

SEVENTY-FIVE YEARS OF STUDIES

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Introduction

It is a remarkable achievement for any periodical to reach its 300th issue after seventy-five years of continuous publication. But *Studies* has long been acknowledged as a distinguished contributor to Irish intellectual life. Seán Lemass held the view that *Studies* had provided 'articles forming the basis of discussion which has sometimes determined the future of our country. A review of the importance and status of *Studies* . . . is important to the development of the nation'.¹

James Meenan considered that 'the future historian of Ireland in this century who wishes to delve deeper than the superficial succession of political events and discover what a not uninfluential section of the Irish people thought about and hoped for in those times may do a great deal worse than read through the volumes of *Studies*'.²

Given these comments, it is surprising to learn that, in the last decade, many Irish historians and critics have seen fit to ignore this source. The time is ripe for a summary of the main issues treated in *Studies* over the decades. Such a revaluation may encourage less cursory dismissal and more enlightened use of *Studies* as an historical source in future.

Aims and Origins

Studies was founded by the Irish Jesuits in 1912 as the successor of their *New Ireland Review* (1894-1911) and its predecessor the *Lyceum* (1887-94). The lineage can indeed be traced back further to *The Atlantis* (1858-63) which was produced by members of the Catholic University of Ireland. After this University became a constituent college of the National University of Ireland in 1908, a number of university professors and graduates undertook to conduct an Irish Quarterly Review. It would publish articles under the general categories of Letters, Philosophical Subjects and Sciences (the foreword of the first issue in March 1912 did not expressly mention Religion). Following the inspiration of Cardinal Newman, it would attempt to provide a rich diet for the educated layman.³

On a tight budget and with little help, five dedicated and hard-working Jesuits have edited a periodical which is a fitting testimony to the quality and breadth of the Irish mind.⁴ Some 42,000 pages of articles and book reviews by an impressive list of contributors are ample witness to this fact.⁵

Under the editorship of Fr Timothy Corcoran, Professor of Education at University College, Dublin, the main preoccupations of *Studies* were established - national identity, policy proposals for government administration, social and literary commentary. The first editor's special interest was, not surprisingly, the history, philosophy and practice of educational policy.

Quiet Beginnings

From the beginning, it was decided that *Studies* should be characterized by reasoned and detached criticism. This led to the deliberate side-stepping of many major issues. There was an almost uncanny avoidance of the political aspects of the First World War. The only articles referring to it, and these by implication, were 'The Ethics of War' and 'The Catholic View of War'.⁶ This detachment also marked the treatment of the 1916 Rising. While the journal aspired to national unity, it chose to refer to the Rising in four articles on 'Poets of the Insurrection', treating of their literary work 'with all the impartiality possible in the lightning charged atmosphere which still hangs around their names'.⁷ Another article titled 'The Reconstruction of O'Connell Street' ignored 'the unhappy events of Easter Week' and suggested that the destruction of Dublin's main street provided 'a great opportunity' to make it 'one of the noblest streets in Europe'.⁸

Gradually, under the long editorship of Fr Patrick Connolly, *Studies* began to lose this reserve, becoming a provocative and important influence on social and cultural issues. Alfred O'Rahilly challenged his readers: 'At present good people succeed in stifling their consciences by a kind of protective ignorance'.⁹ *Studies* assumed the task of informing the social consciences of these 'good people' with vigorous articles such as 'The People, The State and The Drink Problem', 'The Cinema Peril' and 'The Housing Problem in Dublin' (22.9 per cent of Dubliners in 1919 lived in one-room tenements).¹⁰

In similar fashion to the treatment of 1916, *Studies* avoided the political aspects of the Civil War and, instead, focused on 'The Destruction of Public Records' in the Four Courts.¹¹ In January 1923, George Russell (A.E.) contributed an article on 'Lessons of

Revolution' in which he questioned 'the wisdom not the rightness' of the Civil War. He concluded with a biblical warning:

*The civil conflict which is devastating Ireland, if it does not end speedily, will part us from what was saved of lovable national life and character. In the Apocalypse a spirit blows a trumpet, and a third part of life perishes. Another trumpet is blown, and the waters of life turn bitter and men die because of the bitterness. These images might stand for the tragedy which is past and for the tragedy which is to come.*¹²

Later in the year, the pro-Treaty (Cumann na nGaedheal) side was firmly adopted in an article on partition:

*The Treaty-makers marked out a road to union which, though it might be longer, would lead to a more lasting and real union whenever it could be achieved . . . The outbreak of the Anti-Treaty Party blocked, for a time at least, the movement towards union inaugurated by the Treaty.*¹³

Independent Ireland - National and World-Views

Studies set about securing national independence with a succession of articles proposing policy reform in various areas of government: the need for a new currency, the problems of local administration, railways, education, health and social welfare. Regarding divorce, the subject of much controversy in 1924, the periodical stood firm: 'the Irish Free State will act justly, and in fulfilment of a plain and grave moral obligation, in refusing to legalize absolute divorce and re-marriage among ourselves'.¹⁴

