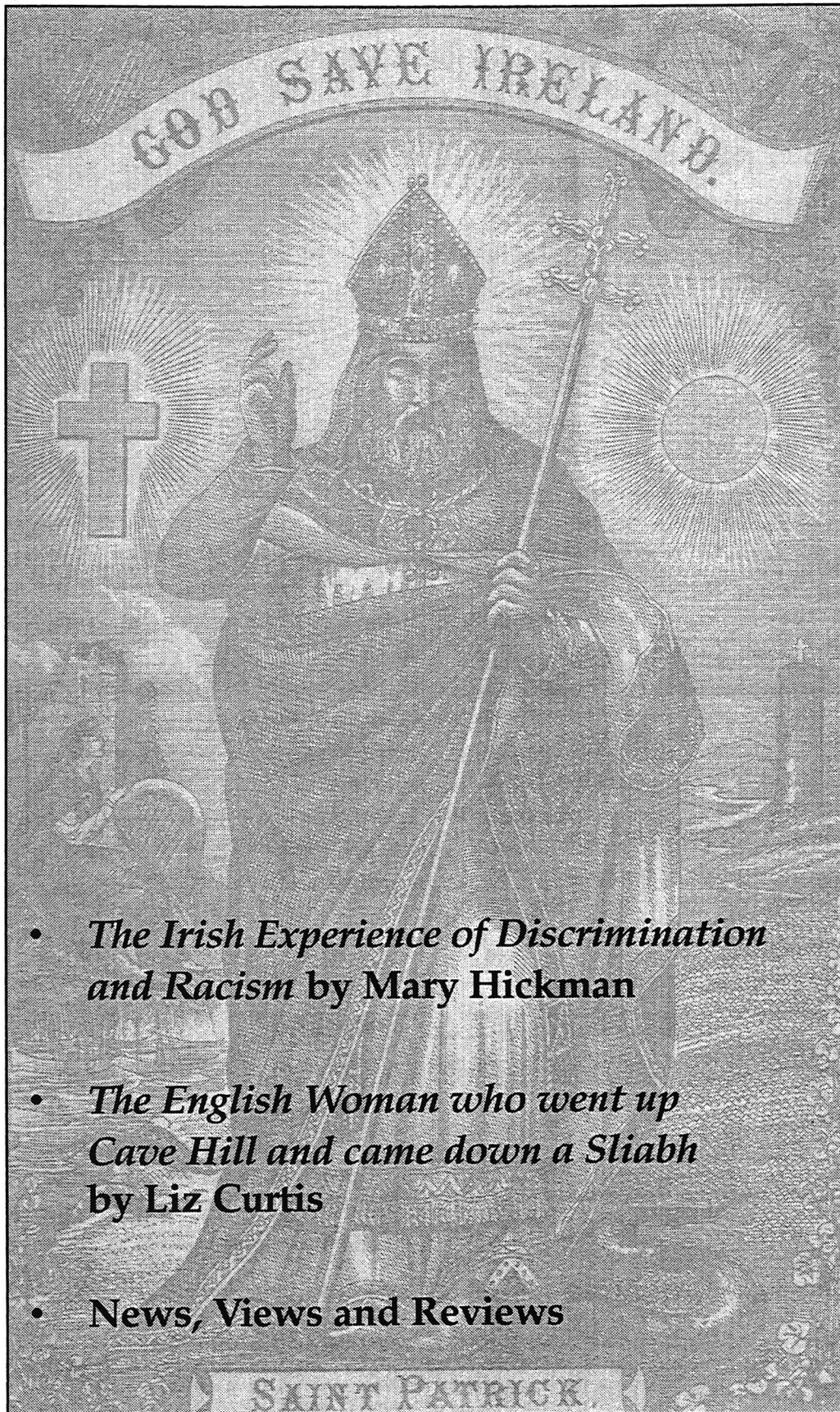


British Association for Irish Studies

Newsletter

Issue No 9 Summer 1996



- *The Irish Experience of Discrimination and Racism* by Mary Hickman
- *The English Woman who went up Cave Hill and came down a Sliabh* by Liz Curtis
- News, Views and Reviews

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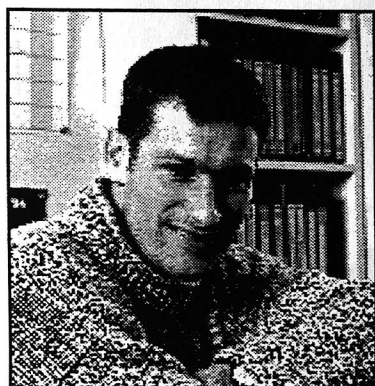
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The Media Production Unit, St Mary's University College, Strawberry Hill, Twickenham.

Front cover: 'St Patrick' dates from 1874 courtesy of the PRO (Ref COPY 1/26)

Editorial

We would like to welcome the many *new* members who have joined the BAIS in the last six months. We are particularly pleased to be attracting new members as well as reactivating former members. With people from California to Cork, Norway to Nottingham and Portugal to Portsmouth, the BAIS can now truly see itself as an international network of people interested in Irish Studies.



As a field of interest and as an academic discipline Irish Studies takes strength from its diversity. As editors we try to represent this diversity in the articles, news and views offered in the *Newsletter*. We are pleased to note that the *Newsletter* is getting

noticed by more and more individuals, groups and institutions as an organ that articulates the interests of a lively mix of people. This issue reflects the increasing amount of material that is posted and faxed to the editors without prompting. For each issue we will 'commission' feature articles from well-known figures in Irish Studies, such as Liz Curtis and Mary Hickman, but will also print good quality material from postgraduates and those people who might not be directly, professionally involved in academia. In this issue, from Nottingham and Neasden, we are pleased to report on cultural and historical initiatives by local community groups in Irish Studies.

There are two very important BAIS events taking place in which we urge you to participate. The first is the BAIS Council election. Don't just vote, why not put yourself forward for the Council? If you have attributes or knowledge that might benefit the BAIS then participate and put them to use. We are looking specifically for people within the organisation who have accountancy, fund-raising and Irish Language skills and contacts. The second BAIS event is the one day conference at Hammersmith on Saturday 21 September (the AGM will also be held on this day).

If you have organised an event, seen a performance, attended a conference that is Irish-related, send us 500 words on it. If you have written a short article (1,500 words maximum) please send it in for consideration. Bear in mind that your *Newsletter* is edited on a voluntary basis by a hard-pressed lecturer and a mother of a one-year old. If you could send items on disk it would help us immensely. We do not have any secretarial help and anything on paper has to be typed on a PC. Disks should be in Word for Windows (Vs 2 or 6). If you do not have this please send us a PC compatible text file and a hard copy of your article. For pictures a good quality colour or



black and white print, 35mm slide or negative are acceptable for scanning. If you know of commercial or corporate organisations with Irish connections and customers or if you are a publisher with Irish titles in your lists, consider the *Newsletter* as a way of reaching people with a keen interest in Irish-related material. We have increased our print run from 350 to 500 for this issue. Contact Lance Pettitt to negotiate advertising rates.

There will be some internal re-organisation of the Media Production Unit at St Mary's University College which may affect the production of future issues, but we will do everything we can to keep the *Newsletter* based here. As editors we will look to corporate sponsorship to specifically support the production and printing costs of future *Newsletters* and other publications such as the Research Index.

Deadline for submission of material: 14th October 1996

Lance Pettitt and Madeleine Casey

A View from the Chair

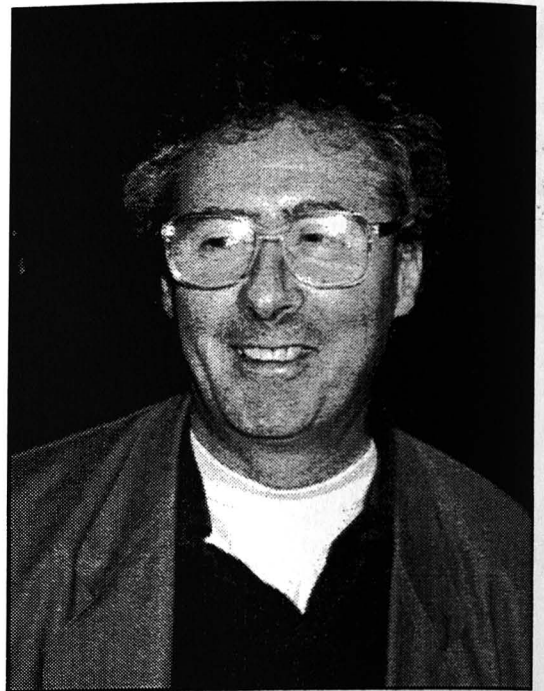
During our term of office (1994-96), the development of the Association's administrative procedures and services to members has been the main focus of BAIS Council's activities, building on the achievements of the previous Interim Executive Committee.

Finance & Membership: Financial and membership procedures have been put on a sound footing largely through the efforts of Honorary Treasurer Tom Dooley, whose key contribution has enhanced virtually all aspects of the Association's performance in this period. Regrettably, from the Association's point of view, he goes abroad later this year - bearing with him our sincere thanks and best wishes - to take up a development post in education to which he is very much looking forward.

Newsletter: During this period also the *BAIS Newsletter* has been transformed and upgraded through the efforts of Lance Pettitt, assisted by Madeleine Casey. It is now a valuable benefit of membership in terms of its coverage of Irish Studies related events and issues. As an ancillary service to members, Lance is also preparing for publication a register of members' research and teaching interests.

Conferences, Lectures: During its period of office, Council has delivered a successful programme of conferences and lectures consisting of the BAIS Biennial Irish Studies Conference, 'Representing, Re-presenting Ireland', and two series of BAIS Lectures: one series at the British Academy, London, to celebrate 150 years of university life in Belfast, Cork and Galway, and a further series at the University of Manchester, 'Ireland Yesterday, Today & Tomorrow'. Council members Eleanor Burgess, Bob Bell and Mervyn Busteed had, respectively, chief responsibility within BAIS for these events. Kate Thomson has continued to organise an annual bi-lingual Irish Language and Culture Conference as a service to Irish-language teachers and learners in Britain.

Famine Pack: This is a project falling within our commitment to schools and continuing education. Initiated by Council member John Woodhurst in conjunction with Christine Kinealy, the project will be developed as a joint initiative with *History Ireland*. It is planned to disseminate the pack in 1997 through a series of regional conferences.



General: As a body of volunteers, we have not been able to achieve all we set out to do, and new demands on their time prevented a number of Council members maintaining their initial commitment. However, a solid body of achievement has helped to profile BAIS, revive membership, and build new partnerships - and a number of new developments are under consideration.

My role in Council has been one of seeking to provide an overview, assisting with various projects where my skills and experience made that useful, stepping in to fill gaps where necessary, and representing the Association externally. It has been a pleasure to work with such enthusiastic and committed colleagues.

Thanks: I wish to thank members of Council and Standing Committees on your behalf for their work on behalf of the Association; also all those, like Tony Hepburn of Sunderland University and the alumni association of the Irish universities, who have co-operated with us on individual projects; and last, but not least, our funders - the Irish government, AIB Bank, the European Union, The Ireland Fund of Great Britain, the Irish Youth Foundation, and the Rowntree Trust.

Sean Hutton

The Irish Experience of Racism and Discrimination in Britain

One premise of the research I have undertaken about the Irish in Britain (now published: Hickman 1995), is that it is 'majorities which create minorities' (Thomas 1985:6). This position is advanced to counter the type of argument (see Akenson 1992) which asserts that the experience of an ethnic group can only be known through the accumulation of the historiography of every element in that population. At one level there is a self-evident truth to such a statement. However, it is an approach which ignores the extent to which an ethnic group is a socially constructed phenomenon. The process of the social construction of a minority must be the subject of analysis, just as the faithful cataloguing of the experience of each element of a population is important.

For example, the social construction of Irish ethnicity in the United States has not only been a creation of different groups of Irish migrants themselves, but the differing overall class positions of Irish Catholics and Irish Protestants and their different representation within the dominant WASP culture were also significant factors (see Roediger 1991 and Williams 1990 for interesting accounts of the formation of Irish identity in the US).

Likewise in Britain, it was the migration of a specific sector of the Irish peasantry, almost exclusively Catholics, that became represented as the problem of the Irish in Britain. This occurred despite the fact that for over 200 years a range of social classes have migrated from Ireland to Britain, including both Protestants and Catholics. This process of the construction of the Irish minority, has rested historically on the structural location of the majority of Irish Catholic migrants to Britain as part of the casual, unskilled and semi-skilled working class. However, as important in understanding the construction of the problematized 'Irish' have been the discursive effects of Anglo-Irish colonial relations and the latter's articulation with the religious signification of British nationalism.

Much of the historical debate about the Irish in Britain has been generated by those working within an assimilation framework. Many of these accounts engage in a process of disaggregating ethnicity/national identity from structural factors such as social class and employment opportunities. If a particular ethnic/ national grouping are predominantly

of one class, which the Irish were in the 19th century, then the logic of their argument goes that it would be very likely that given British society at the time, the in-coming migrants would have been differentiated on the basis of social class and subject to the extant patterns of class segregation in British society. Residential segregation and evidence of cultural homogeneity, for example, in voting behaviour, are then weighted as significant evidence that factors other than social class are at work. Considerable effort has been expended by historians of the Irish in Britain to demonstrate that the Irish were not segregated and did not act as an ethnically based political force.

In the contemporary period, also, the distribution of the Irish across the class system is cited as evidence against ethnicity being a determinant of Irish experiences: that is, all variation in Irish experience is accounted for by class differences. The implication is that if social class factors were allowed for then the Irish really would be synonymous with the white indigenous population. The assumption in many historical and contemporary accounts of the Irish in Britain therefore is that 'race' or ethnicity play no part in class formation. This argument should be treated with caution.

