

GENERAL INTRODUCTION

1

LIFE OF JAMES JOYCE

Birth and Parentage

James Augustine Aloysius Joyce was born on the 2nd of February, 1882, at Rathgar, a suburb of Dublin in Ireland. He was the eldest child in a family which was to have fifteen children, of whom ten survived. His father was John Stanislaus Joyce. His mother was the former Mary Jane Murray. John was a witty, talented and charming person who was very popular in his social circle in Dublin. He had every fine quality except the ability to earn money and spend it properly. He had inherited a modest amount of money and property from his father but he was so extravagant that he spent all the money very soon and two months before James's birth he mortgaged a portion of his property. His family continued to grow. He had no stable source of income and to provide for his large family he had to sell one property after another. They could not pay the rent of their big house and so they moved into a smaller house and when the arrears of rent of this house also accumulated they moved into a still smaller house. The family was growing and they were on the slippery path to financial ruin. James was very sad to find the family sinking into greater and greater misery. The financial degradation of the family left a deep impression on the mind of the sensitive child.

His Personality

James was a handsome child and he had a sweet voice. His constitution was, however, weak. His eyes gave him trouble from the beginning itself. His eye-sight was weak. He underwent several operations and for long periods he was virtually blind. He did not like the ways of his father. He did not like the beliefs and rituals of the Roman Catholic faith. He had no love for the Irish people. So he felt that for the fullest development of his personality he must escape from his home, his fatherland and the religion of his forefathers.

His Early Education

James received his early education at a good residential school run by the Jesuits. This school was situated in the countryside west of Dublin and was called Clongowes Wood College. This was, however, a very expensive school and soon his father realized that he could not afford to spend so much money on the education of one child alone. When his father lost his position as Collector of Rates in Dublin the family fortunes declined further and so James was withdrawn from Clongowes College.

The former Rector of Clongowes had a good impression of James and so he helped James to get admission as a free student in Belvedere College which was also a good school run by the Jesuits. James studied in this school for five years. He took an active part in the activities of the school and held several appointments.

At the University

For higher education his father sent him to University College, Dublin. This was the centre of higher education and Catholic literary tradition in Ireland. James's stay at the University was very fruitful for his intellectual development. He was an eccentric student and he did not confine himself to the books prescribed by the University. He read books from the library on all types of subjects. He made a deep study of English literature and formed his own theories on aesthetic and literary themes. He formed very good friendships and he decided to abandon what he did not believe in. He made up his mind to dedicate himself to art.

His Literary Efforts

James studied modern European languages like French and Italian, so that he could study the works of the great masters in original. He became interested in Ibsen who was till then unknown in the Irish literary circles. He studied Norwegian in order to study Ibsen in original. He wrote a review of Ibsen's play, *When We Dead Awaken* and this was published in *The Fortnightly Review* of London. For this article he received twenty guineas. That was a good recognition of his merit as a writer. He also wrote a play on the model of Ibsen's plays but this was regarded as a failure. He was, however, given due praise for a paper on 'Drama and Life' which he read before the Literary and Historical Society of the College. He wrote some verses which, however, nobody published. He also wrote some prose compositions which he called 'Epiphanies'.

Misery at Home

During these years the financial condition of his family deteriorated further. Their property was sold and all their household goods were pawned one by one. His father earned nothing and the family was a large one. They had to change the houses frequently as they could not pay the rent and every new house was smaller and more uncomfortable than the previous one. He could not bear to see the misery of his mother and brothers and sisters. He thought of leaving home and going to the continent.

His Exile

In 1902 after taking the degree, he left for France. At that time he had not decided about the profession that he would take up. At one time he thought of becoming a professional singer. At another time he thought of joining a medical college in France and becoming a doctor. Finally, he decided that his natural vocation was to be a writer. Then came the news that his mother was seriously ill. He returned to Dublin and was present at the time of her death in August 1903. He stayed in Ireland for another year. He wrote some articles and some verses. He earned a small salary

by teaching in a school. For the rest he was supported by his friends. He started writing an autobiographical novel, *Stephen Hero*, which was to provide material for *A Portrait of the Artist as a Young Man*.

To the Continent

In 1904 he left for the continent with a girl called Nora Barnacle whom he had not married but who lived with him as his wife for many years and bore him two children. He moved from place to place in Europe and could be described as a citizen of the world. He earned some money by teaching languages at various places but all his energies were now devoted to the task of writing. In 1907 a London publisher published a small volume of his poems under the title, *Chamber Music*. This was his first book. A little later a number of publishers agreed to publish his book of short stories, called *Dubliners*. But one by one they all broke their contract. In 1912 he visited Dublin in an attempt to get a publisher for his stories. He failed to persuade any one to publish his book. He left Ireland and made up his mind never to return there. Nothing written by James Joyce was ever published without any trouble. As a critic has said, "If the editors accepted his manuscripts, the printers refused to set them up; if the publishers brought out his books, the censors destroyed them. If the charge was not obscenity, it was blasphemy; if not blasphemy, it was treason. When his writing was banned in Ireland, it was published in England; when banned in England, it was published in America; and at length it was banned in America. For years after he had become one of the acknowledged masters of English prose, it was illegal to read his books in any English-speaking country."

Success At Last

1914 was a lucky year for James. In this year *Dubliners* was at last published, *A Portrait of the Artist as a Young Man* completed and *Ulysses* begun. When the First World War broke out James declared his neutrality and was permitted to settle in Zurich. He continued his work on *Ulysses*. He was in great financial difficulty but his distress was finally relieved by the grant of a small amount from the British Privy Purse. *A Portrait* was published in 1916. *Ulysses* first appeared in serial form in the *Little Review* of New York. *Ulysses* was published in book form in Paris in 1922 but it was banned in England and America. This was hailed by most critics as a great ultra-modern novel. Other critics said that it was bewildering and obscene. James now had many admirers who regarded him as the greatest novelist of modern times.