The Bolshevik revolution in Russia was viewed with a mixture of fascination and horror. The success of official atheism there and the advance of 'modernism' in the United States forced thinking men in Europe to react: 'if Catholic social teachers condemn both Capitalism and Socialism they must have some practical scheme to place before the world'.¹⁵

Fear of the speed of change in the modern world and its threat to the maintenance of traditional Irish moral standards inspired some hard-hitting propaganda during the first three decades of independence. Censorship was advocated regarding newspapers, films and books.¹⁶ This concurred with the international mood of the time although Irish rigidity applied mainly to sex, and other issues were regarded more tolerantly. Prohibition in the United States was judged a failure because 'total abstinence is a moral

ideal which cannot justifiably or profitably be enforced by law'.¹⁷

While one article noted that 'We take special pride in being a Catholic people guided by Catholic principles',¹⁸ *Studies* attempted to be respectful of other Christian religions. Provocation was avoided - there was little triumphalism at the centenary of Catholic Emancipation and the Eucharistic Congress in 1932 was ignored. Occasional articles revealed the deep-rooted and simplistic nature of Irish Catholicism. Matt Talbot was esteemed as 'our representative man, because he was Irish, a Catholic, an ascetic, a contemplative, poor and a layman. He is the "concise guide to Ireland"'.¹⁹

The general tone of the periodical was less lyrical. It could be described as dispassionately adventurous. Looking through back issues induces an appreciative wonder at the advanced thinking of many contributors. With hindsight, many a warning bell can be heard, as in 1933 when Daniel Binchy wrote of Adolf Hitler:

*Faith in himself and his mission has become for him a kind of religion. Such fanatical belief can easily be communicated to the masses, especially when it is accompanied, as in his case, by the gift of eloquence. It is not merely the right sort of faith which is capable of moving mountains.*²⁰

As a student in Munich in 1921, Binchy had attended a meeting of 'a new freak party' and Hitler was the principal speaker. Binchy had left the meeting thinking Hitler 'a harmless lunatic with the gift of oratory'.

In 1938, Fr P.J. Gannon was more ominous when he wrote:

*The ordeal of Spain is now, we may hope, nearing its end. It has lasted longer than was thought possible at the beginning, just as did the Great War, just as will the Greater War with which we are threatened, though we are assured that it will be too terrible to continue for more than a month or two.*²¹

Questioning Assumptions

Provocative articles during the 1930's and 1940's revealed a keener sense of purpose and none of the shyness of the earlier decades of *Studies*. Contributors questioned the Irish Government's adherence to a policy of self-sufficiency, stated that the so-called 'Celtic Twilight' was essentially non-Celtic, rejected Daniel Corkery's dismissal of Anglo-Ireland, proposed a ban on emigration, and debunked Pearse's vision of Ireland because it had 'acted since 1916 as a kind of dead hand retarding true national progress'.²²

This harsh verdict on Pearse was written by Michael Tierney (Professor of Greek and later President at University College, Dublin), the most frequent and one of the most brilliant contributors to *Studies*. In 1935 he suggested something like the spirit of the New Ireland Forum when he boldly stated what few would admit:

*Ireland cannot now be re-united in a day or by a single act of statesmanship. Continuance in our present courses will neither end partition nor do any lasting benefit to any cause. The only sure and sound foundation for the ultimate re-union of our country is the renewal of that solidarity among nationalists which has already wrought a political miracle in one generation.*²³

Tierney's views were supported by his editor, Fr Connolly, who constantly sought to minimize the damage done by the Civil War. Each decade, issues were re-examined to see if the situation had improved. Often the stark horror of the facts of poverty threw the political rhetoric about partition into pallid insignificance. In 1943, T.W.T. Dillon stated that the kernel of the tuberculosis problem was to be found in poor housing conditions: 'There are in Eire today 453,769 persons living in one or two rooms and, of these, 353,922 are in families with more than two members'.²⁴

The readership of *Studies* was very different from these poverty-stricken people but while it came from a privileged section of society, it was rarely complacent. *Studies* offered a theoretical foundation for Christian idealists. The theory was put into practice through the voluntary work of organizations like the Society of St Vincent de Paul and the Legion of Mary.²⁵

Readers were encouraged to study the works of Jacques Maritain and were given potted biographies and adulatory reviews of Catholic authors - Hilaire Belloc, G.K. Chesterton, Maurice Baring, Léon Bloy, Charles Péguy, Paul Claudel and François Mauriac.²⁶ The promotion of these authors was indicative of a highly-informed Catholicism but also a reaction to the advance of atheistic intellectual forces. Educated Catholics were advised of the dangerous philosophy of 'the new literature' - existentialism - because 'to gloat miserably on one's own misfortunes, exaggerated to look like irrevocable disasters, is to change the human condition for something like that of the lost souls'.²⁷

A Wider Focus

By 1950, when Fr Connolly retired after thirty-six years as editor, *Studies* had become the foremost Irish periodical of its kind.