Although 'race' and class are analytically distinct concepts, they cannot be treated as two distinct sets of relations (Anthias & Yuval-Davis 1992), rather it is necessary to draw upon Hall's (1980) notion of an articulated ensemble of social relations structured in dominance. It is not possible to reduce any individual's experience, let alone that of whole social groupings, to a single explanatory cause. To be constituted in class terms is to be constituted in gender and ethnic terms. Social classes comprise different groupings defined in terms of 'race', ethnicity and gender; as do ethnic groups consist not only of men and women but of people with a range of class positions.

My criticism of most writing about the Irish in 19th century Britain is therefore that it fails to place the experience being analysed within the context of the formation of class relations of the period; it ignores the significance of the Irish presence in Britain for the establishment of a cross-class racist British nationalism; it fails to render an adequate account of the dynamic intersection of class, religion and national identity

as the context of the experience of the Irish in Britain; it ignores the role of the British state except in the context of responding to the political activities of the Irish in Britain; and it unproblematically assigns to the Catholic Church either the main responsibility for or the chief credit for forging anything resembling an Irish community in Britain.

Consequently, what I have prioritised is the investigation of the political and cultural contexts of the society into which the Irish migrated in the 19th century and the significant process of class formation that was under way in that period. The process of class formation involved the production and dissemination of a British national identity. Of particular interest for my argument is the racist impulse in British national identity and the significance of Irish Catholics as a signifier of both the colonial racism and the cultural differentialism which underpinned British identity.

In the 19th century the problematic Irish migrants were represented as a visible and alarming element of the rapidly growing urban working class. How the state came to delegate the denationalization and incorporation of the children of Irish migrants to the English and Scottish Catholic churches is crucial to investigate. The development of Catholic elementary education is investigated, therefore, in order to delineate how 'one strong cultural institution' (Hall 1992) developed objectives of incorporating and denationalizing a specific section of the working-class population, problematized in terms of its religion and national identity. The Irish in Britain were a critical factor in the segregation and differentiation of the working class and this formed part of the process of constructing the national framework of identity in Britain.

To this end I use the concepts of incorporation, denationalization, segregation, differentiation, and identity in order to explore concrete social relations reflecting specific articulations of nationalism, racism, religion and class, which framed the experience of Irish migrants in the 19th century. In particular, I use the concept of identity to denote social and political consciousness rather than as a psychological concept. Identity is an arena of contestation. The struggle in this sense is between the dominant national culture, as it is constructed to be, and the various sources of oppositional consciousness which exist.

Positing identity as an arena of contestation highlights the

fact that identity is never a fixed core but can acquire specific meanings in given contexts. Identity 'marks the conjuncture of our past with the social, cultural and economic relations we live within' (Rutherford 1990:19). Social phenomena, such as racism, seek to fix and naturalize 'difference' and create impervious boundaries between groups (Brah 1992). There has been insufficient analysis generally of the influence that institutional arrangements have on the contestation of identity. In examining Catholic state education and its relationship to the formation of Irish identities I want to make a contribution to that debate.

Until recently, there has been little querying of the discourses and practices of the British state which masked the internal ethnic, regional and national differences which characterize the 'United Kingdom'. Constructions of whiteness are one means by which these differences have been masked. Another way in which they have been masked is by insulating debates about Northern Ireland as outside 'normal' political discourse. Consequently, 'colour' has become a marker of national belonging and being of the same 'colour' can be equated with 'same nation' implying 'no problem' of racism and discrimination.

It might be concluded from this that the inclusion of the Irish within the boundaries of the nation and the exclusion of the Irish from the 'race relations industry' has been both to the benefit of migrants from Ireland and their offspring. Thus it might be argued that the Irish have not been part of the discourse of 'swamping' the country and have not been subject to immigration controls and therefore have been, to their advantage, constructed in contemporary Britain (whatever the past history) as part of a collectivity of White Europeans. These arguments not only characterise much of British official discourse about Irish migrants (as opposed to popular discourse) but also the discourse of certain strands of middle-class Irish professional opinion in Britain (see *Sunday Times*, Irish Edition, 5.6.94).

Despite the prevalence of these arguments in certain quarters other commentators have noted the contradictory construction of the Irish. Included as White Europeans but placed outside this collectivity as migrant labour and as 'dangerous terrorists' (Anthias & Yuval-Davis 1992). How did this contradictory construction come about? The invisibility of the Irish as a minority ethnic group forms a significant aspect of a myth of cultural homogeneity

encompassing the whole of the British Isles. This myth developed as part of the British State's response to immigration in the 1950s. Aspects of this recent history must be studied because it was in the 1950-60s that the framework was generated within which 'race relations' have been viewed ever since. The main achievement of the myth of homogeneity, which implicitly includes a myth of assimilation, is the assumption that racism and discrimination are a function solely of differences in skin colour.

While the chief purpose of this myth of homogeneity was to provide a framework for considering what were seen to be problems arising from immigration from the New Commonwealth and Pakistan it also had an impact on another essential migrant labour group: the Irish. The myth of homogeneity assumed that all people who were white smoothly assimilated into the 'British way of life' and that the problems all resided with those who migrated and possessed a different skin colour. Different skin colour was taken to represent different culture. The same skin colour was taken to mean the same culture. The myth of homogeneity therefore had to entail the denial of differences amongst the white population (for a fuller development of these arguments see Miles 1993; Hickman 1996).

Most problematic for this process were the Irish who, especially in the form of the Irish Catholic working class in Britain, had been problematised, racialised and subject to exclusionary practices for over a hundred years (Hickman 1995). The inclusion of the Irish within the same 'race' thus rendered the Irish invisible as a minority ethnic group and a major source of migrant labour within Britain. A further consequence was that it was possible to sustain the myth that Britain had suddenly become a plural society in the 1950s. This example of the construction of boundaries along lines of 'race' illustrates clearly the extent to which such constructions are socially derived. It also demonstrates that inclusion within a 'race' can be as problematic as exclusion depending on the circumstances and the origins of the boundary delineation.

Despite the 'protection' of being viewed as of the same 'race' as the British, the Commonwealth Immigrants Bill in 1962 in its original form made the Irish subject to control, but by the second reading the government had dropped this provision on the ground that it was impossible to police the border between Northern Ireland and the Republic (Dummett &

Nicol 1990). In the debate on the Bill it was broadly accepted that it would be impossible to enforce immigration controls between Britain and Ireland because of the border with Northern Ireland and the proximity of the two countries. This did not prevent some MPs expressing their views that the Southern Irish were a social liability (Hickman 1996).

The arguments and the evidence consistently presented to the Commission for Racial Equality (CRE) by Irish community and welfare organisations, however, have been of sufficient counter-weight to call into question some of the above assumptions. The fact that the Irish can experience discrimination has been tested under the 1976 Race Relations Act and found proven. The publicly stated position of the CRE as a consequence of its success in winning cases for Irish complainants is that: 'We know that Irish people can suffer racial discrimination . . . But we don't know how much of a problem discrimination is for them as compared with black or Asian people' (*Guardian* 24.5.95).

The research about discrimination and the Irish in Britain that I, and Dr Bronwen Walter, have just completed for the CRE is therefore an initial study designed to test whether reports of racism and discrimination to Irish community groups find a resonance in the experiences of groups of Irish people who do not utilise the services of such organisations. The study also aims to give a national dimension to the investigation by ensuring that the findings represent more than the London area where the largest number of Irish-born live and the largest number of Irish organisations exist. In this way we hope that the research will contribute to an informed discussion about these issues and to an increased awareness amongst local authorities, statutory bodies and voluntary organisations of the service needs of many Irish people in Britain.

(This is a revised and amended version of a paper given to the XIIIth WORLD CONGRESS OF SOCIOLOGY held at Bielefeld University, Germany 18th - 23rd July 1994)

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Mary Hickman

An English Women Who Went Up Cave Hill and Came Down a Slíbh

Belfast is buzzing with the Irish language at the moment. There are classes for adults all over town. Over a thousand children are attending Irish-medium schools. The Cultúrlann - the Irish-language cultural centre in the Falls Road - is flourishing. There is a weekly paper, *Lá*. The Gaeleoirs (Irish-speakers) hold ceilidhs in the City Hall, once bastion of Unionism. And you can even dump your litter in a bi-lingual bin. (Though admittedly the word 'bruscar' has been stickered on by campaigners, provoking unionists to complain that they are 'defacing council property'.) 'I find it amazing to see the progress that's been made', says Brighid Mhic Sheáin, one of the small band of pioneers who set up the Irish-speaking community in the Shaw's Road in the late 1960s. 'For my generation, Irish started in backrooms. It was the hidden Ireland. The other day my brother-in-law and I nearly got knocked over by children who had just got off the bus going into the school. We remembered the days when there was no chance of being knocked down, because there were only about ten children in the school!'

The weekend 17th - 20th May saw hundreds of Irish-language enthusiasts converging on Belfast's Europa Hotel. The occasion was the ard fheis (annual conference) of Conradh na Gaeilge, the nationwide organisation formed in 1893 to promote the Irish language. All events at the conference were open to the public, including the debates. There were dances, an ecumenical service and a historical walking tour of the city.

'This is the first time since 1936 that the ard fheis has been held in Belfast', says Gearóid Ó Cairealláin, Conradh's dynamic president, who is himself from the city. 'Since the August 1994 ceasefire, Irish language organisations have shown an increasing interest in Belfast. We had the national drama festival here last May, which was very successful. In November 1997 the Oireachtas will come up. It is the most wide-ranging arts festival in Ireland, and it could bring 10,000 people here. So it will make an important economic contribution. The Irish language development industry can create a lot of wealth.'

Although most learners in Belfast are nationalists, there is a fair sprinkling of people from 'the other side of the house' (plus a scattering of 'blow-ins', like myself). Ruth Hume is a former teacher from a unionist background, who attends Irish evening classes in Cluain Ard, a long-established club for Irish speakers in the heart of the Falls.

'I started learning Irish at Queen's [University] evening classes seven years ago,' says Ruth. 'Then I did GCSE Irish at the College of Business Studies. I went on to the Oideas Gael course in Gleann Cholm Cille. I've had nothing but an open-hearted welcome in all classes.'

She explains:

'I love Ireland, but I knew very little about my fellow countrymen. The 'other side' were strangers to me. I thought that studying some Irish language and culture would broaden my outlook. I have found the weekly classes and the friendships I have made very rewarding.'

The vigour of the language movement is due to the drive and idealism of the Gaelgeoirs themselves. They continue to strive for very ambitious goals, despite the niggardly and foot-dragging attitude of the British government and officialdom. BBC Northern Ireland, for instance, has a half-hour Irish language programme on radio every day, and a half-hour teaching programme - *Now You're Talking* - on television. Both are excellent but the time allocated compares miserably to the provision for the Celtic languages in Wales and Scotland. Gearóid Ó Cairealláin says: 'A while back we suggested that the announcer at the end of the say could say, 'Oíche mhaith' - that's 'goodnight' in Irish. But the head of BBC Northern Ireland told us that it was far too early to take a giant step



Photo: Frankie Quinn

Gearóid Ó Cairealláin, (Left) President of Conradh na Gaeilge, and Eoghan Ó Neill, editor of Lá, in the Cultúrlann.

like that!' The heart of the Irish language movement - and guarantee that it will survive - is the network of Irish-medium schools and nurseries. All were started on a voluntary basis by parents and friends, and have proved very popular and successful, achieving high educational standards. But government funding is only being won after long and strenuous battles. The Meánscoil (secondary school) was founded over five years ago and will soon have 200 pupils: the government's agreement to fund it only came in mid-May this year, in what was clearly a political move to try to get an IRA ceasefire before the start of all-party talks. Four of Belfast's six Irish language primary schools are already funded, and the other two are now expected to follow. None of the nine nursery schools are funded, despite the fact that

they fill an important gap: the north of Ireland has the lowest pre-school funded childcare provision in the UK.

Undoubtedly this official reluctance relates to the extreme hostility to the language shown by unionists. The old Stormont government's policy was essentially to destroy the language, and the fear and hatred lives on in some politicians, who blithely disregard the Gaelic roots of many Ulster Prebyterians. The DUP's Reverend William McCrea, for instance, recently called in the House of Commons for the British government to counter a 'constant bombardment' of 'a foreign Irish Gaelic culture'. As things stand at present, he might as well be King Canute, vainly trying to hold back the tide of Irish.

Liz Curtis



Photo: Liz Curtis

Náiscoil An Lóiste Úir - The New Lodge Irish Language Nursery School.

Poll na Rón

There can be no doubt about the impact *An tOileánach* had on the Gaelic reading public on its appearance in 1929. It was hailed as 'An Rí Leabhar' (The King Book) at the time and Robin Flower's translation *The Islandman* (1937) served merely to extend its enormous popularity to those who could not read Irish.

Its effect on Brian O'Nolan (Flann O'Brien) was especially traumatic. It seems that his mind was 'possessed' by it. As he tells us himself, 'The book was published about 1930 and disturbed myself so much that I put it away, a thing not to be discussed with strangers. But its impact was explosive.' Ó Siochfradha (Comhar, Eanáir 1965) commented:

"Thuigfeadh duine as sin gur mothaigh sé An tOileánach ag fáil seilbh ar a aigne, gur mhothaigh sé é féin faoina scáth, é i ngleic leis An tOileánach."

