, 189 pp., \$14.95c, \$7.95p.

AFTER SEVEN SUBSTANTIAL books of poetry, we now have a *Selected* from John Montague. Included in the selection are some poems from his forthcoming *The Dead Kingdom*, so the selection is actually from eight books. The organization of the book is a bit peculiar—unless one knows which poem is from which book, one cannot tell from the arrangement in the *Selected*. The order, however, is chronological, and there is a table of contents at the back of the book. Why the book is divided into two parts is unclear. I think the book would have benefited from a brief preface. The production is tasteful and should satisfy the collector as well as the general reader. Zephyr Antique paper is quite pleasant to the eye and touch. The cover etching by S.W. Hayter, "Wine Dark Sea," (the title of a short poem) is as enigmatic as the Homeric epithet—perhaps the oldest phrase in Homer. There is one drawing by Louis Le Brocquy. The dust jacket of the hardback has an engaging photo of the author.

The selection of the poems was made by John Montague

and the Canadian Barry Callaghan (of *Exile* magazine), to whom the book is dedicated. With a poet of Mr. Montague's achievement one will always find favorite poems omitted. This would be the fate of any selection. A selection from the work of Keats, Joyce or Beckett has the same natural defect. The selection from *The Dead Kingdom* follows the general tendency of selection to favor love poems (This is a factor, aside from being broken up, which makes the selection from *The Rough Field* appear awkward.) "Crossing," a new love poem, has these simple but surprising lines:

There is a way of forgetting you.
But I have forgotten it:

Some of these new poems display, appropriately enough, a hierophantic phase that combines simple statement, nature poetry and a sense of universal mystery. Among these poems my favorite is "Process":

The structure of process,
time's gullet devouring
parents whose children
are swallowed in turn,
families, houses, towns,
built or battered down,
only the earth and sky
unchanging in change,
everything else fragile
as a wild bird's wing;
bulldozer and butterfly,
dogrose and snowflake
climb the unending stair
into God's golden eye.

This first stanza rides the easy tensions between free verse and poetic formalism. There are casual rhymes: devouring, wing; turn, down; butterfly, eye. The fine sense of closure at the end of the stanza is aided by the final rhyme. Sixers make up the

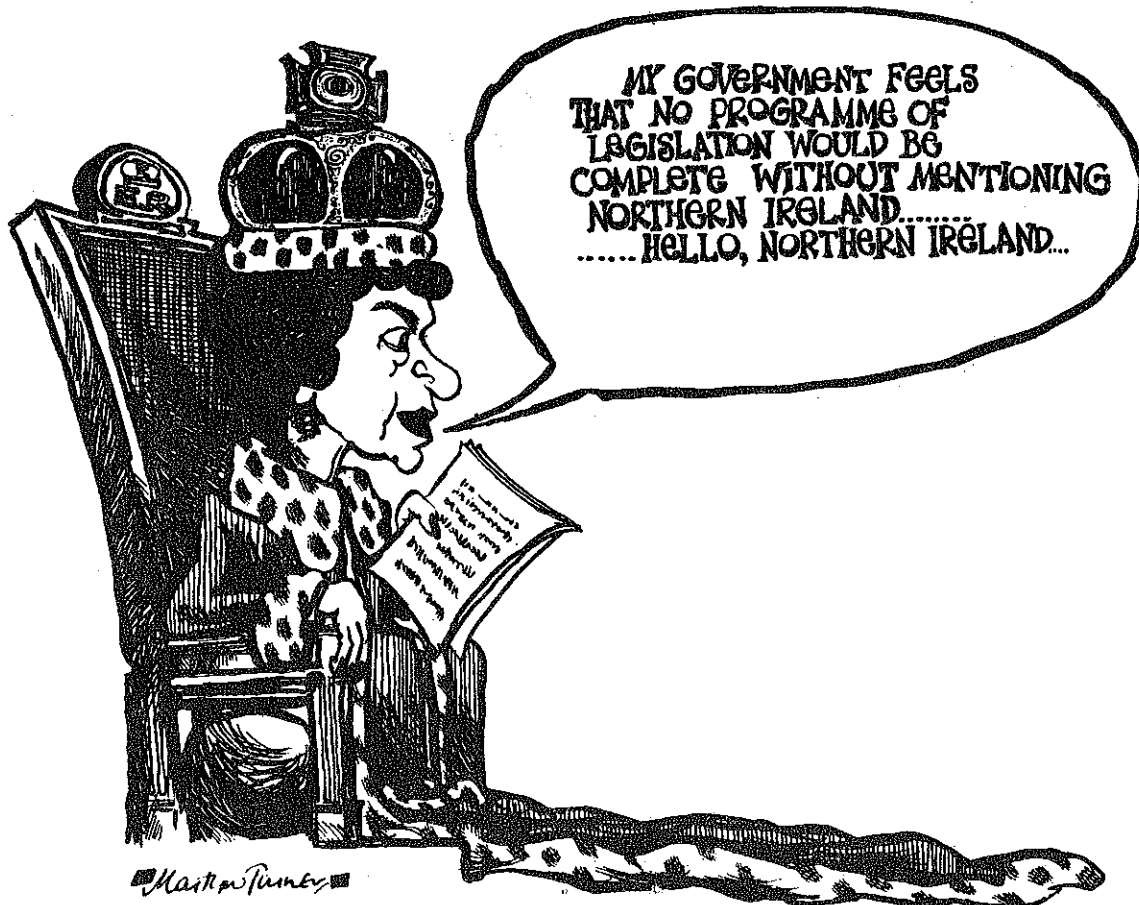
basic stanza line with the odd catalectic upset monotony. The second stanza of the poem employs alliteration rather than rhyme. Here, the line has seven syllables:

Everyone close in his own
world of sense & memory,
races, countries closed
in their dream of history
only love, or friendship,
an absorbing discipline—
the healing harmonies
of music, painting, the poem—
as swaying ropeladders
across fuming oblivion
while the globe turns,
and the stars turn, and
the great circles shine,
gold & silver,
sun & moon.

The use of antithesis and pairs in the poem; the dividing of the poem into two 14-line stanzas; the use of two different syllabic lines all serve to suggest the dialectic that structures process, the theme of the poem. Such organic structure has the subtle and hidden harmony that characterizes most of Mr. Montague's work.

Anyone interested in poetry will want to have this edition on his or her shelf to read from time to time. It is nice to have some poems re-appear in a different context and typeface from the first edition. The general reader who is not familiar with John Montague's work and who comes across this volume will find the selection a revelation and an incentive to buy the original volumes, which will, hopefully, remain in print. There is much to ponder and enjoy in this selection. We should be grateful to Wake Forest for this handsome and durable book.

Kevin T. McEneaney
At-Swim Press



Q. Which Irish book would you like to see forever in print? Why?

Ulysses by James Joyce: With his masterwork, Joyce revolutionized the course of English literature and etched forever a single day, June 16th 1904, into the consciousness of the world. He is rightly revered in this his centenary year as the literary giant of the 20th century. Perhaps even more important than its effect on the literary world is the way in which *Ulysses* captures the spirit and character of a great city, Dublin, and immortalizes the uniquely poetic quality of Dublin speech.

Like that other great Dubliner, Sean O'Casey, Joyce listened to the people of his native city and combined their speech with his own literary brilliance to produce a book which will survive as long as the city which inspired it does. It is a uniquely Irish book which has received universal acclaim.

JOE DOWLING
Abbey Theatre

My choice is *Come Dance with Kitty Stobling* by Patrick Kavanagh. When this volume appeared in the end of the fifties it accomplished more than bringing Kavanagh's poetry up-to-date. It let people see that poetry was not the same as rhetoric or the *Saturday Irish Times* window on the world of verse. The poems in the book had interior life as distinct from Yeats and a sense of the beauty of a complex world as distinct from Clarke. It laid no spells; it threw no bricks. There was no reference to Gaelic Ireland; it was freedom. It had no cold hands, a continuing touch in Irish poetry.

Kitty Stobling was a muse that liberated my generation into independence. What other Irish poetry, desolate with Nationalism and Pastism, had said to follow your instincts? Nobody but Joyce had remarked there was a world out there.

It was not about people; it was for people. It grew grass; it flowed water. It turned the working class canal into an inland sea to the privilege of mythology. It sailed a barge to Paradise. No wonder it ruined a number of young ones into poets. It is still whispering against grey life in secondary school classrooms.

Come back Kitty Stobling. I want some dancing, some fun.

JAMES LIDDY

The book I'd choose is George Moore's *Hail and Farewell*, first of all for its good measure—*Ave, Salve, Vale*—three books for one. Then for its characters: Yeats, A.E., Edward Martyn, Lady Gregory, Oliver St. John Gogarty, Padraic Colum, the list is endless. Then for its endless and almost always malicious gossip (and for that Protestant Archbishop who, when he heard Moore was going to abandon Catholicism and seek entry to his church, shot off on an extended holiday). Finally, for its unforgettable picture of Dublin's literary luminaries at the turn of the century and the grey vistas of Dublin's streets. And (I almost forgot) for much beautiful evocation of the lake beside Moore Hall and the lonely countryside about it.