Seán O'Faoláin protested that there was not 'a single layman's Catholic periodical to which one could apply the adjective "enquiring" or even "intelligent"'. All the clerical papers were 'trivial' with the exception of 'one admirable Jesuit quarterly'.²⁸ This was a harsh judgement on the Catholic press but there was some truth in it. Donat O'Donnell (Conor Cruise O'Brien) made a pertinent comment in *The Bell*:

*In general, our Catholic Press, from the high-brow 'Studies', published by the Jesuits, to the popular 'Irish Messenger', published by the Jesuits, covers a wide range, culturally, but its ideological range is much narrower than what orthodoxy tolerates in other lands.*²⁹

Perhaps a narrow ideological range only revealed the limited horizon of an insular nation.

The years after the isolationist Emergency period were characterized by a new spirit of optimism, more outward-looking and positive. The burden which *Studies* had long carried was eased by the arrival of *Christus Rex* (1947), *The Furrow* (1950) and *Doctrine and Life* (1951). Fr Connolly's successor, Fr Roland Burke Savage was imbued with the vigour of the period and he encouraged a wider focus. There was considerable interest in the ideal of European unity. *Studies* was one of the first Irish periodicals to ask: 'Has the time yet come for the United or Federated States of Europe, at the least of Southern and Western Europe, of which idealists have frequently dreamed?'.³⁰

There were colder words about Dr Noel Browne's 'Mother and Child Scheme' in 1951. Three authoritative articles advised readers why the scheme should be rejected on religious, medical and financial grounds.³¹ By the mid-1950s, with rising unemployment and emigration amid severe economic depression, *Studies* began to breathe a different spirit. Fr Burke Savage felt that: 'with so little real difference in policy between the political parties, an air of unreality has inevitably developed. This has led many thoughtful people to regard the sparring of the politicians as mere shadow-boxing'. He continued:

Cut off almost completely from the Catholic thought of our time in Europe, we enjoy the stagnant peace of a backwater. To shake us out of our complacent lethargy we badly need the stimulus of a satisfying ideal with the

*sense of vocation that goes with it, and of inspiring leadership that will urge us forward towards that ideal.*³²

This editorial heralded some of the finest years of *Studies* when a succession of iconoclastic articles answered the editor's call to provide 'a rigorous examination of many assumptions too readily taken for granted in Ireland today'.

Courting Controversy

The two major policies of the Irish Free State were called into question - the restoration of the Irish language and the claim to national unity. In 1927, Michael Tierney had written: 'The historians who in days to come set out to measure the achievement of post-Treaty Ireland will use as their principle criterion its success or failure in the task of restoring the Irish language.'³³ The judgement was offered in 1956 by R.A. Breathnach:

*The ideal of an all-Irish-speaking State is a noble one; but the lesson to be learned from three decades of effort to achieve it by means of direct action on the part of the State is unmistakable: in the Irish proverbial phrase it is 'glac um gha gréine', grasping at a sunbeam.*³⁴

Similarly, Donal Barrington called for a realistic approach to 'Uniting Ireland':

*We need a new culture and a new form of nationalism broad enough to meet the needs of a society of men of different origins and different religions . . . Our national culture should arise from a happy combination of the various cultural traditions we have inherited, and not from concentrating on one and ignoring all the others.*³⁵

During the late 1950s and early 1960s, *Studies* became the intellectual barometer of a rapidly changing climate in Ireland. There were articles on ecumenism, the future of rural Ireland, birth control, censorship, modern art and literature.³⁶ The attitudes to each subject were in marked contrast to those of the 1920s and 1930s - many former taboo subjects were now discussed openly by priests.

In T.K. Whitaker and Seán Lemass, *Studies* felt it had discovered the leadership it sought and an atmosphere of optimism and opportunity was emerging.³⁷ There was much new writing talent stimulated by Fr Burke Savage - Garret FitzGerald, Patrick Lynch, David Thornley, Patrick Masterson and Augustine Martin - and *Studies* began to receive attention in national newspapers. The titles of articles displayed an awareness of the importance of these years: 'Escape from Stagnation', 'Ireland: the End of an Era', 'Seeking a

National Purpose'. In the latter article, Garret FitzGerald wrote:

*Recent years have shown that especially among young people in Ireland there exists a solid body of thought . . . that is profoundly Christian, idealistic, proudly Irish but antipathetical to traditional nationalism, outward-looking and reconciled to the better manifestations of the modern world. This body of opinion is seeking a coherent philosophy, which it has yet to evolve.*³⁸