(One could think from that, that he felt *An tOileánach* gaining possession of his mind and that he felt himself to be under its shadow, that he was wrestling with *An tOileánach*)

It was then, to 'exorcise' the 'Rí Leabhar' from its hold on him that he wrote *An Béal Bocht* (*The Poor Mouth*). Although this work is loaded with phrases recognisably 'filched' from the other Gaeltacht authors of the period, its primary debt is to *An tOileánach* and as if to underline this debt, the cover to the first edition carried a cartoon figure of the quintessential "Basketman" complete with currach. The modern edition's cover gives a single hint with the inclusion of a pair of the bladeless oars which are so necessary for the survival of a currach in the tremendous Atlantic rollers continually lashing that part of the ragged Munster coastline.

Phrases such as 'Ní bheidh ar leithéidi arís ann' (Our like will not be again) simply jump off the page at the reader who is familiar with what Flann refers to as 'the guid buiks' - as if the Gaeltacht autobiographies were 'Holy Writ' and had been accorded too much reverence. There are also a multitude of 'liftings' such as 'the child playing in the ashes', 'the little lime-white house in the elbow of the glen', the pants made of 'glas na gcaorach' (Grey Sheep's wool) and so many more taken from other authors such as 'Máire'. Although his satirising of 'Máire' et al. is remorseless - when he uses

material from Ó Criomhtháin, it is never other than in a kindly manner.

Not only were phrases stolen and 'recycled' from the 'guid buiks', but locations and situations. One of the most obvious is that of the underwater cave where Ó Criomhtháin went seal hunting and saved his uncle from drowning.

"The cave was in the western end of the Great Island. It was a very dangerous place for there was always a strong swell round it, and it's a long swim into it, and you have to swim sidelong for the cleft in the rock has only just room for a seal. When the boat stopped in the mouth of the cave, there was a strong swell running. Often and again the mouth of the hole would fill up completely so that they'd despair of ever seeing again anybody who happened to be inside ... when they reached the end of the cave, there was a beach full of seals."

(Flower 1937, p244)

Now we find it surfacing in *An Béal Bocht* as a solution to the problem of where the starving O'Banassa will live. He opts for an under-water cave and readers of Ó Criomhtháin will have no doubt that they have been here before . . . *"The hoi led under sea level and there was a strong surge of water around . . ."*

In a later work, *The Dalkey Archive* (1964) we are led to meet St. Augustine in an under water cave at the Vico Swimming Club:

"Down at the headquarters of the Vico Swimming Club there is a peculiar chamber hidden in the rocks at the water's edge. At low tide there is cavernous access from the water to this chamber. As the tide rises, this hole is blocked and air sealed off in the chamber. The water provides a total seal . . ."

There can be no doubt that this image of womb-like isolation must have appealed greatly to a man like Flann O'Brien with his almost manic passion for secrecy and privacy which led him to adopt a myriad of pseudonyms in his writing career. Perhaps we have yet another echo of Ó Criomhtháin's 'poll na rón' in another piece by O'Nolan entitled 'A Bash in the

Tunnel'. Here, a tale is recounted of a man who periodically has recourse to a railway carriage dining car which is standing in a siding. The carriage contains "costly victuals - eggs, rashers, cold turkey and whiskey." He gains access, grabs a bottle of whiskey, a jug of water and a glass, then locks himself in the toilet. The carriage is subsequently shunted into a tunnel and the 'entombment' is complete. O'Nolan sees this as typical of the position of the Irish artist: "Sitting fully dressed, innerly locked in the toilet of a locked coach where he has no right to be."

Once we are on this track we suspect it on all sides of us when reading through O'Nolan's works ... the reference to the 'Cruiscín' (Jug:Jail: incarceration) where O'Conassa meets his father coming out as he, himself is going in ...the 'Box within a box' in *The Third Policeman* or even the Good Fairy in the Pooka's pocket in *At Swim-Two-Birds*.

A book which O'Nolan came on in the course of his university studies was Heine's *Die Harzreise*. It is a remarkable little

book, if you ever come across it and Flann must have recognised a kindred spirit in the author whom he 'met' in his German studies. It purports to be the diary of an idle student at the university of Göttingen who begins his little work with a stream of abuse against the seat of learning, its professors, the town and even the people - who, he says, are descended from a particularly barbarous Germanic tribe. What concerns us here, however, is that Heine carries out a pseudo-scientific survey of the size of the feet of the good ladies of Göttingen. His vantage point is the grating of a cellar which is at street level. There would be the makings of another article in the use which Flann made of 'filchings' from Heine - but I would venture that a street-level cellar in Downtown 'Stadt Göttingen' is the most suitable bedfellow for an under water cave off the Kerry coast - that's if the whole business hasn't permeated my own brainDia linn!

Caoimhghín Ó Brocháin

BAIS Day Conference Saturday 21st September 1996

at
THE HAMMERSMITH & KENSINGTON
IRISH CENTRE
Blacks Road, Hammersmith
on the theme of

INVENTING IRELAND

AGM for BAIS Members

Morning Panel Session

LUNCH

Afternoon Debate:

*'The role of writers in the invention of
Ireland has been gravely underestimated
by politicians and historians.'*

Debaters include: Declan Kiberd, Neal Ascherson,
Margaret Ward, John Newsinger

Play Reading: *John Bull's Other Island*

Book Stalls

Watch the press and your letter box for further details
or contact Eleanor Burgess (Conference Convenor)

BAIS COUNCIL ELECTIONS 1996

In accordance with the Constitution of the BAIS the following timetable has been drawn up for forthcoming BAIS Council Election process. This will be your chance to participate in the Association, so please make nominations, put yourself forward and above all *use your vote*. Members should note that Tom Dooley is standing down due to his accepting an appointment in the Far East. The BAIS is looking for committed members to stand for Council in Education, Irish Language and Fund Raising in particular, though all positions on the Council are open for nomination.

24 June	Call for Nominations Issued
8 July	Closing Date for Nominations to Acting Secretary
22 July	Ballot Papers Issued by Post
6 August	Closing Date for Return of Ballot Papers
10 August	Vote Count
30 August	Results Announced

BAIS Lectures in Manchester

The seventh BAIS annual lecture series was held at Manchester University with the theme 'Ireland Yesterday, Today and Tomorrow'. Beginning on Wednesday 14th February, they ended on 13th March, during the city's first Irish Festival, which President Robinson had launched the previous Sunday.

The series was opened by Rev. Dr John Dunlop, speaking on 'Presbyterians and the Conflict in Ireland'. Dr Dunlop, former Moderator of the General Assembly, outlined the history of the denomination and discussed some of its characteristics, including the emphasis on individual responsibility, corporate life and lay participation in the church. Dr Geoffrey Beattie, Professor of Psychology, chaired the ensuing discussion. The following week, Dr Mairéad Nic Craith, currently attached to the Institute of Irish Studies at Liverpool University, spoke on 'The Irish Language Today'. She outlined the declining fortunes of the language during the nineteenth and early twentieth centuries, discussed Irish government policy since 1921 and presented the encouraging results of recent census reports and surveys on attitudes towards the use of the language in both the Republic and Northern Ireland. Dr Emrys Evans, Emeritus Professor of Irish at University College, Aberystwyth, presided over the lively question and answer session.

The series organiser, Mervyn Busteed of the Department of Geography at Manchester University, gave the third lecture, on 'The Irish in Nineteenth Century Manchester'. Drawing on his research, he outlined the largely economic reasons which had attracted the Irish to the city from at least the 1740s and discussed what life was like for the migrants in the distinctive Irish quarters which had grown up by the early decades of the century. Andrew Grimes of the *Manchester Evening News* chaired the event and the ensuing discussion. Dr Margaret Ward of Bath College of Higher Education spoke on 'Irish Women and Irish Nationalism' in the following week. She showed that, with few exceptions, women had largely been written out of traditional accounts of the Irish national

movement and how, with careful research, their important role could be reconstructed and properly appreciated. Dr Sheila Robottom of the Department of Sociology at Manchester University presided.

The final address, on 'Ireland in the New Millennium', was delivered by former Taoiseach Dr Garret FitzGerald to a packed lecture theatre. Starting with an overview of recent changes in Irish economy, society and behavioural mores, Dr FitzGerald drew out encouraging trends such as economic growth, rising disposable incomes and Ireland's confident positive attitudes towards the European Union. However, he also noted ongoing problems such as long term and youth unemployment. Professor Marianne Elliot of the Department of History at Liverpool University chaired the event, and there were many questions from the audience which clearly enjoyed the evening. The evening and the series were concluded with a dinner at the Midland Hotel, hosted by Allied Irish Bank plc.

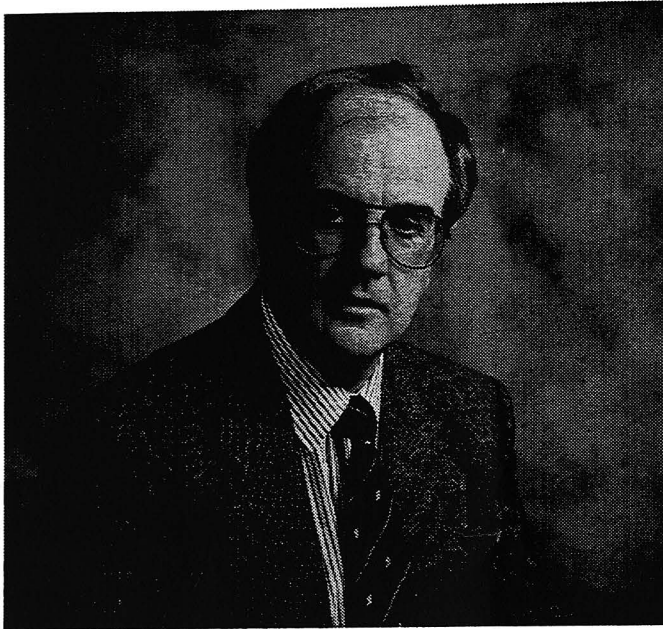


Dinner party at the Midland Hotel, Manchester hosted by Allied Irish Bank plc. (L to R) Niall Gallagher (AIB), Councillor Helen Busteed, Robin Ingram (AIB), Mervyn Busteed (BAIS), Sean Hutton (BAIS), Mrs Ingram, Prof Emrys Evans, Dr Garret FitzGerald, Mrs Evans, Geoffrey Keating (Irish Embassy).

BAIS would like to thank the speakers, those who chaired the lectures, the stewards, the large and appreciative audiences who turned up each week and, above all, our corporate patrons, Allied Irish Bank plc, who sponsored the entire series.

Mervyn Busteed

New BAIS Faces



MERVYN BUSTEED Acting BAIS Honorary Secretary

Mervyn was born in Belfast and is a graduate of Queen's University with degrees in Geography. He has taught at University College, Swansea and the Universities of Manitoba and Oxford. He has been Lecturer in Geography at Manchester University since 1975 and is a regular contributor to Irish Studies courses in the Manchester region. He is a frequent speaker at conferences and has published books and articles on the political and social geography of Ireland. He is currently carrying out research on the Irish in nineteenth century Manchester. He organised the highly successful BAIS lecture series in Manchester earlier this year.

SANDY TROTT BAIS Membership Administrator

Sandy was born in Devon, is married with a son, and is a trained Legal Executive. She runs Word Design from home which is now in Essex. Working closely with Tom Dooley over the past year or so, she has been responsible for getting the membership lists in order and, to maintain the continuity of the system, has taken on the role of Membership Administrator for the BAIS. As from July, she will receive cheques from new and renewing members and maintain the data base, but will not be handling the BAIS accounts which be the duty of the Honorary Treasurer. Sandy is also adapting the present membership data base and liaising with Lance Pettitt on compiling the research and teaching index. The BAIS is very pleased that its membership matters are in Sandy's safe and efficient hands. Cheques should be sent to Sandy at:

20 Keats Square
South Woodham Ferrers
Essex CM3 5XZ
Tel: 01245-323260



Famine Symposium in Cambridge

Queen's College Cambridge was the venue for the Symposium on the Irish Famine and Migration on 31st March. The event was organised by the Cambridge Group for Irish Studies in association with *History Ireland*, and was Cambridge University's contribution to the sesquicentennial commemorations of the Famine. About 170 people were present, a mixture of academics, students and interested lay-people from East Anglia, London and further afield, including a contingent from the London-based Great Irish Famine Remembrance Association.

Professor Jim Donnelly of the University of Wisconsin-Madison launched the proceedings with a discussion of the construction of the memory of the Great Famine in Ireland and the diaspora in the second half of the nineteenth century. Emphasising the profound influence of John Mitchel and the other Young Ireland writers on the making of the nationalist interpretation of the Famine. Professor Donnelly suggested that the Mitchelite version had more validity with regard to mass evictions than to food exports. Nevertheless, despite its numerous fallacies and exaggerations, the nationalist interpretation enjoyed great staying power because it reflected the experience of the survivors in Ireland and abroad.

Dr John Belchem followed with a paper on the responses of Irish communities in Britain and America to the 1848 rising. He argued that the enthusiastic and very public support given to the Young Irelanders by the diaspora's political leaders was deeply misjudged. Unable to give any practical assistance to the short-lived rebellion, they merely succeeded in distancing the more moderate Irish elements and antagonising their host communities. Anti-Irish racism and sectarianism subsequently increased, making life yet more difficult for Famine immigrants.

Professor Bob Scally of New York University drew attention to the Spike Island transportation registers as a record of a form of forced emigration. The majority of 'criminals' transported in 1846-52 were of young men found guilty of 'famine' crimes - mostly theft of food or animals. The records give a unique insight into this social microcosm, by way of entries on the origins, physical state, 'character' and education of those transported. Correspondence from the governors of penal colonies in Australia and the West Indies graphically related the vulnerability and victimisation of these 'unfree immigrants'.