JAMES PLUNKETT

I have picked L.A.G. Strong's "The Garden" quite deliberately, because I know that most of your contributors will opt for Joyce, O'Connor or O Faolain. Strong—his initials, L.A.G. spell "lag," the Irish for "weak"—was an English journeyman writer who, as a child, spent his holidays with his grandparents in Glashule, nine miles or so south of Dublin. "The Garden" is an attempt—superlatively successful—to recapture the end of an age which was shattered and dispersed by the Great War. His book is a comedy of manners: the "Quality" is in its death-throes, but innate courtesy and manners are safeguarded forever by the despised and usually illiterate lower orders, such as the crippled Paddy Kennedy (whom my own father knew). Strong has enshrined a forgotten corner of Irish life, a relic of empire, a lingering spark of impoverished gentility. As a writer, he is forgotten now, and his corner is a small one; but no better and evocative prose has been written about a tiny but important corner of Irish life—much as the nationalists would wish to disclaim its existence. A superlative writer, then, whose contribution is yet to be assessed.

HUGH LEONARD

George Moore's *Hail and Farewell—Ave, Salve, Vale*—is a work that seems to have been out of print ever since I began reading. It is extraordinary to think that a work that speaks first-hand of the whole period of the Anglo-Irish literary revival with such wit and charm, bitchiness and wisdom is not generally available. Moore's prose was a wonderfully lucid, languid instrument. Throughout much of his fiction it is marred by a certain archness and artificiality of theme, but in *Hail and Farewell* it flows without strain through the vast river of his memories, allows him to shift from childhood reminiscence to social observation to meditations on the ironies of time, of sensual pleasure and the transcendent powers of art. Half the beauty of the work must be the wayward nature of it, the way in which it forms an unconscious, painless document to an age.

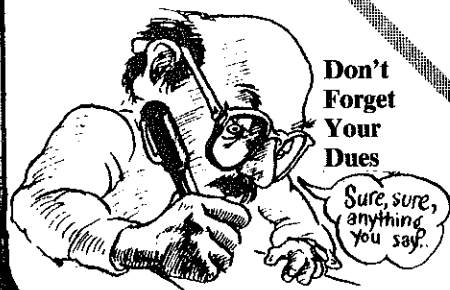
NEIL JORDAN

We invite our readers to respond.



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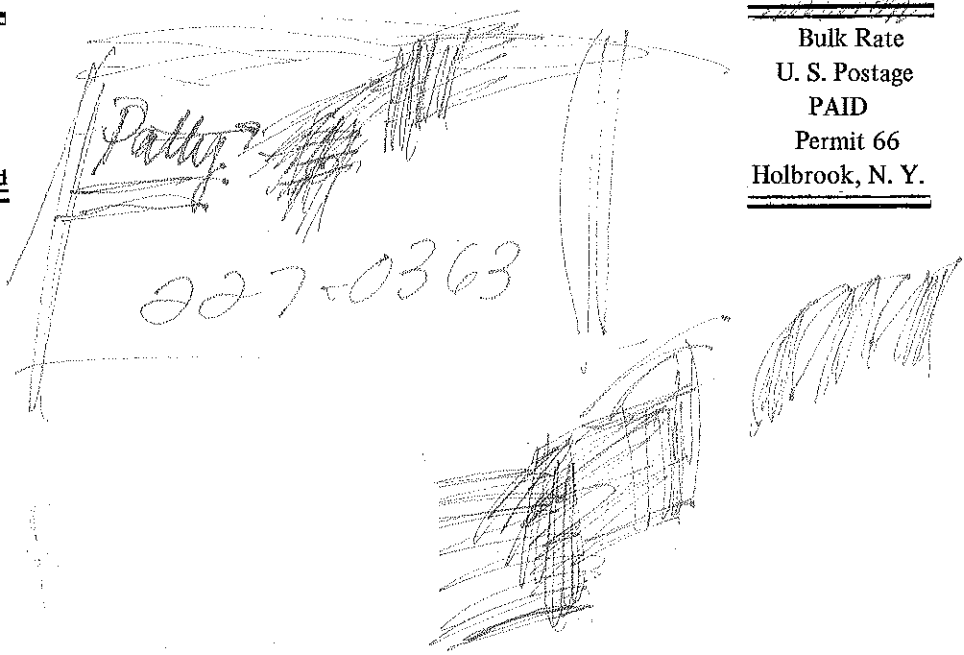
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