These words announced much of the concern of *Studies* over the following decade. The spirit of optimism did not last that long however. The fiftieth anniversary of the Easter Rising gave the intellectual climate the shivers. James Meenan noted: 'the growth of pessimism and the disappearance of that buoyant confidence which marked our affairs up to eighteen months ago. The re-emergence of this defeatist mood is disturbing: not ten years have gone by since it disfigured our national life'.³⁹

Rapid change in education was the key issue of the later 1960s and *Studies* under a new editor, Fr Peter Troddyn, gave the subject in-depth coverage.⁴⁰ He began to encourage articles concerned with major problems in Irish society: marital breakdown, abortion and the rights of the unborn, violence in Northern Ireland, itinerant settlement.⁴¹ He also published Fr Francis Shaw's 'The Canon of Irish History: A Challenge' which, understandably, had been deemed 'untimely' and 'inappropriate' when presented for publication in the Spring 1966 issue to commemorate the 1916 Rising. Even in 1972, it incensed many Irish nationalists perhaps more by its tone than its content.

Fr Shaw began the article:

*In the right corner virgin Eire, virtuous and oppressed, in the left the bloody Saxon, the unique source of every Irish ill and malaise; round eight, the duration of each round a hundred years: this might be said to be the accepted 'mise en scène' of the Rising of Easter Week.*⁴²

It is fair comment that *Studies* has followed fashion closely in seeking to dethrone Patrick Pearse from the pantheon of Irish heroes. In 1917, he was praised for having led a Catholic Revolution, a man of 'personal virtue', 'intense religion' and 'unquestioning faith'.⁴³ Since then, his memory has been subjected to a barrage of criticism which has made him responsible for partition, myths and false sentiments.⁴⁴

Weaknesses and a Change of Direction

It would be surprising if a periodical had no weak points. *Studies*

has served women poorly. Between the years 1912 and 1985, 92.5 per cent of authors of main articles were men and 24 per cent of them were priests. Ten of the twenty most frequent contributors were Jesuits. In 1975, the first article in *Studies* to address the subject of feminism declared:

The anger at Christianity we find in feminist writings is, in large part, justifiable. This is not the time for the pointless and cloaking apologia but for a frank admission that what for many has been regarded as the Christian tradition is shot through with a deep misogyny (sic).⁴⁵

At times, *Studies* has found it difficult to establish its *raison d'être*. In the later 1970s, the periodical became overly absorbed in academic contributions to art history and literary criticism.⁴⁶ The editor, Fr Patrick O'Connell, quickly recognized the problem and sought to counteract it with deep and searching analyses of topical subjects. The Spring/Summer issue of 1978, a series of articles on the theme of 'Pluralism in Ireland' attracted a good deal of interest. It seemed to many that the 'coherent philosophy' which Garret FitzGerald had written of in 1964 had finally arrived.

At the end of 1982, *Studies* announced that it intended 'to begin commenting on various aspects of Irish society which give reason for concern'.⁴⁷ This policy was in line with the Jesuit option, since the 1970s, to establish a living link between the service of faith and the promotion of justice. In the last issue under the editorship of Fr O'Connell in Summer 1984, a plan for the future emerged which would be implemented by the new editor, Fr Brian Lennon. *Studies* would analyse Irish society but also 'attempt to point the way towards a future which offers hope ... without the polemical or apologetic preoccupations of the past'.⁴⁸ It was characteristic of this approach that Fr Lennon chose to reside, while editor of *Studies*, in a deprived Catholic housing estate in Portadown.⁴⁹

The Challenge of History

Having surveyed *Studies*, albeit briefly, it is obvious that there is much of value in its pages. Why then has it been neglected by contemporary historians and critics? Unfortunately, it is symptomatic of a more widespread neglect. The new historical orthodoxy has considered two Irish twentieth century periodicals worthy of detailed attention - *The Irish Statesman* and *The Bell*.⁵⁰ While these periodicals were indeed important, the emphasis on them has led to a careless disregard for many other periodicals which constituted more of a mainstream of opinion. It has been fashionable to condemn the early

decades of Irish independence as mean, censored and priest-ridden.⁵¹ The Irish liberal intelligentsia has always felt uneasy about mainstream Catholicism but the near masochistic search for faults and failings has foisted prejudices on the young generation of today.

With all the crisis of national identity in recent years, few have appreciated that it is difficult to believe in a rotten potato. For as long as historians wish to find a depressing past, they will find it. It is easy but unjust to ignore the intellectual attributes of a previous generation because, by present standards, it is judged as narrow and intolerant. Professor Joseph Lee of University College, Cork, has asked: 'how exportable is the quality of Irish thinking? A country that has taken so few steps to nurture intellectual traditions can scarcely be expected to produce sustained serious contributions towards European thought'.⁵² But Michael Tierney expressed the contrary view:

*Hardly since the days of St Malachy have Irish thinkers, writers and men of action been so busy and at such high levels as during the generation whose achievement is epitomized for its future historian in the volumes of Studies.*⁵³

Was it such a brilliant generation? Could this be the same generation which has been served so badly in recent years?