Professor Frank Neal spoke of the experience of those Famine migrants who flooded into Liverpool, and the horrors of the fever epidemic that racked that city, and especially its impoverished Irish neighbourhoods, in 1847. His paper combined accurate data on mortality and the costs of relief with moving accounts of the experience of specific immigrant families. The final paper was given by Dr Peter Gray, who spoke on the attitude and policy of government towards emigration during the famine. He concluded that dogmatic ideology had prevented the state intervening to either improve the travelling conditions of those who crossed the Atlantic, or to assist emigrants to the colonies by providing subsidies or work on arrival.

All the papers provoked lively questions and discussion, and the event proved an undoubted success.

Tony Gray

Tenth Conference of Irish Historians in Britain University of Bristol

The elegant eighteenth-century surroundings of Clifton Hill House provided a suitably austere setting for the Tenth Conference of Irish Historians in Britain which took place at the University of Bristol, 12th-14th April. Over sixty delegates attended the Conference, the theme of which was 'Narratives of Irish History', and those present were treated over the course of the weekend to twelve papers of consistently high quality.

Professor Donnchadh Ó Corráin (University of Cork) set the tone with a stimulating opening contribution examining the literary devices employed by Christian writers in seventh- and eighth-century Ireland to accommodate the country's pagan past. Dr Sean Duffy (Trinity College Dublin) then discussed Irish and Scandinavian attitudes to the role of Dublin in eleventh- and twelfth-century Irish politics and this was followed by the first of many lively question and answer sessions of the weekend.

Proceedings on Saturday began with a paper by Ms Bernadette Cunningham (Dublin Diocesan Library) who continued the theme of religious narrative with an analysis of seventeenth-century Catholic and Protestant interpretations of the career of St Columba. Dr Toby Barnard (Hertford College, Oxford) then discussed the writings of members of the eighteenth-century ascendancy during their tours of continental Europe and what these accounts revealed about this group's sense of identity. The next session began with a memorable talk by Mr Vincent Morley (University of Liverpool) comparing attitudes towards Jacobitism in eighteenth-century Gaelic poetry from both Scotland and Ireland. The excellence of this paper was complemented by the contribution which followed from Professor Norman Vance (University of Sussex), who examined attitudes to Ireland's literary heritage displayed in the writings of commentators from Geoffrey Keating to Douglas Hyde. A particularly pleasing aspect of this talk was the long overdue recognition it paid to the work of Darcy Magee.

Further treats awaited delegates in the next session, opened by Dr Joep Leerssen (University of Amsterdam), who examined the reasons why mid-nineteenth-century Ireland witnessed a dearth of fiction-writing and a profusion of works of history. The theme of a blurring between fact and fiction in the narration of Irish history in the late nineteenth and early twentieth centuries was advanced still further in an absorbing paper by the next speaker, Ms Eileen Reilly (Hertford College Oxford). A reception hosted by the Irish embassy followed and the Conference Dinner was brought to a close by the Guest Speaker, Dr Margaret MacCurtain, who spoke to the theme of the Conference with feeling and insight.

A paper by Dr Maria Luddy (University of Warwick) on prostitution in nineteenth-century Ireland began proceedings on Sunday morning and was followed by a fascinating examination by Dr Joanna Bourke (Birkbeck College, London) of the stereotyping of Irish soldiers and their attitude towards warfare by their British officers during the First World War. The final session began with a subtle analysis by Ms Jennifer Ridden (University of Bristol) of the conflicting attitudes of the different groups which constituted the Protestant elite in early nineteenth century Ireland and the final paper of the Conference, delivered by Professor D.H. Atenson (McGill-Queen's University, Canada) used the Biblical story of the Babylonian captivity of the Jewish people as a way of introducing a warning against the use by historians of the term 'holocaust' in discussions of the Great Irish Famine. Professor Atenson's paper inspired Mr Dudley Edwards (University of Edinburgh) to read from the floor extensive passages from the Book of Kings with the result that delegates left the Conference both mentally and morally refreshed.

Brendan Smith

Elizabeth Bowen: An Irish Perspective

Elizabeth Bowen: An Irish Perspective was held at University College Cork's new Granary Theatre on 8th and 9th March, attracting delegates from as far afield as Norway and Farrah, Co.Cork (where the Bowen's Court estate is). We were surprised and delighted to find the conference booked-out in advance - extra seating had to be arranged to accommodate everyone on the Saturday - a promising indication of the amount of interest in Bowen's work. Launching the conference, Sara Willbourne of Cork University Press spoke of the need to include our women writers in the discourse of an Irish Literary Tradition. This is only the second school dedicated to the work of an Irish woman writer in this country, (the other being the *Kate O'Brien Weekend* in Limerick), a situation surely in need of redress?

The opening lecture by Dr Patricia Coughlan on 'Women and Desire in the Novels of Elizabeth Bowen' proved an intense and challenging start to the conference. The calibre of audience discussion after the paper set the tone for the rest of the weekend - the presence of several postgraduate students working on Bowen gave a very informed aspect to discussion. In addition to this, the number of Cork people who are avid readers of Bowen's novels added a different perspective to an otherwise very academic conference.

Dr Anne Fogarty began proceedings on Saturday morning with an insightful paper on *Bowen's Court* and *The Last September*. Discussing what she termed 'The Democracy of Ghostliness', Dr Fogarty pointed to an interesting correlation between personal biography and historical detail. Prof Roy Foster picked up on some of the same parallels in *Seven Winters*, Bowen's writing of Dublin in which she and her family "wintered".

WJ McCormack discussed Bowen's short stories in the context of the Irish Free State. Dr McCormack plans to host the next Bowen conference later this year at Goldsmith's College, which will focus on Bowen's London novels. Victoria Glendinning, known to most as Bowen's biographer, facilitated an afternoon workshop on Bowen's short stories. Dealing with 'Her Table Spread' and 'Sunday Afternoon'. Glendinning's closeness to Bowen's life and character made this session a very personal one, where the spirit of Elizabeth Bowen became almost tangible.

The conference was brought to a close with evening readings from four contemporary Irish women writers. The Granary Theatre was the perfect venue for this event providing intimacy, yet a certain sense of theatricality to the evening. Roz Cowman, Mary Dorsey, Victoria Glendinning (who read from her new novel *Electricity*) and Carol Rumens gave an original and creative turn to a very inspiring day.

The organisers would like to thank our sponsors whose generosity made our plans run so smoothly. We already have plans in hand for the next Elizabeth Bowen conference at University College Cork, to be held in the Spring of 1997, thus making this an annual event. We were encouraged by the readiness with which our speakers responded to our invitations to give papers and the enthusiasm tangible in the Granary Theatre around the work of Bowen. This is a clear indication that the work of Irish Women Writers is at last being given the kind of attention it deserves.

Tina O'Toole

ADVANCE NOTICE

BAIS BIENNIAL CONFERENCE
at
University of Salford

Friday 5th September
to
Sunday 7th September 1997

IRISH WRITING, CULTURE
AND POLITICS
1800 - PRESENT

Enquiries to: Eleanor Burgess

Border Crossings

University of North London, Saturday 20th January 1996

A glance at the contents of many of the 'bibles' of postcolonial studies - for example Ashcroft, Griffiths and Tiffin's *The Empire Writes Back* - illustrates the customary exclusion of Irish issues from debates on postcolonialism and diaspora. As in Williams and Chrisman's recent 'comprehensive' postcolonial reader, the absence is usually complete.

When Ireland is discussed in these contexts, it is usually placed in solitary confinement, away from those who qualify as 'authentic' postcolonials and migrants. UNL's 'Border Crossings' conference commendably attempted to counter such omissions. An 'Irish' theme ran through the conference, and a relevant paper was placed - by way of contrast to others with various and diverse subjects - in each of the day's eight panel sessions.

As Professor Lyn Innes (University of Kent) argued in her keynote lecture, those striking omissions may be partly traceable to the roots which 'postcolonial studies' has in both a narrowly conceived 'commonwealth studies,' and also in Edward Said's agenda-setting study, *Orientalism*. Whilst Said's text focuses upon the racially 'essentialist' scholarship of figures such as Ernest Renan and Matthew Arnold, it never mentions the Celtic foci of their discourses. And the 'Celticism' which can thus be seen to inhere within 'Orientalism', and which underpinned British colonial discourses on Ireland, has henceforth been largely ignored.

Liam Harte and Lance Pettitt (St Mary's University College) set about exploring some of the neglected avenues of Irish 'postcolonial' studies in their fascinating presentation on the fiction of the Irish in Britain - specifically William Trevor and Maurice Leitch. This almost entirely unexplored body of literature of the Irish diaspora also formed the subject of Aidan Arrowsmith's (Staffordshire University) later paper, on issues of cultural identity in Pádraig Ó Conaire's and Anne Devlin's texts of emigration to England.

In common with others, both these papers sought to apply current postcolonial and diasporic theory to Irish specifics - and echoed themes introduced by Professor Innes, at the same

time as offering a different perspective on papers such as Sushella Nasta's (QMW) suggestive talk about the problems of identity faced in Britain by a woman of dual, Indian-English background. The comparative and interdisciplinary aims of the conference gave rise to many similarly productive juxtapositions.

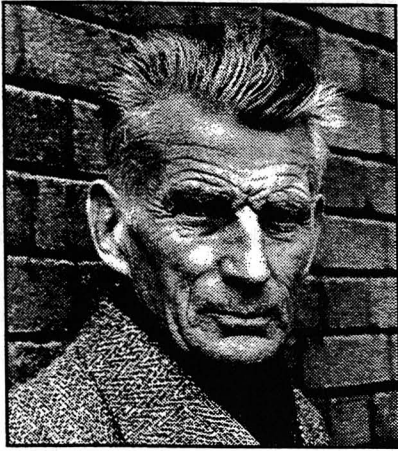
Gerry Smyth's (*Liverpool John Moores*) interest was less juxtaposition than interpenetration - the fashionable postmortem, postcolonial theories of resistance which advocate a hybridising 'politics of blur' in Irish cultural politics. Such tactics were convincingly shown to be collusive with the ideologies of global capitalism, and implicated in the very oppositional, colonialist logic which they seek to deconstruct.

Other papers on an Irish theme included Margaret Llewellyn-Jones's (UNL) interesting exploration of bodily representation in *Dancing at Lughnasa*, *The Steward of Christendom* and *The Hanging Gale*, and Rose Atfield's (*Brunel University*) thorough consideration of contemporary Irish women's poetry. In addition, and against the grain, Willy Maley (*University of Glasgow*) argued forcefully that *everybody* was talking about Ireland in comparison to the silence surrounding issues of Scottish (post) colonialism!

Particularly in its indication of new, interesting and challenging work in various forms of Irish postcolonial studies, then, 'Border Crossings' suggested numerous avenues for exploration, and produced many interesting moments for the large number of delegates present.

Aidan Arrowsmith

Beckett, London and Other Matters Goldsmiths College Conference Series



Attendance ranged between forty and one hundred at the three-day conference to mark the 90th anniversary of Samuel Beckett's birth on 29th - 31st March 1996. Held at Blackheath Concert Halls, and organised by Bill McCormack, Professor of Literary History at Goldsmiths College (University of London), the event included several papers on *Murphy*, on Beckett's relationship with the work of Samuel Johnson, Arthur Schopenhauer, Yeats, Joyce and Cixous, on the first London production of *Waiting for Godot*, and 'other matters'.

Among the speakers were Emeritus Professor Katharine Worth, Terence Brown of Trinity College Dublin, Ferenc Takás of Budapest, and Mary Bryden and John Pilling (both) of the Beckett Centre in the University of Reading. Edward and John Beckett - nephews of Sam's - were also present. The Irish, French and Czech embassies were officially represented at a book-launching on the Friday evening, sponsored by Cork University Press, Longmans, and Manchester University Press. The whole enterprise proceeded under the patronage of presidents Mary Robinson and Václav Havel.

The next conference in the series takes place on 7th December 1996 under the title 'Elizabeth Bowen, London, Ireland, Modernism'. (Details from Jean Radford, Department of English, Goldsmiths College, New Cross, London, SE14 6NW Tel: 0171-919 7447 or 7436). A further conference on 'Hogarth, Burke, and Our Present Discontents' will be held in the summer of 1997 to mark the two-hundredth anniversary of Edmund Burke's death.

Bill McCormack

Macpherson in Oxford

1996 marks the bicentenary of the death of James Macpherson. From 28th to 30th March a conference to commemorate him and his notorious *Poems of Ossian* was convened at Somerville College, Oxford, by Fiona Stafford, author of *The Sublime Savage*, a study of his early life, motivation and the importance of his work.

About seventy participants, with varied interests in the subject gathered from far and wide including the USA, Canada, Japan, Iceland, Greece, Holland, England and, of course, Ireland and many from Scotland. On Thursday evening the tenor of this stimulating conference was set by two speakers with opposing views: Derick Thomson on Gaelic dimension

and Hugh Trevor Roper on the creation of Ossian. Thereafter, until we dispersed, we were immersed in Ossian and his promoter. About twenty speakers covered a variety of topics relating to Macpherson's background, the timely appearance, enthusiastic reception and phenomenal world-wide influence of *Fingal* and *Temora*, his prose poems, 'translations', that rendered the original Gaelic sagas barely recognisable, hence the subsequent controversy. On Friday evening after a 'Celtic banquet' of salmon and atholl brose we enjoyed a concert of readings and piano music on Ossianic themes.

Eleanor Burgess

An Gaeilge

Thug deontas £750 ón Ireland Fund deis dúinn iarracht a dhéanamh scrúdaithe a chur ar fáil mar iar-GCSE an Tuaiscirt. Deir foghlaimoirí sa tír seo go bhfuil éileamh ar shórt trialacla ní amháin le torthaí a gcuid oibre a mheasú ach le spreagadh a thabhairt dóibh leanúint ar aghaidh. Tar éis a lán plé le daoine a bhfuil taithí acu ar a leithéide d'obair, fuairamar ó I.T.E. go bhfuil siadsan i mbun scrúduithe a bheadh oiriúnach ddúinn.

Tá fás mór ar theagasc na Gaeilge lasmuigh d'Éirinn le blianta beaga anuas, go mór mór ar fud diaspora na nGael sa Bhreatain, san Eoraip, i Meiriceá i gCeanada agus san Astráil. Ní nach ionadh, tá éileamh, tá éileamh ag fás chomh maith ar scrúduithe agus ar theastais Ghaeilge a bhfuil seasasmh idornáisiúnta leo. Is chuige seo atá Réamhtheastas Gaeilge (RTG) á sheoladh anois. Seolfar teastais eile sa tsraith chéanna sna blianta dargcionn, mar atá an tIsteastas (ÍTG), agus Buntheastas (BTG), an Meántheastas (ATG) agus an tArdtheastas (ATG).

Tá súil againn go mbeidh mbeidh siad seo faoi Iánseol san Fhómhar.

Chuir Andreas Ó Lochlainn as Liatrom/London ceardlann

as Gaeilge ar siúl ag taispeántas leabair 'Green Ink' i mí Márta. Labhair seisear Gaelgeoirí faoi ábhair éagsúla agus chuir grúpa páistí deamhsaí agus amhráin ós comhair an lucht freastail.

Cuireadh iarratus isteach ar dheontas ó'n Eoraip le dul chun cinn na teanga a neartú. Tá cúrsa ullmhaithe ag Gael Linn i nGaoth Dóhair i mí Lúnasa - is féidir gach eolas a fhaíl ó Ghael Linn i mB.Á.C. Idir an dá linn tú togha chúrsaí ag Oideas Gael, in Aras Uí Chadhain, agus sa Daingean a' dul ar aghaidh - is fiúntach freastal orthu ós rud é gobhfíl siad faoi stiúir saineolaithe na Gaeilge.

Is beag nach bhfuil deireadh bliana acadúile eile linn agus táimid ábalta súil a chaitheamh siar ar na himeachtaí sa Bhreatain maidir leis an nGaeilge. Ba mhór an onóir i gCoventry mBirminghamd agus i Londain buaileadh le Uachtarán na hÉireann - an tUasal Máire Róibí - a labhair as Gaeilge aus faoin nGaeilge.

Tá meádú ar an uimhir iarrthóirí don G.C.S.E. agus ar uimhir na ranganna. Croalófar an cúrsa nua - 'Now You're Talking' - san Fhómhar ar an teilifís agus tá R.T.É. le dul i mbun cláir faoi 'Ghaeltachtaí na Breataine'.

Tabhair dom do lámh

Óbunaiódh fochoista na Gaeilge den BAIS i 1989 tá andul cunn cinn déanta sa Bhreatain maidir le foghlaim agus le múineadh na Gaeilge.

Buíochas le deontais ó Éire, on Eoraip agus eile tá stádas na teanga ardaithe agus meas tuillta againn ó institiúidí ar fud na hÉireann agus na Breataine. Trí bheith i dteagmháil le Oideas Gael, bord na Gaeilge, Gael Linn, Ollscoileanna na hÉireann etc., cuireadh ceardlanna, cúrsaí inseirbhíse. comhlachtaí is eile láthair. Chomh maith lenuachtlitreacha a foilsíodh, ta clú agus cáil tagtha ar ana Gaeilgeoirí sa Bhreatain. Ag an am céanna tá caighdeán na teanga foghlamtha ardaithe ach gan baint as an sult a théann léi.

Ach tá an lá ann anois, sílim, le beartú chun slacht a chur ar

na cúrsaí agus le breis misnigh a thabhairt do dhaoine. Tá an-ghá le féchaint chuige go mbeidh siollabas agus scrúdithe oirilúnacha á scoláthair ionas go mbeidh aitheantas le faíl ó Roinn Oideachais na hÉireann is an Breataine.

Dá bhrí sin táimid a lorg duine (daoine/grúpa a bheadh toilteanach tabhairt faoin obhair seo agus a thabharfadh fuinneamh nus dár dteanga. Thabharfainn gach tacaíocht agus comhairle dá leithéide ach sé mo thuairim go bhfuil an t am ann domsa éirigh as an obair seo.

Mar sin, má tá aon duine sásta oibriú d'fhonn ár gcuspóirí a bhaint amach bheinn buíoch di/dó ach glaoch a chur orm le socreithe na todchá a phlé.

Carl Thompson

The Irish Language

A grant of £750 was received from the Ireland Fund of Great Britain to enable us to provide an examination in Britain as an alternative to the NI GCSEs. There has been a growing demand from learners of Irish here for a suitable form of assessment which would be recognised in both Ireland and Britain. After much discussion with Heads of Educational establishments, LEA language advisors and several examination boards we have a choice between the RSA or the ITE in Dublin who have just produced a set of examination papers at three levels. These are the NVQ Awards and would appear to meet our needs.

An Irish language workshop was arranged by Aindreas O Lachlainn at the Green Ink Book Fair in London in March. A group of children sang Irish songs and six speakers talked on varying subjects including the Gaelic League in London and the BAIS.

Applications for grants from Europe to further the work of the language are being submitted. Gael Linn are sending a group of teachers on an in-service course in the Gweedore

Gaeltacht again in August - some from Britain are included. Meanwhile courses in Glencolmille, Dingle and Carraroe are being held as usual. These courses are led by excellent tutors in a relaxed and enjoyable atmosphere in some of the most beautiful areas of Ireland and cannot fail to encourage learners and teachers alike.

As the end of another academic year approaches we can review the progress of Irish language learning in Britain once more. Several events have taken place including the visit of President Mary Robinson who spoke in Irish emphasising its importance as part of our culture.

There is an increase in the number of examination candidates and a growth in the number of classes. A new course, 'Now You're Talking', will be shown on television in the autumn and RTE are hoping to produce a programme about the Irish Gaeltachts in Britain later in the year.

A Request for Help

Since the setting up of an Irish Language subcommittee of the BAIS in 1989, much progress has been made in the learning and teaching of Irish in Britain.

Grants from Ireland, Europe, etc., have enabled us to raise the status of the language in this country and achieve recognition from educational bodies in Ireland. Through co-operation with Oideas Gael, Bord na Gaeilge, Gael Linn, UCG, UCD, Limerick University and others, successful inservice courses, workshops, conferences etc., have been held in both countries. Together with the Newsletters all this has enhanced the learning of Irish and helped to standardise its teaching while maintaining its place as an enjoyable and social experience.

However, after seven years of this work I feel that the time is now right for a change of direction and for a fresh approach.

There is a genuine need for serious planning for the future with a view to implementing a constructive syllabus leading to examinations which would be recognised by the DES both in Ireland and in Britain. Work is already in progress to find such material and should be available in the Autumn.

We should be looking for an enthusiastic, lively person(s) who would undertake such a task and who would be able to give new impetus to the Irish Language in Britain. I would of course support and advise such a person but I feel that it is time for me to take a back seat.

So, if anyone, or any group is willing to continue this rewarding and pleasurable work (or have any ideas) could they please contact me so that we can discuss what is to be done for the future.

Kate Thompson

Sean Leabhar Nua

Tamall ó shoin bhí léachtaí ar Radio Teilefís Éireann faoin lucht cailliúna i stair na hÉireann. Bhí William Bedell ina dhuine acu sin. Gan amhras tá na daoine ar a gcumas an aiste seo a léamh go cuíosach eolach i dtaobh stair na Éireann. Bheadh iontas orm dá mbeadh breis is caoga faoin gcéad díobh a bheadh a fhios acu cérbh é an duine sin. Na léitheoirí nach bhuil an Ghaeilge acu, measaim nach bhfuil ach céatadán an-íseal acu. Gach seans go mbeidh daoine ann le cúlra Eaglais na hÉireann go mór mhór a chuala an t-ainm Bedell sin. Is dócha gurb é 'Bedell's Bible' an focal a thagann ina n-intinn. Tá an ceart acu, cé go bhfuil an tagairt féin mí-cheart.

Foilsíodh Tiomna Nua as Gaeilge díreach ag deireadh ré Éilíse. Níl a fhios againn an bhfaca sí é sular básíodh í. Pé scéal é bhí an-suim aici san obair sin agus b'ise a d'ordaigh cló Gaelach le hullmhú le haghaidh na hoibre sin. Ba é William eile, Uilliam Ó Dónaill (cé gur tugadh 'Daniel' mar shloinne air go minic) a bhí i mbun an ghnó sin. Fear as Cill Coinnigh ab ea é agus i ndeireadh na dála ceapadh é mar ard-easpag Tuama. Is é Tiomna Nua Uí Dhónaill agus an Sean Tiomna a aistríodh faoi chúram Bhedell in aon imleabhar amháin ar a dtugtar 'Bedell's Bible'.

Más Éireannach Ó Dónaill, ba Shasanach é William Bedell. Rugadh é i mBlack Notley in Essex i 1571. Ba dhuine de na chéad chomhaltaí i gColáiste Emmanuel, Cambridge é, agus ba chéimí an choláiste sin an Dónallach, freisin. Bhí claonadh 'soiscéalach' ar an gcoláiste sna laethanta sin. Ar feadh roinnt blianta bhí Bedell ina shéiplíneach ag an ambasadóir Shasanach i Veinéis. D'fhoghlaim sé an Iodáilis agus an Eabhrais. Tháinig scoilt idir an stát cathrach sin agus an Pápa agus ar feadh tamaill bhí cosúlacht go mbeadh na Veinísigh á n-iompú ina bProtastúnaigh faoi thionchar Bhedell. I ndiaidh na n-eachtraí suaithní sin chaith sé na blianta fada mar mhinistir i bparóiste faoin tuath in airdheisceart Sasana.

Tháinig athrú mór ar a shaol agus é sna seascaidí. Ceapadh é ina phropast i gColáiste na Tríonóide i mBaile Átha Cliath. Cuireadh ar bun an coláiste sin mar chliarscoil Phrotastúnach chomh maith le hollscoil. Cúpla glúin sul ar rugadh Bedell cuireadh William Tyndale chun báis sa Bheilg (mar atá ann anois) agus é ina mhairtíreach Protastúnach. D'aistrigh Tyndale an Tiomna Nua go Béarla agus deirtear go raibh níos mó tionchar aige ar an teanga sin ná ag duine ar bith eile ach

amháin Shakespeare. Ba é craobhscaoileadh an tSoiscéil sa teanga mháthartha an príomh-chuspóir a bhí roimhe. D'aontaigh Bedell leis an tuairim sin, ach bhí sé soiléir dó nach raibh an Béarla mar theanga mháthartha in Éirinn agus ní raibh mórán Gaeilge le cloisint i gColáiste na Tríonóide. Mar sin bhain sé feidhm as Tiomna Nua Uí Dhónaill san iarracht an coláiste a Ghaelú de réir a chéile. B'fhéidir gurbh é sin an fáth gur ceapadh é mar Easpag Chill Mhór. Ba é sin chun fáil réidh leis sa choláiste.

B'fhíor-Phrotastúnach é Bedell go raibh an creideamh ceart dar leis féin. Mar sin bhí fonn air a leathnú i measc na nÉireannach. Toisc gurbh í an Ghaeilge teanga na hÉireann b'fhearr ministrí go raibh an Ghaeilge acu a cheapadh ina dheoise. Bhí an Sasanach sin i bhfad ró-Éireannach do roinnt mhaith ball den Eaglais bhunaithe agus de lucht an dlí. Bhailigh sé foireann beag scoláirí le chéile chun an Sean Tiomna a aistriú go Gaeilge. Bhí an obair sin críochnaithe sular bhfuair sé bás, cé nach raibh sé i gcló go dtí leath-chéad bliain eile.

Phléasc éirí amach sa bhliain 1641 agus fuair na hÉireannaigh greim ar an gceantar sin. D'éalaih an mhórchuid de na Protastúnaigh go Baile Átha Cliath ach d'fhan an t-easpag mar a bhí sé. Fuair sé bás i dteach de dhuine dá mhinistí, an t-Oirmhinneach Donncha Ó Sioradáin. Bhí Sheridan an drámadóir ina dhuine dá shliocht. Bhí eagla an domhain ar mhuintir an easpaig agus iad ag dul chuig an reilig le corp an easpaig, nuair a tháinig buíon saighdiuirí Éireannacha ina dtreo. In ionad bheith ag cur isteach orthu siad onóir mhíleata dó, rud bhí neamhchoitianta ar fad ag an am sin.

Tá cara liom as Contae an Chabháin. Bhí a fhios aige go raibh an-suim agam san Easpag Bedell agus thug sé paimfléad dom faoi ard-eaglais Chill Mhór. De réir an phaimfléid sin chuaigh John Wesley ann faoi thrí agus é ag fiosrú i dtaobh dírbheathaisnéis Bhedell a bhí á scríobh aige. Léigh mé cuid leabhar faoin easpag sin, ach ba shin é an chéad uair a chonaic mé tagairt i dtaobh an chinn le Wesley. Tá séipeal agus iarsmalann a bhaineann le Wesley, i City Road, Londain. D'fheabhaigh lucht na hiarsmalainne gur scríobh Wesley an dírbheathaisnéis agus foilsíodh i sraitheanna nó i gcaibidlí in iris chráifeach ar a tugadh 'The Arminian'. Tá na sraitheanna sin clúdaithe le chéile faoi dhá imleabhar.

Chomh fhad agus a bhí deis agam an scéal a phlé níl a fhios ag Protastúnaigh Éireannacha go bhfuil an scríbhneoireacht sin le Wesley ar fáil. Cuir i gcás, is é Risteaird Ó Glaisne an Modhach is Gaelaí sa domhan agus níor chuala seisean tada faoin gcáipéis sin.