The field of Irish twentieth century cultural history is in its infancy. There is urgent need for careful, fair-minded research to dot the landscape before a general survey can be attempted. Many periodicals need reassessment - the process could begin with *The Catholic Bulletin*, *The Capuchin Annual*, *The Irish Rosary*, *The Irish Monthly* and *The Irish Ecclesiastical Record*. There is much more to each of these than the mere quotable quote to prove that there was a nation of blind fools. Needless to say, nobody wants a whitewash but while there must be warts and all, it is not encouraging to concentrate on them.

Conclusion

Throughout its first seventy-five years, *Studies* has been a leader of advanced public opinion in Ireland. Ideas have been taken up, developed and articulated to an educated readership in a digestible form. This readership has always been relatively small yet highly influential. The historian who neglects such a source misses an opportunity to assess the views of an important section of Irish society. *Studies* may be liked or disliked but it should never be ignored.

Footnotes

(All references are to *Studies* unless otherwise stated)

1. The tribute was paid in November 1964 at a reception held at University College, Dublin, to discuss 'The Future of *Studies*'. See *Studies*, Vol. LIV(1965), p. 347.
2. James Meenan, 'The Editor of *Studies*', LVII(1968), p. 3.
3. Newman overstrides *Studies* like a colossus, his sound advice a constant source of guidance. See especially the 'Newman Commemoration' issue, XLII(1953), No. 66.
4. Fr Timothy Corcoran (1912-14), Fr Patrick Connolly (1914-50), Fr Roland Burke Savage (1950-67), Fr Peter Troddyn (1968-74), Fr Patrick O'Connell (1974-84) and Fr Brian Lennon (1984-). Fr Seán O'Catháin was caretaker editor for a short time in 1974.
5. Contributors have included: Douglas Hyde, Patrick Pearse, Erskine Childers, John Maynard Keynes, G.K. Chesterton, Hilaire Belloc, Herbert Butterfield, George Russell, Thomas McGreevy, Shane Leslie, Seán O'Faoláin, T.K. Whitaker, Patrick Kavanagh, Conor Cruise O'Brien and Garret Fitzgerald.
6. Edward Masterson S.J., 'The Ethics of War', III(1914), pp. 353-68.
Alfred O'Rahilly, 'The Catholic View of War', VII(1918), pp. 227-42.
7. X. Z.(pseud.), 'Poets of the Insurrection: Thomas MacDonagh', V(1916) p. 179
8. R.M. Butler, 'The Reconstruction of O'Connell Street', V(1916), p. 570.
9. Alfred O'Rahilly, 'The Social Problem of Cork', VI(1917), p. 177.
10. Rev. Peter Coffey, 'The People, The State and The Drink Problem', VI(1917), pp. 353-68.
John Ryan, 'The Cinema Peril', VII(1918), pp. 112-26.
Lambert McKenna S.J., 'The Housing Problem in Dublin', VIII(1919), p. 281.
11. Herbert Wood, 'The Destruction of the Public Records', XI(1922), pp. 363-78.
12. George Russell, 'Lessons of Revolution', XII(1923), pp. 5-6.
13. Kevin R. O'Shiel, 'The Problem of Partitioned Ireland', XII(1923), p. 629.
14. Peter Finlay S.J., 'Divorce in the Free State', XIII(1924), p. 362.
15. Henry Somerville, 'An Alternative to Capitalism', XIV(1925), p. 530.
16. For example:
Richard S. Devane S.J., 'The Menace of the British Press Combines', XIX(1930), pp. 55-69.
James Montgomery, 'The Menace of Hollywood', XXXI(1942), pp. 420-8.
P.J. Gannon S.J., 'Art, Morality and Censorship', XXXI(1942), pp. 409-19.
17. John J. Horgan, 'The Failure of Prohibition', XX(1931), p. 238.
18. Rev. Cornelius Lucey, 'Strikes and Compulsory Arbitration' XXV(1936), p. 189.
19. Joseph E. Canavan S.J., 'Matt Talbot', XXI(1932), p. 530.
20. Daniel Binchy, 'Adolf Hitler', XXII(1933), p. 47.
21. P.J. Gannon S.J., 'The Latest Phase in the Spanish Civil War', XXVII(1938), p. 315.
22. John Maynard Keynes, 'National Self-Sufficiency', XXII(1933), pp. 177-93.
Francis Shaw, S.J., 'The Celtic Twilight', XXIII(1934), pp. 25-41.
Aodh de Blacam, 'The Other Hidden Ireland', XXIII(1934), pp. 439-54.
George O'Brien, 'The Coming Crisis of Population: The Future of Population in Ireland', XXV(1936), pp. 567-80.
Michael Tierney, 'Ireland and the Anglo-Saxon Heresy', XXIX(1940), p. 7.
23. Michael Tierney, 'Partition and a Policy of National Unity', XXIV(1935), p. 13.
24. T.W.T. Dillon, 'Tuberculosis: a Social Problem, XXXII(1943), p.165.