I slí bhí ionadh orm go raibh a leithéid ann in aon chor. Bhí Wesley ina naomh Protastúnach, is cosúil, ach ní raibh meas madra aige ar an nGaeilge. Gan amhras bhí suim ag Wesley im mBedell toisc gur naomh Protastúnach é Bedell, agus ní raibh mórán díobh sin ann in laethanta Bhedell seachas Bedell féin. Maidir liom féin tá suim agam i mBedell toisc go raibh tionchar mór aige ar an nGaeilge nó b'fhéidir toisc nach raibh an tionchar sin aige. Tharla go raibh an dream ar son an Bhéarla ró-láidir dó. Bhuel ní raibh san iarracht Eaglais na

hÉireann a Ghaelú agus an Sean Tiomna a aistriú go Gaeilge aige ach seal gairid i saol Bhedell dar le Wesley. Dar liomsa b'in é an t-éacht mór a rinne Bedell agus cé nach raibh tionchar ró-mhór aige ar Eaglais na hÉireann is ar éigean go raibh Bedell ina Naomh Pádraig Protastúnach.

Tá corradh agus céad leathanach A5 sna caibidlí le Wesley. Gan amhras b'fhiú an saothar sin a athfhoilsiú. Ag an am céanna ba cheart réamhfhocal fada a scríobh le haghaidh an tsean-leabhair nua sin. Beidh toradh i bhfad níos fearr le baint as agus cúlra saoil Bhedell agus laethanta Wesley féin a mhíniú sa réamhrá sin. Bail ó Dhia ar an obair sin!

Pádraig Ó Conchúir

Leabhareolaíocht

- Two Biographies of William Bedell*, eagraithe ag E S Shuckburgh (Cambridge, 1903)
Bedell and the Irish Version of the Old Testament, le Deasún Breathnach (Conradh na Gaeilge, 1971)
I bPrionta i Leabhar le Nicholas Williams (an Clóchomhar, 1986)

A Mother's Story

I could write a story,
my mother said,
you know, for one of those magazines
that gives prizes for true stories.
I could say how I've survived
my epileptic son,
my husband's nervous breakdown,
or a lesbian daughter.

Why can't you do something normal,
my mother asked,
like write a book
on vegetarian cookery,
that I could show to my friends?
And why haven't you worked it out of /
your system yet?

Welcome home, she said,
(who's she, the cat's mother?)
You have Tom's room
and your nice wee friend
can sleep in here.
The spare room's been cleaned
for guests.

It's all very well,
my mother said,
doing those things in England,
so long as you don't do them here.
The ill-feeling runs too deep.

My mother's story.
I try to laugh it off.
Like spit, its sticks.

Cherry Smyth

The Irish in London: Images and Memories 1940s - 1990s

The Irish in London exhibition is an attempt by a group of local Irish people to represent significant aspects of their history and culture in a museum setting. The Museum itself serves an ethnically diverse population of around 250,000 people, half of whom have their origins in other races and cultures. The Grange has four staff, three of whom are white, middle-class museum professionals, with a total annual operational budget of £125,000.

The question that confronted the museum was how could it make itself relevant to the people of Brent, the country's most multi-cultural borough? Furthermore, how could it achieve this in a manner that was faithful to a different culture and at the same time successfully avoid imposing a white, Eurocentric view?

At The Grange we decided to use the focus group model as the basis for this project. In order to be representative of, and responsive to the communities who pay for the service, the museum concentrated its core activities on producing multi-cultural exhibitions in conjunction with local communities. Through focus groups The Grange encouraged local people to tell their own stories. The aim of this approach is to engage with local people and their history in an inclusive, rather than an exclusive way. It is an approach which values the everyday experience and the personal. It does not ignore larger issues but seeks always to contextualise them in people's real lives.

Establishing a group was the first task. Luckily the museum had good contacts through a local Irish community theatre group. Several members were asked if they were interested in mounting an exhibition which celebrated some aspect of Irish culture or Irishness. The idea outlined to the group was that this would be their project and an opportunity to tell their story. The museum staff would work alongside the group to develop a theme for the exhibition.

The first meeting was held in February 1996. Seven people attended, three men and four women, ranging in age from 25 to 72. This formed the nucleus of what was to become our focus group, although others joined in later, swelling the numbers to ten. All meetings were scheduled for a time that suited the group: 7pm on alternate Thursday evenings.

The first four meetings were brainstorm sessions in which the group attempted to define important themes and discussed what form they thought the exhibition should take. Eventually a consensus developed, the group deciding that they would like to produce something that was representative of Irish culture, but without appearing stereotypical. The idea of cultural icon or set of icons evolved. Initially it was thought that the exhibition could be an installation of icons, but this soon began to appear too esoteric and problematic to realise as a display that would appeal to non-Irish visitors.

A slightly different tack was taken. The icon theme was, at the suggestion of staff, developed so that it focused on the individual memories of what Irishness meant to group members. It became apparent that there were experiences common to most, and that these collective memories and experiences could form the basis of the exhibition. It was felt that themed room-sets which visitors could walk through, rather than a series of texts panels and display cases, would better represent the Irish experience. The four rooms chosen by the group were a 1950s bedsit, a 1960s kitchen [pictured], a 1970s women's cloakroom from a local dance hall and a Catholic Church confessional. The bedsit would tell the story of the first wave of post-war emigrants from Ireland. The kitchen on the other hand would view the 1960s as the happier evocation of a settled generation, while the 'powder room' would point to the development of a second generation of London Irish. The thread that would link the exhibition together thematically was the constant place Catholicism held within the community.

The second phase of the process was the design and building of the room-sets. A professional set-designer was employed to liaise with the group and turn their ideas into three-dimensional reality. He attended many of the meetings and was briefed by the group on the details to incorporate. He was able in the space of two weeks to produce layout drawings and a 3-D model.

As the roomsets would be designed to be walked through and to allow total access of the public, non original artefacts would be used. Everything in the exhibition would be a prop and supplied by the set designer. Small additional details such as letters or family photographs were lent by the group

to add complete authenticity.

Interviews with group members of their particular memories of the rooms were put onto a loop tape which played in the display. Additionally, all the meetings were recorded and photographed. The museum wanted to be able to describe the process of the exhibition in the exhibition, rather than

seeing them as mutually exclusive elements. It was thought that the taped conversations could be edited and used as quotes in the final display.

Nick Lane

Our Mongrel Selves

Last year saw a welcome return to the bookshelves of Tom Barclay's autobiography, *Memoirs and Medleys*, originally published in 1934. Born in Leicester in 1852, Barclay's parents had fled from Ireland after the Famine. Despite experiencing financial hardship throughout his life, and having had no formal education, Barclay became a self-educated free-thinker and a perceptive observer of his environment. An enthusiastic patron of libraries, second-hand bookshops, night classes and public lectures, he had a natural bent for intelligent thought and reflection and an insatiable hunger for knowledge. His autobiography, written in his seventies at the prompting of a friend, was his only published book. Nevertheless, throughout his life he was engaged in a range of writing activities, from penning letters and articles, both private and public, to editing work for a free paper, as his autobiography testifies. It also provides an interesting commentary on the autobiographical writing process itself - he was aware of both the selective and fractured nature of reflection.

Memoirs and Medleys charts Barclay's development as a person, and his continual willingness to make appropriate adjustments to his ideas. A major concern was countering the challenges for a second-generation Irish identity - living in a minority community, while being geographically displaced from his parents' homeland. We see the harsh and confusing world of his childhood, and his difficult passage through it, alternatively attracted and repulsed by both the 'Irish' world constructed by his parents, and the 'English' world of his local streets. He cites the frequent hostility of native Leicester people to the Irish community and his parents' tenacious allegiance to Ireland, politically and culturally. Barclay's quest for 'Irishness' involved an examination of his rich parental inheritance, a reaching out to influences beyond his own community, and a refusal to

accept narrowly defined cultural boundaries. Thus, he was able to arrive at a re-invention of himself. In doing so he formulated a definition of Irish identity that was both flexible and wide-ranging, which predates Mary Robinson's global definition of Irish identity in the 1990s. Barclay's formulation of a workable second-generation Irish identity is analysed in Nessian Danaher's introduction to this edition.

Other important concerns for Barclay were socialism and secularism. David Nash's introduction provides a commentary on Barclay's engagement with radical ideas. A variety of issues were subject to the visionary Barclay critique: the divisive nature of the Irish Civil War, censorship legislation in the Free State, the power and influence of Catholicism, the Gaelic League's approach to promoting the Irish language, and the role and importance of women and the economic demands placed upon them. One can't help wondering what he would have made of de Valera's lengthy administration, if he had lived beyond 1933. Barclay made three trips to Ireland in his lifetime and his insightful accounts of these visits illustrate his realisation of the imagined nature of 'homelands'. This book records his lifelong work as a cultural activist - he was a tireless promoter of Irish language, music, dance and song.

In short, *Memoirs and Medleys* has something to offer both the leisure reader and the academic from a broad range of interests. It is clear from an impressive range of written evidence that this immensely likeable and modest man enriched the intellectual and cultural life of those who encountered him. Happily, this process can continue into the twenty first century through this hugely enjoyable work.

Marie Ryan

The Paddy Fahey Photographic Archive

The Grange Museum in Brent acquired the Paddy Fahey Archive in 1994. The collection is the most important (and possibly the only) Irish photographic archive in Britain. Paddy Fahey was a professional photographer who came to Britain in 1941 and worked as a photographer from the late 1940s to the early 1990s. He died in 1994. The Fahey Archive consists of some 5,000 separate images dealing with Irish people in London. It is particularly strong in the period covering the 1950s to the early 1970s. The subject of the photos cover four main areas: religion, politics, sport and entertainment. Taken as a whole they offer a fascinating insight into London Irish life since the War.

The Catholic Church played a significant role in the development of the Irish community in London in the 1950s. From early in the period the Catholic clergy became involved in community affairs. This is reflected in images relating to County Associations and hostels for the young Irish as well as the more expected images relating to weddings, Holy communions and religious festivals.

Fahey's camera also focused on the evolution of Irish political life in the period. There are many dozen surviving images covering the period from the evolution of the Anti-Partition League in the 1950s to the Civil Rights movement of the 1960s. The great patriotic fervour of the 50th anniversary of the Easter Rising in 1966 is recorded in great detail as is the role of many visiting Irish politicians. Many images record these political visits - from a young Jack Lynch attending the Terence MacSweeney celebrations to an energetic Bobby Molloy stepping out at the Galway Association Dinner in 1969.

There is an extensive coverage of sports topics in the collection. These begin early in the 1950s with coverage of club football in London and other areas in Britain. In the 1960s they also cover exhibition matches at Wembley. While football and hurling are the topics most documented there is also significant coverage of other sports, in particular athletics and camogie.

Undoubtedly the most evocative images in the collection relate to music and dance. From Dr Bill Loughnane and the Tualla Ceili Band to Big Tom and the Mainliners, from Fr Michael Cleary to music and dance competitions, the collection is rich with images and visual allusions to Irish community life in London. The main gap in the collection relates to the area of work. Apart from some images concerning nursing, there are no work specific photographs for women or men. This means that factory life, construction work and a whole range of work activities associated with the Irish community are not documented. This gap presents us with a starting point for building up the collection. Over the next year we hope to appeal to the Irish community throughout London for more photographs. Ultimately it is intended to launch an Irish photographic archive which will contain images from Victorian times to the present day.

The Fahey Archive is available for consultation at Cricklewood Library & Archive, 152 Olive Road.

Tel: 0181-937 3540/2

Finbarr Whodley

The Irish in Britain 1801-1921

The Public Record Office staged an impressive exhibition of documents between 13 March and 31 May at Richmond. This *Newsletter's* front cover features an image of St Patrick from the collection. The exhibition depicted various aspects of the experience of ordinary Irish men and women, from their arrival in Liverpool as 'the poorest Irish' to political life in the 1880s. The PRO exhibition was put together in close consultation with the Great Irish Famine Remembrance

Association in order to commemorate a great national trauma. It is poignantly dedicated to the memory of all those migrants who contributed their labour to this country and lived most of their difficult lives here, often being the victims of prejudice as a result of their nationality, politics or religion.

Lance Pettitt

(with thanks to Simon Fowler)

Ghostly Trio



Photo: Paul Thompson

From the tiny stage of the 'The Room' at the Orange Tree Theatre, to the faded Victorian grandeur of the Royal Court and the expanse of the Barbican stage, three Irish plays with haunted themes had recent productions in London. It seems the ghosts of Ireland's recent and distant past cannot be let go until the living release their grasp and look to the future.

At 'The Room' the house lights go down and disco lights go up to reveal Johnnie writhing rhythmically to the disco beat. Slowly the music retreats to Johnnie's headphones making his extravagant movements look ridiculous. From cool to fool, Johnnie epitomises Belfast's mis-spending youth.

It is the eve of the IRA cease-fire and the eve of the opening of Arthur's new restaurant. Hope rises from the ash cans and looks to the future. Arthur may have to pay protection money but if the restaurant will be a success, he can afford it.

Then in walks Sandra dragging the past with her: the reluctant ghost of Maureen, her best friend who was shot by the army when she was sixteen, trying to stop her twelve year old brother, Johnnie, joy riding.

Sandra cannot let go of the past. She left Belfast for London

with the sound of gunshots in her ears and her friend's blood on her hands. In London she makes a life for herself as a stand-up comic. Finding life without Maureen unbearable, Sandra recreates her friend and uses her as a crutch for her broken self confidence. It is Maureen who tells the jokes which go from amusing swipes at Paisley and Adams to vituperative attacks on the Irish. Sandra is one of the North's walking wounded. She shows no outward injuries but inside she is shattered.