25. See Rev. Dermot Boylan, 'Centenary of the St Vincent de Paul Society', XXII(1933), pp. 313-20 and T.W.T Dillon, 'The Society of St Vincent de Paul in Ireland 1845-1945', XXXIV(1945), pp. 515-21. It is surprising that Frank Duff never had an article published in *Studies* - see Finola Kennedy, 'John Henry Newman and Frank Duff' (Dublin, 1982).
26. Examples include:
 - Michael Tierney, 'M. Maritain on Education', XXXIII(1944), pp. 21-9.
 - Shane Leslie, 'Léon Bloy', XIII(1924), pp. 408-26.
 - Hugh Kelly S.J., 'Hilaire Belloc - Catholic Champion', XXX(1941), pp. 1-16.
 - Hugh Kelly S.J., 'G.K. Chesterton: His Philosophy of Life', XXXI(1942), pp. 83-97.
 - Hugh Kelly S.J., 'Maurice Baring', XXV(1946), pp. 15-24.
 - Virginia Crawford, 'Péguy and his Circle', VI(1917), pp. 369-83.
 - Sr. Jerome Keeler O.S.B., 'Paul Claudel', XXIII(1934), pp. 577-92.
 - Virginia Crawford, 'François Mauriac', XXIII(1933), pp. 623-34.
27. Arthur Little S.J., 'Existentialism and the New Literature', XXXV(1946), p. 467.
28. Seán O'Faoláin, *The Irish* (Middlesex, 1947), p. 127.
29. Donat O'Donnell, 'The Catholic Press', *The Bell*, XI, (Apr. 1945), p. 38. It is an interesting perspective on Irish Catholicism in 1986 to note that *Studies* has a print-run of 1,500 copies per quarter and the *Sacred Heart Messenger* a staggering 226,000 per month.
30. John Murray S.J., 'Reflections on European Unity', XXXIX(1950), p. 259.
31. Edward J. Coyne S.J., 'Mother and Child Service', XL(1951), pp. 129-49.
John F. Cunningham, 'The Medical Problem', XL(1951), pp. 150-3.
Alexis FitzGerald, 'The Problem of Finance', XL(1951), pp. 154-7.
32. Roland Burke Savage S.J., 'Ireland Tomorrow', XLIV(1955), p. 3.
33. Michael Tierney, 'The Revival of the Irish Language', XVI(1927), p. 1.
34. R.A. Breatnach, 'Revival or Survival', XLV(1956), p. 145.
35. Donal Barrington, 'Uniting Ireland', XLVI(1957), pp. 399-400.
36. Examples include:
 - Thomas J. O'Donnell S.J., 'The Ecumenical Character of the Second Vatican Council', LI(1962), pp. 337-48.
 - Aubrey Gwynn S.J., 'Martin Luther: a Reappraisal', LI(1962), pp. 349-65.
 - Rev. Jeremiah Newman, 'The Future of Rural Ireland', XLVII(1958), pp. 388-402.
 - Clement Mertens S.J., 'Birth Regulation', LII(1963), pp. 233-48.
 - Joseph Fuchs S.J., 'The Pill', LIII(1964), pp. 352-71.
 - Cyril Barrett S.J., 'Censorship', LIII(1964), pp. 149-58.
 - Cyril Barrett S.J., 'The Meaning Doesn't Matter', XLVIII(1959), pp. 291-304.
 - Brian Cleeve, 'The Worm as Hero', XLVII(1958), pp. 21-9.
37. Garret FitzGerald, 'Mr Whitaker and Industry', XLVIII(1959), pp. 138-150.
Roland Burke Savage S.J., 'Seán F. Lemass, T.D.', LV(1966), pp. 337-8.
38. Garret FitzGerald, 'Seeking a National Purpose', LIII(1964), p. 351.
39. James Meenan, 'Crisis in Perspective', LV(1966), p. 113.
40. For example:
 - Special Issue, 'University Education in Dublin', LVI(1967), pp. 113-210.
 - Sean O'Connor, 'Post-Primary Education: Now and in the Future', LVII(1968), pp. 233-51.
 - Rev. E.F. O'Doherty, 'Psychological Aspects of Student Revolt', LVIII(1969), pp. 117-34.
 - Peter Troddyn S.J., 'Community Schools', LIX(1970), pp. 346-76.
 - Michael Drake, 'The Open University Concept', LXI(1972), pp. 155-8.