Christina Reid's latest play, *Clowns*, performed in the round at 'The Room' to powerful effect, is the sequel to *Joyriders*, a play about a group of disaffected Belfast teenagers looking at their future through bullet-proof glass. Eight years later, we catch up with them in this play, hours away from the cease-fire. The play shows that peace can be imposed on the streets, but in people's hearts and minds wars still rage.

After several confrontations where certain facts are told and certain truths unfold, ghosts are laid to rest and lives which have been in stasis slowly move forward. The irony for the audience and the tragedy of the characters' real life counterparts, is that the cease-fire is now over and life in the North again oozes uncertainty.

Marina Carr's new play *Portia Coughlan* is also a haunted tale. The eponymous heroine, looking like the living dead, haunts the play as much as her dead twin, Gabriel, who drowned himself in the Belmont river when they were fifteen. Portia carries with her the guilt of breaking their suicide pact and cannot move forward despite having married the wealthiest man around and having three sons. She cannot leave the river which draws her to its banks by Gabriel's siren calls. Her fate is inevitable for a deeply depressed person who is offered no help despite being surrounded by so called loved ones. At the beginning of the second act her body hangs suspended over Belmont river in a deathly pose.

Portia Coughlan is peopled with mundane, recognisable characters who live out their days ignorant of the tragedy of Greek proportions unfolding before them. Marina Carr has given them names such as Raphael, Stacia, Senchil, which elevate them from the ordinary, and a poetic language made all the stranger for its Offaly accent.

Well-needed comic relief frequents the play through characters such as Maggie May, the town 'tandem' and grandmother, Blaize, whose poisonous tongue belies the fact that she was the catalyst for the tragedy. Portia has inherited her venomous mouth. The bitter bile she spews onto her husband, lover (and would be lover), and her mother threatens to drown them all.

The set for this production at the Royal Court has been criticised for its minimalism which actually conveys much. It comprises a long table and a few chairs. The table is empty of nourishment as Portia neglects her family's physical and emotional needs; she clings to its solidity as she feels herself fading away; as was pointed out to me recently, it is the alter upon which she is sacrificed for the sins of her family; and it is the coffin in which she finally rests. A silken backdrop completes the set which, when lit, represents the river and reveals the ghostly Gabriel calling to Portia. This device is straight out of the melodrama *A Woman in Black* and not what Marina Carr wrote in her stage directions. She had Gabriel standing on the banks of the Belmont river, mirroring Portia's movements. The only other criticism I have of this play is that the second act is too long, a mistake many writers make and one which is in danger of spoiling the final scenes as the audience shift around uncomfortably in the creaky seats.

This tale of incest, loneliness, despair, terrible secrets and shame in midlands rural Ireland is the antithesis of de Valera's idyll which obscured the reality of the desperate lives most people were and are living in rural communities. The traditional Catholic view that 'the family who prays together, stays together' is confounded by a family in disarray. And putting the play into a British context for its audiences over here, in Thatcher's dictum to be believed that there is no such thing as society, there is the individual and there is the family? What happens when the individual breaks down and the family is destroyed? If there is no such thing as society, all that is left is 'chassis', as Captain Boyle would say. Marina Carr is addressing these issues and leaves us with the uncomfortable feeling that the centre cannot hold and we are in danger of falling into the void.

The third of the ghostly trio of recent productions of Irish plays is Frank McGuinness's *Observe the Sons of Ulster Marching Towards the Somme*. It was noticeable on the evening I went to see the play at the Barbican that the audience included many gay men. The play has strong homosexual

overtones, not least in the scenes between 'straight couples'.

It is a play about Ulster men, eight men in particular. McGuinness is exploring the Ulster male psyche, their cultural affiliations, personal aspirations, fears and affections; and how they came to sacrifice their lives at the Somme. The story is told by the sole survivor of the eight, Pyper. In a Beckettian monologue in the first part of this four part play, 'Remembrance', Pyper is an old man, close to death. He is berating God for making him remember the war and the loss of his friends. He appears to be a fervent Unionist and espouses their doctrine. His dead friends surround him towards the end of his diatribe and call him to one last remembrance of their time together.

In the second part of the play, 'Initiation', it is clear that Pyper did not always hold these views. Here we see Pyper the camp iconoclast, the mocker, a lonely figure whose idiosyncratic ways unnerve his comrades as he teases and taunts their manhood. The men comprise a failed preacher [not priest Ed] who pairs off with Crawford, the youngest, two strutting Belfast dockers, two Coleraine, ex-'Carson's men', Craig, Pyper's other half [ironic/dramatic sense? ed.] and soon to be lover. The men are being initiated into the army, into the war and into each other's lives.

The second half of the play finds the characters on leave before the final push, and in their couples at their special places. These places are all on the large Barbican stage together as the lights and dialogue come up on each couple in turn, and then intermingle like an opera, rising to a crescendo before their fall. One man from each couple is having a crisis: of faith, of identity, of mortality. The other is bringing him through the crisis.

The homogeneity of the Ulster man's psyche is underwritten in this play where each man seems to represent one half of a whole. In 'Pairing' these halves come together, as Craig says to Pyper: 'I'm not like you, I am you'. In the final part of the play, 'Bonding', the men, unified, fortified by playing out the rituals of their cultural memories (a brilliantly funny recreation of the Battle of the Boyne), turn and march to their deaths. Sadly, the production at this crucial point failed, for me, to capture the poignancy of this moment in what was otherwise an excellent show.

Madeleine Casey

Silent Language by John Behan RHA

An exhibition of Sculpture and Relief Drawings by JOHN BEHAN RHA entitled 'Silent Language' was held recently at The Irish Club, Eaton Square.

It was opened by writer Edna O'Brien in the presence of the Irish Ambassador Ted Barrington and attended by a host of distinguished people from the world of Art and Literature.

John Behan was born in Dublin in 1938 but now lives and works in Galway. He is a distant cousin of the late Brendan Behan.

He studied Fine Art in Dublin, London and Oslo. He was elected to The Royal Hibernian Academy in 1973 and was a member of The Arts Council from 1973 to 1978. He is a member of Aosdána.

He has exhibited his sculpture, paintings and graphics both in Ireland and abroad and is regarded internationally as one of Ireland's finest sculptors. His work is included in many private collections throughout Europe and as far afield as Shenzhen Airport, Canton, China where his one ton, twelve foot bronze Daedalus was erected in 1992.

His subjects are drawn mainly from Irish and Greek mythology, literature and nature. His bronze bulls from the "Táin" featured as usual in this exhibition together with his Flight of birds, winged Icarus and Daedalus, a magnificent Don Quixote on Horseback and Caravel (Memories of Spanish Arch) Galway together with many more powerful and expressive pieces.

His 'Whiskey Drinker' in the picture was done from a sketch of a 'character' in a Galway pub. His two recent sculptures Famine Ship and Famine Cart were a moving and disturbing reminder of one of the tragedies of Irish history.

His bronze unique - 'Hostage' depicting Brian Keenan powerfully illustrates 'Man's Inhumanity to Man'.

A brilliant and provocative exhibition.

Marianne Ling



The Nottingham Irish Studies Group

About five years ago some friends and I decided that as there was very little on offer for the Irish community in Nottingham, apart from Comhaltas and the local Irish Centre, we would organise a celebration for St. Patrick's Day. We had classes in set dancing and Irish cookery, a traditional music workshop and speakers on subjects as diverse as genealogy, mental health issues and the significance of Field Day. Such apparent incoherence didn't put people off however and the event was over-subscribed two weeks in advance.

Spurred on by our success we established the Nottingham Irish Studies Group and went on to organise regular Irish Studies courses, as well as further St. Patrick's Day events, and festivals of Irish cinema and writing at the local Broadway Media Centre. We felt that we had tapped into a need which had not been met up to then. Like many Irish communities around Britain there was a sense of hesitancy and even nervousness on the part of many Irish people in exploring their culture and expressing their Irishness, especially if this touched on history or politics. Many were suspicious about our intentions: did we have a political or ideological agenda we were asked. We felt it was crucial to assure them that we didn't, and as the group grew in numbers the diversity of our membership ensured that there was always a range of opinions. If we had a *raison d'être* it was, and is, to reach out to the Irish community and provide a 'safe' environment where Irish culture in all its diversity could be explored and celebrated in an accessible manner, and where individual opinions would be heard and respected. And if that sounds a bit worthy, we hoped we'd also have some fun in the doing of it - it goes without saying that if we hadn't achieved the latter element we probably wouldn't still be in existence! As organisers we were probably unusual in that we did not

come from academic backgrounds. Our interests, both professional and personal are predominantly in community development and welfare and this has inevitably influenced the direction and ethos of the group. Given the Peace Process however, our last course was an Introduction to Irish History, with talks by a number of Irish historians which consistently attracted audiences of between 40-50, probably the largest evening class in the city.

Our present venture, in conjunction with Siol Phadraig and Broadway, has been the 'Reels and Tales of Ireland' Arts Festival which began on Saturday 20th April with a workshop on Irish cinema, introduced by Lance Pettitt of St Mary's University College, followed by a screening of Paddy Breathnach's film 'The Long Way Home', and a discussion with Paddy on his work and the future direction of Irish cinema. Later the same evening Eleanor Feely staged her powerful and evocative one-woman show, 'The Changing Moon' at The Lace Market Theatre. Future events (at the time of writing) include a cabaret at The Old Vic on April 26th with readings by Charlie Walsh and Eamonn Somers, songs from the group Deadly Nightshade, storytelling from Raymond Greenoaken and the harpist India McKellar.

At the Old Vic, there were readings by Bernard O'Donoghue and Nuala Ni Dhomhnaill, and a performance of John B. Keane's 'Called to the Bar', with Gordon Fulton. Other screenings at Broadway included: 'The Secret of Roan Inish' (26th April), 'The Run of the Country' (6-7th May), and 'The Brothers McMullen' (12th May).

Patrick Murphy

THE CAUSE OF IRELAND From the United Irishmen to Partition

by Liz Curtis

Beyond the Pale Publications
PO Box 337
Belfast BT9 7BT Tel: 01232-645930
ISBN No. 0-951422-960

The Irish in Argentina

Maria Teresa Julianello and Professor Maria Silvana Vazquez are writing a book on the Irish in Spanish America. They would like to receive photocopies of documents, letters, tickets, diaries and other primary source materials for their research.

Contact addresses:
M T Julianello Oliden 253, Lomas de Zamora, 1832,
Buenos Aires Fax: 541-244 9075
or Professor M S Vazquez Vieytes 831, Banfield (1828)
Buenos Aires, Argentina.

Irish Laureate, British Library

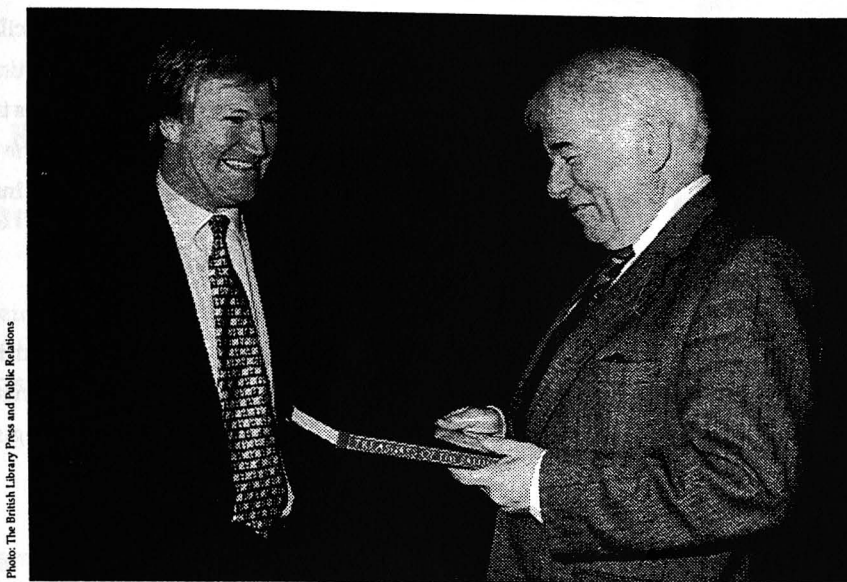


Photo: The British Library Press and Public Relations

Dr Brian Lang, Chief Executive of the British Library, with Seamus Heaney

On March 27th Nobel Laureate Seamus Heaney visited the British Library at the invitation of the Library's Centre for the Book to deliver a lecture on Robert Burns entitled '*Burns's art speech*' as part of the Centre's '*Robert Burns Bicentenary Lectures*'. Prof Heaney, and his wife Marie, were welcomed to the Library by Richard Price from the Centre for the Book and Twentieth Century British Collections, and Mary Doran from Twentieth Century Irish Collections. The Heaneys were brought on a visit to the Library's famous Round Reading Room and were shown, to their surprise and delight, a copy of a magazine from the Irish Collections entitled *Gorgon*, which was a student magazine from Prof Heaney's undergraduate days at Queens' University Belfast. In the issue from Spring 1961 the young Heaney described himself as an 'ex-poet'. It also includes two other early pieces from him under the pseudonym 'Incertus'.

Prof Heaney's lecture, the first one given at the British Library by a Nobel Laureate, was well received by a packed and attentive audience, including the Irish Ambassador Mr Ted Barrington and his wife Clare, and the Irish Embassy's Cultural Officer Mr Geoffrey Keating. Prof Heaney delivered an eloquent and erudite lecture on Robert Burns and on the linguistic connections and interactions between Scottish Gaelic, Scots, Irish and Ulster English. The Centre for the

Book series of lectures on Robert Burns will be collected in *Burns and Cultural Authority*, edited by Robert Crawford, which is due to be published by Edinburgh University Press later this year.