41. Cahir Davitt, 'Some Aspects of the Constitution and Law in Relation to Marriage', LVII(1968), pp. 6-19.
Noel Walsh, 'In Defence of the Unborn', LXI(1972), pp. 303-14.
James Leavy, 'Structure or Process? New Approaches to the Problem of Northern Ireland', LXII(1973), pp. 107-22.
Sharon B. & George Gmelch, 'The Itinerant Settlement Movement', LXIII(1974), pp. 1-16.
42. Francis Shaw S.J., 'The Canon of Irish History - A Challenge', LXI(1972), pp. 117-53.
43. Arthur Clery, 'Pearse, MacDonagh, and Plunkett: An Appreciation', VI(1917), pp. 212-21.
44. Recent examples include:
G.F. Dalton, 'The Tradition of Blood Sacrifice to the Goddess Eire', LXII(1974), pp. 343-54.
John Coakley, 'Conflict and Violence: Patrick Pearse and the Noble Lie of Irish Nationalism', LXXII(1983), pp. 119-36.
45. Donal Flanagan, 'The More Subtle Discrimination', LXIV(1975), p. 242.
46. These articles were undoubtedly valuable additions to their respective disciplines but *Studies* was not the ideal outlet for so many of them. That much said, the introduction of film reviews in 1975 was a worthwhile addition to the book reviews section of the periodical.
47. *Studies*, LXXI(1982), flyleaf of Winter issue.
48. *Studies*, LXXIII(1984), p. 91.
49. Brian Lennon S.J., 'A Wider View from a Local Housing Estate', LXXIII(1984), pp. 309-17.
50. See for example:
F.S.L. Lyons, *Culture and Anarchy in Ireland 1890-1939* (Oxford, 1979);
Terence Brown, *Ireland: A Social and Cultural History 1922-79* (London, 1981);
Margaret O'Callaghan, 'Language, nationality and cultural identity in the Irish Free State, 1922-7: the *Irish Statesman* and the *Catholic Bulletin* reappraised', *Irish Historical Studies*, XXIV, 94 (Nov. 1984).
Richard Kearney has dismissed many significant cultural journals, including *Studies*, in his article: 'Between Politics and Literature: The Irish Cultural Journal', *The Crane Bag*, 7, 2(1983), pp. 160-71.
51. See in particular: 'Ireland: Dependence and Independence', *The Crane Bag*, 8, I(1984), the published versions of a series of UCD lectures televised by RTE.
52. Joseph Lee, 'Reflections on Ireland in the E.E.C? (Dublin, 1984), p. 12.
53. Michael Tierney. 'Looking Back', *Studies*, XXXIX(1950), p. 370.

COMMENT ON BRIAN KENNEDY'S ARTICLE

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Mr Kennedy has written a fascinating and suggestive survey of *Studies* during the seventy-five years of publication. That has been an exceptionally eventful period, dominated by world wars, major depressions and the worst inflation for four centuries, to say nothing of our own difficulties. Certainly *Studies* has survived through interesting times, in the sense of the old Chinese curse. It is a remarkable achievement for a journal with a restricted circulation and, one presumes, little working capital.

The immediate concern of its founders in that placid year of 1912 was surely to provide the staff of the new University College with a channel of publication, as the *New Ireland Review* had done for many years. Moreover, some form of self-government seemed then to be on the way. There would soon be an urgent need for a journal of opinion in which the problems of a native government, however limited its powers might be, could be examined and discussed.

As things turned out, both the powers and problems were much greater than could have been foreseen. *Studies* was not the only journal to accept the responsibility of discussing public affairs and how the new powers might be used. But both the *Irish Statesman* and, later, the *Bell*, lasted for too short a time, to the lasting impoverishment of our public thought. *Studies* alone has had the staying power. How it used its resilience can be judged from Mr Kennedy's careful review. Some of the things that its contributors were writing in the twenties, thirties and forties may seem very odd to-day. So they ought to: even in Ireland things do change. The test is not whether *Studies* was always saying the right things, in the sense of the things that are acceptable to our thought to-day. It is rather, did it select the right things to discuss?

The diversity of its articles has always been one of its greatest virtues. One has so often taken up *Studies* to read a particular article and then gone on to read others on quite different topics. (The rich variety of its reviews should not be forgotten here). In this short contribution one must direct attention to the articles that examined

economic issues. That is not to suggest that they should be the only or even the principal subject of discussion.

The Level of Discussion

The first thing to be said is that the articles in *Studies* maintained a quality of argument that was precise rather than emotional. That was not often found in those days. In the inter-war decades there was a succession of articles which discussed what initiatives might be taken by the new State to develop our natural resources. They are still interesting to read; some of them were followed up more or less successfully; others never got further than their suggestion. They give a glimpse of the mood of the first years of the State when so many options seemed to be open, when so many long-neglected projects might be taken up and carried to fulfilment. That generation had an innocent confidence in the power of the State (and its financial strength) which its successors have long lost. Perhaps we go too easily from one extreme to the other.