Prof Heaney was later presented with a copy of *Treasures of the British Library* by the Library's Chief Executive, Dr Brian Lang, before being taken to a dinner hosted in his honour by Dr Lang. Prof Heaney presented a signed copy of his Nobel lecture entitled *Crediting Poetry* to the Library's Twentieth Century Irish Collections. The British Library was honoured by this gift and the visit of Prof Heaney and his wife. For further information on the Centre for the Book please contact:

Dr Richard Price, Centre for the Book,
The British Library, Great Russell Street,
London WC1B 3DG.
Tel: 0171-412 7603

For further information on the British Library's Twentieth Century Irish Collections please contact:

Mary Doran, Twentieth Century Irish Collections,
The British Library, Great Russell Street,
London WC1B 3DG.
Tel: 0171-412 7710

Mary Doran

Treasurer's Report

The Association ends this financial year in a healthy fiscal condition despite having to meet an outstanding debt of £800. This satisfactory position is due to:

- the generosity of sponsors, including the Irish government, AIB Banks, the Irish Youth Federation, and the Ireland Fund of Great Britain.
- the operation of a newly installed membership subscription tracking system.
- a successful conference and two successful lecture series
- continuing efficient management by Kate Thompson of the Irish language conference and the Irish Language committee accounts
- tighter financial controls and the elimination or paring down of overheads and incidental costs.

The AIB Bank's sponsorship of the Manchester lecture series to the tune of £2000 (received too late to appear in this year's financial statement) is also an auspicious beginning to the new year.

However, an Ireland Fund of Great Britain grant of £2,000 is contingent upon the Association's 'Famine Project' (the production of a famine educational pack being successfully completed. Funds expended on this project so far amount to £540 (including £213 spent in the new financial year).

BAIS has come through a financially difficult and austere period but the current credit balance of £25,545 will enable it to undertake further projects, and complete outstanding ones, with greater confidence.

Membership figures remain stable at around 240 (the figure at the end of the financial year). Of these 148 were waged, 81 paid the unwaged subscription, and 11 were corporate members.

Of the 54 new members joining between July 1995 (when the new membership tracking system was inaugurated) and 31 March 1996, approximately 50 per cent are paying the

unwaged subscription. The council is keen to encourage unwaged membership and will continue to do so. However, because of forthcoming cost increases in membership services, it is possible that at some time in the future the council will have to reluctantly recommend an increase in the unwaged subscription rate.

The cost of membership administration includes the production of a Research Index (currently being compiled) as well as the routine maintenance of the membership subscription tracking system and registration under the Data Protection Act.

With the payment of outstanding National Insurance contributions (£799.96) in respect of Sean Hutton when he was employed by BAIS full-time, the Association is now free of bad debts.

However, the processes of slashing costs and holding them down, and of transforming the council from a decision-making executive into a cost-effective working body, has had its downside. Refreshment and hospitality expenses have been eliminated with a concomitant reduction in conviviality! On a more serious note, the travel expenses claimed by council members (£346.20) is a fraction of that claimed in the past. This reflects the reduced number of council members who are willing or able to undertake Association business.

Dependence on voluntary council members who have full-time jobs imposes limits on the Association's effectiveness. But although BAIS's finances are now on a sound footing, it is improbable that it will ever again be in a position to employ full-time staff. Therefore, the need to trawl the membership for people willing to stand for election to the council or to be co-opted onto the council's standing committees, will become imperative.

This is my last report as Treasurer, as I expect to be taking up an overseas appointment in September this year. I am therefore standing down as a council member on 31 July. However, I remain committed to the principles and objectives propounded by BAIS and I wish the Association, its members and its officers all the very best in the future.

BRITISH ASSOCIATION FOR IRISH STUDIES

**RECEIPTS AND PAYMENTS ACCOUNT
1st APRIL 1995 - 31st MARCH 1996**

RECEIPTS

BALANCES BROUGHT FORWARD

	£
AIB Current Account	59.18
AIB Summit Deposit Account	18,423.09
Lloyds Treasurers Account	1,731.00
	<hr/>
	20,213.27

AIB sponsorship	1,300.00
Irish Youth Fed.sponsorship	750.00
Ireland Fund of G.B. Grants	2,750.00
Irish Government grants	1,550.40
Membership Subscriptions	4,911.60
BAIS Conference fees	2,989.28
Irish Language Conf. fees	2,301.00
London lectures ticket sales	925.00
Manchester lectures ticket sales	748.00
Interest	1,117.36
Sundry	60.00
	<hr/>
	19,402.64

PAYMENTS

	£
Irish Studies Review	1,626.00
BAIS Newsletter	802.61
BAIS Conference	2,195.85
Irish Language Conf.	3,522.53
London lectures	2,137.52
Manchester lectures	1,275.22
Telephone/fax	15.89
Postage	138.07
Printing	156.19
Stationery	16.79
Photocopying	34.22
Travel Expenses	346.20
Bank Charge	5.00
Membership admin.	507.80
N.I. contributions	799.96
Famine Project	327.00
Sundries	164.00
	<hr/>
	14,070.85

BALANCES CARRIED FORWARD

AIB Current Account	189.86
AIB Deposit Account	23,999.38
Lloyds Treas.Account	1,355.82
	<hr/>
	25,545.06
	<hr/>
	39,615.91

Tom Dooley

BAIS Council and Standing Committee Members

CHAIR

Mr Seán Hutton, 69A Balfour Street London SE17 1PL
Tel: 0171-916 2733

SECRETARY

Mr Mervyn Busted, Department of Geography, University of Manchester,
Oxford Road, Manchester M13 9PL
Tel: 0161-275 3636 Fax: 0161-273 4407

TREASURER

To be announced

MEMBERSHIP ADMINISTRATOR

Mrs Sandy Trott, 20 Keats Square, South Woodham Ferrers, Essex CM3 5XZ
Tel: 01245-323260

IRISH LANGUAGE STANDING COMMITTEE

Ms Caít Thompson (*Convenor*), 36 Evenlode Crescent Coundon Coventry CV6 1BP

EDUCATION STANDING COMMITTEE

Dr Bob Bell, School of Education, The Open University, Milton Keynes, MK7 6AA
Mr Nesson Danaher, Soar Valley College, Gleneagles Ave., Leicester, LE4 7GY
Dr Christine Kinealy, University of Liverpool.

CONFERENCE AND CULTURAL COMMITTEE

Ms Eleanor Burgess (*Convenor*), Mulberries, Boreham, Chelmsford, Essex
Tel: 01245 467287

Dr Mervyn Busted, Department of Geography, University of Manchester
Dr Paul Stewart, Business School, College of Cardiff, University of Wales, Cardiff

PUBLISHING

Dr Lance Pettitt (*Convenor*), St Mary's University College, Strawberry Hill, Twickenham TW1 4SX
Tel: 0181-240 4090 Fax: 0181-240 4255 e-mail: PettittL@smuc.ac.uk

Dr Paul Stewart, Business School, College of Cardiff, University of Wales, Cardiff

Dr Neil Sammells, Department of English, Bath College of HE, Newton Park, Bath BA2 9BN

Dr Graham Davis, Bath College of Higher Education

Contributors

Aidan Arrowsmith is a doctoral student at Staffordshire University.

Mervyn Busted is Acting Honorary Secretary of the BAIS and Lecturer in Geography at University of Manchester.

Eleanor Burgess is BAIS Conference Convenor.

Madeleine Casey is a postgraduate student and teaches adult education classes in Irish Literature at Hammersmith Irish Centre.

Liz Curtis is a free-lance writer now living in Belfast. Her latest book, *The Cause of Ireland*, was published by Beyond the Pale Publications.

Tom Dooley is out-going BAIS Treasurer and Senior Lecturer in Business Studies at Ealing Tertiary College.

Mary Doran is a Librarian at the British Library in charge of the Twentieth Century Collection.

Peter Gray, formerly of Downing College, Cambridge, has recently been appointed as a Lecturer at Southampton University.

Mary Hickman is Director of Irish Studies at the University of North London.

Seán Hutton is BAIS Chair and works for the Federation of Irish Societies. He also writes poetry and a regular column in Irish for *The Irish Post*.

Marianne Ling is a Council Member of The Irish Club, Eaton Square, London.

Nick Lane is Assistant Curator at the Grange Museum, Neasden.

Patrick Murphy is a Probation Officer in Nottingham and runs the Nottingham Irish Group.

Bill McCormack is Professor of English at Goldsmith's College, University of London.

Caoimhghín Ó Brolcháin teaches Irish classes in North East England.

Tina O'Toole is an EFL teacher and a postgraduate student at University College, Cork, writing a dissertation on Kate O'Brien.

Lance Pettitt is Senior Lecturer in Irish Studies at St Mary's University College, Strawberry Hill.

Brendan Smith is Principal Lecturer in Irish History at Bristol University.

Cherry Smyth writes poetry and cultural criticism. She is Co-Programmer of the London Lesbian and Gay Film Festival.

Marie Ryan is a student on the BA Irish Studies degree at St Mary's University College, Strawberry Hill.

Cait Thompson is the BAIS Irish Language Convenor. She teaches Irish and organises conferences on the Irish language.

Pádraig Ó Conchúir was born in Chelsea, London, but has been going down market ever since and now lives in East Ham. His middle age has been misspent with Conradh na Gaeilge and the Celtic League.

Finbarr Whooley is the Curator of the Grange Museum, Neasden

Membership and Subscription Rates

Students/Unwaged	£12
Waged	£20
Corporate/Institution	£40

All Overseas Applications should include a £2 supplement to cover our postage costs. If you are sending remittances from outside the UK please make sure that you send it in the form of sterling money order only. Membership runs for twelve months. Members will receive a reminder of renewal prior to membership elapsing.

Only Cheques or standing order arrangement are acceptable (no cash) to:
Mrs Sandy Trott, 20, Keats Square, South Woodham Ferrers, Essex, CM3 5XZ

Benefits

- 4 issues of Irish Studies Review (worth £12) posted to you
- 2 issues (Winter, Summer) of the BAIS *Newsletter* posted to you
- Institutional Membership now includes two copies of each *ISR* and *Newsletter* issue
- Communication with a network of nearly 300 members with Irish Studies interests

Annual General Meeting

21st September 1996 at the Hammersmith Irish Centre

BAIS Research and Teaching Index

Nearly a third of our members responded to a mail shot asking for details of research and teaching interests. Sandy Trott has completed the preliminary work of entering this data and over the summer I will be editing this material. The BAIS will publish the Index as a separate booklet, hopefully in time for the AGM in September. This Index will provide a valuable source of information for BAIS members and enable them to network more effectively with each other. If you would like to send in your details, please fill in the form provided at the back of this issue.

Lance Pettitt

Federation Europeenne d'Associations et de Centres d'Etudes Irlandaises

A meeting of the FEACEI was held on 28-29 June at the Irish College, Paris. The BAIS was represented by its Chair, Sean Hutton. A report of the progress of this new European-wide organisation will be included in the next issue.

Application Form for BAIS

1 (a) New member (tick box)

Please enrol me/my institution as a member of the BAIS or

(b) Renewing Membership (tick box)

Please renew my membership of the BAIS.

I enclose a cheque/ order for (tick one box below)

Individual Waged £20

Student/Unwaged £12

Institution £40

2 Preferred title (eg Ms, Dr, Mr, Mrs)

Surname Initials

Address

.....

.....

Town Postcode

Please make cheques or orders (no cash) payable to **BRITISH ASSOCIATION FOR IRISH STUDIES.**

4 **STANDING ORDER PAYMENT FOR ANNUAL SUBSCRIPTION TO BAIS** (Fill in your details below)

Surname Initials

Address

.....

.....

Town Postcode

To: The Manager Bank plc Branch

Address

.....

.....

Town Postcode

Please pay to the BAIS Deposit Account (No.40196-154) of the AIB Bank, City Branch, Cavendish House, Waterloo Street, Birmingham, B2 5PP, Bank Sort Code 23 / 84 / 87, the sum of £.....now and a similar amount on the

1st January each year beginning on the 1st January 1997 at debit of my account

at Bank plc

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Address

Postcode Bank Sort Code

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This order cancels any previous order which you may hold payable to BAIS.

Signed Date

Send this completed form to:

Mrs Sandy Trott, BAIS Membership Administrator, 20 Keats Square, South Woodham Ferrers, Essex CM3 5XZ

British Association of Irish Studies

A List of Research / Interests of Current Members

If you are a current, paid-up member of BAIS and you are interested in your name appearing in a listing to be included on a regular basis in the BAIS *Newsletter*, please complete the form below and return it to the address shown.

The purpose of the list is to facilitate contact between those members sharing similar interests. The extent of the information you provide is at your own discretion. You need only provide the information you want published. The list will appear in issue 9 (Summer 1996)

PLEASE PRINT CLEARLY OR TYPE

Preferred title (*eg Ms, Dr, Mr, Mrs*)

Surname First Name(s)

Address

.....

.....

Telephone

Fax

e-mail

RESEARCH INTERESTS

.....
.....
.....

TEACHING (*indicate level, e.g. Primary, Secondary, FE, Adult, Higher*)

.....
.....

PUBLICATIONS (*no more than 3 items*)

Please include details of book/periodical title, place of publication, publisher and date.

- 1
- 2
- 3

Please return this form by 12th August 1996 to:

Dr Lance Pettitt

Centre for Irish Studies

St Mary's University College

Strawberry Hill

Twickenham TW1 4SX

Tel: 0181-240 4090 (direct), 0181-240 4000 (Switchboard) Fax: 0181-240 4255 e-mail: PettittL@smuc.ac.uk