The development of hydro-electric power, the development of Galway Harbour for trans-Atlantic steamship services, not to speak of arterial drainage and winter feeding, were all examples of the projects to which *Studies* offered a platform. But beyond those specific themes lay the broad issues of public policy which at that time seemed to be matters such as protection for industry, the link with sterling or the balance of payments. These were the stuff of politics but in those days controversy rarely got very far without references to the Civil War or, later, the Blueshirts. The particular merit of *Studies* in those days was to provide its readers with a dispassionate analysis of the issues, on which they could make up their minds. It was an invaluable exercise in forming public opinion.

A Return to the Past

The present writer will not apologize for taking George O'Brien as an example, though several other contributors of the time did as much in other fields. The issue for September 1936 carried his obituary article on Paddy Hogan. It was an uncompromising defence of the economic policies of the first government. Possibly, as George himself would later agree, it might have been more persuasive if it had been a little less uncompromising. But a zeal for economic penance, not to say masochism, was fashionable in those days - and later, when one thinks of certain Reports of the Central Bank. However that may be, the great merit of George's exposition was that his readers could follow the argument and realize that any policy, whether directed towards self-sufficiency or the promotion of foreign trade,

promised rewards but also imposed sacrifices. The choice was rarely if ever between one policy which was clearly right and another which was clearly wrong, which was the manner in which too often too many politicians put it. It was between two or more policies, each of which if successful would yield certain advantages but would also rule out the gaining of others. Whichever one chose there would be a price to pay. The decision was left to the readers.

No doubt it was not always as dispassionate as that. Any reader would know very quickly which way George thought an intelligent man would surely go. But he set out the minuses, almost too enthusiastically, as well as the pluses. To insist on the necessity of choice, on the importance of priorities, was surely a great public service.

In the late 30s and throughout the 40s a series of issues arose in the United Kingdom which were as novel as they were far-reaching. It was clear that sooner or later they would influence public policy here; and it was immensely important that they should be understood. What precisely were the implications of what came to be called the Keynesian revolution? What did full employment imply? These matters were discussed in *Studies* long before the war came to its end. The aim of those articles was to cover the principal issues. They were written in plain English. That was one of their greatest virtues. A busy man or woman whose training and interests might be far removed from economic analysis could read them and feel instructed. The instruction might not be complete. It did not claim to be. It tried to point to what was involved. That again was a great public service.

Towards 2012

All this has been retrospective, as befits a jubilee. But one can look forward from a landmark as easily as back, and perhaps more usefully. It will not be disputed that in its economic and social problems this country stands in as great a need of guidance as at any time in the last sixty years. The need is all the greater and more urgent because the economy has much less freedom of action than it had then and also because it is at present affected by one of those crises of confidence to which it seems so prone. (For the life of him the present writer cannot remember what was the cause of pessimism in 1966, to which Mr Kennedy refers. Whatever it was, we got through it. Indeed would we not dearly wish to be safely back in that year?).

But, to quote an old saying, things are what they are and their consequences will be what they will be. We need not be deceived

nor deceive ourselves. This country now possesses an abundance of highly experienced workers in the fields of economics and the social services. Likewise the number of journals and reviews in which they can publish their research has increased appreciably. But one wonders if the fruit of their work has got through to the general public, that is to say, to the electorate. The newspapers cannot be blamed if that is not so. They have been amazingly good in giving space to a succession of articles and reports; but these can rarely be more than summaries and as a result the impact is ephemeral.

Moreover, it is natural that workers in the professional disciplines of economics and the social sciences will wish above all to be published in their professional journals. Their standing among their peers depends on that. It is also true that the fashion of expression, now and for years past, has been for mathematical notation. But one result has been to open a gulf of incomprehension between the expert and the general public.

That has been the experience of every discipline in its development. It is another old saying that he who runs may not read the Common Law of England. Nevertheless it means that in a part of our public affairs which is now in full crisis there has been a lack of guidance. Not perhaps for the first time in its history the Irish people has been slow to examine itself and to realize what is happening to it. If one may end this contribution with a plea, it is that *Studies* should revert to its practice of persuading the experts to write for the public in a manner that it can appreciate.

There are only two barriers to megalomania in public life: intelligence and a sense of humour. Either of these qualities would suffice to prevent it, but I believe Hitler to be lacking in both, and thus faith in himself and his mission has become for him a kind of religion. Such fanatical belief can easily be communicated to the masses, especially when it is accompanied, as in his case, by the gift of eloquence. It is not merely the right sort of faith which is capable of moving mountains.

‘Adolf Hitler’, Daniel A. Binchy,
Studies, 1933, p. 47.