He now started writing his last book. This was *Finnegans Wake*. It was published in 1939.

His Last Days

James Joyce spent the last twenty years of his life in quiet retirement in Paris. He spent much of his time in writing but he wrote so slowly that his total output is very little. He was constantly troubled with diseases of the eyes and he underwent as many as eleven operations. He led an austere life and was supported financially by his admirers. When the Second

World War started and the German armies invaded France, he moved to Switzerland. He died there, after an intestinal operation, on the 13th of January, 1941.

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MAIN WORKS OF JAMES JOYCE

1. *Dubliners*

Under this title James Joyce collected together fifteen stories dealing with the life of Dublin. His experience of Dublin was that it was a drab and dirty city where the people led miserable lives. The characters are created from his own observation of life. The different stories represent different aspects of life. The environment is drab and dull. A typical character is Mr. Duffy who is said to be "an outcast from life's feast". The author does not moralize or present any philosophy of life. He only depicts life as he sees it.

Joyce himself said about this work, "My intention was to write a chapter of the moral history of my country and I chose Dublin for the scene because that city seemed to me the centre of paralysis. I have tried to present it to the indifferent public under four of its aspects: childhood, adolescence, maturity and public life. The stories are arranged in this order. I have written it for the most part in a style of scrupulous meanness."

These stories paint a dismal picture of life in Dublin. When the book was shown to the would-be publishers they hesitated to take it up. They were afraid that it might be suppressed by the censors. Joyce had mentioned persons and places by name and attributed moral weaknesses to many persons including King Edward VII. It is, therefore, not surprising that Joyce found it difficult to get a publisher for these stories. Finally the book was published in 1914.

2. *Stephen Hero* and *A Portrait of the Artist as a Young Man*

James Joyce started writing an autobiographical novel while he was still in his teens. It was a straight forward narrative and was a thinly disguised biography of the author. The hero's progress is described against the rich background of his family, friends, city and religion. The family consisting of father, mother, brother and sister, is described in great detail. His friends have distinct personalities and definite opinions which are often different from those of Stephen but important to him. The sights and sounds of Dublin are described with great enthusiasm. Roman Catholicism is described as a religion and as a part of their education. There is a lot of emphasis on Stephen's relations with his mother. He tells us that he read essays and books to her while she did ironing. He describes the last days of his sister and how he comforted her when she was on her death-bed. He prepared a paper on 'Art and Life' to be read at a meeting of the College Debating Society.

By 1908 Joyce had written about 1,50,000 words of this autobio-

graphical novel. Then he realized that what he had written was not a portrait of the artist but of the artist's family, friends, city, country and church. The emphasis was not on the progress of Stephen but on incidents which happened around Stephen. It is the story of a sensitive son, brother, student, resident of Dublin and member of the Roman Catholic Church, slowly and painfully training himself to be a writer.

The aim of Joyce in writing this book was to show the development of Stephen as an artist. He, therefore, felt that this book was not developed on right lines. The family and friends of Stephen and the environment of Dublin had taken very great space and the central light had not been kept on Stephen. He, therefore, decided to abandon this work and to rewrite the book in about one-third of its length, in five chapters only. In this book which developed into *A Portrait of the Artist as a Young Man* he retained only those incidents which were directly connected with Stephen's growth as an artist. Much of the matter of the earlier book was then destroyed.

A Portrait of the Artist as a Young Man appeared in book form in 1916. The portion of the earlier work which remained was published after the author's death as *Stephen Hero*.

The themes of *Stephen Hero* are Stephen's family, Stephen's friends (boys and girls), the life of Dublin, Roman Catholicism and Art. *A Portrait* has only one theme: art, and it describes how Stephen freed himself from the bondage of family, nation and church and made himself free to concentrate on the vocation of an artist.

3. *Ulysses*

James Joyce started writing *Ulysses* in 1914 and it was published in 1922. *A Portrait of the Artist as a Young Man* ended on a note which looked incomplete and called for a sequel. *Ulysses* continues the story of Stephen Dedalus. When the First World War broke out in 1914 James declared his neutrality and went to Switzerland. It was in the peaceful atmosphere of this country that he composed this novel.

Ulysses is a big novel covering more than eight hundred pages although it deals with the thoughts and actions of a single day in the life of Stephen Dedalus, Leopold Bloom and Bloom's wife, Molly. The thoughts which pass in the minds of the characters are all described in full detail. One idea suggests some other idea which is associated with it and that suggests some other idea. All that passes in the minds of the characters is described. The ideas are not selected and presented logically as some other novelist might have done. All that comes to the mind of the character is included whether it is bright or dark, pleasant or obscene. The novelist records the full stream of ideas or impressions which pass through the minds of the characters.

Ulysses covers only one day in the lives of the characters but the sweep of the ideas is so vast that it seems to cover the whole of human civilization, ancient and modern. The novel is divided into eighteen episodes which are knit together by the common motifs which keep recurring and bind them together.

CRITICAL STUDY OF THE NOVEL

I

A SYNOPSIS OF THE NOVEL

Chapter I

The novel opens with the recording of the first impressions of Stephen as a small child. These things are described in the language of children and in the manner in which a child's mind works. These impressions are described as they have survived in the consciousness of the child. He was called 'Baby Tuckoo' by his father and he had told him the story of 'moocow coming down along the road'. He remembers that his father had a hairy face. He also remembers that his mother had a nicer smell than his father. She used to sing and he used to dance. He remembers that he once wetted the bed and his mother put an oilsheet which had a queer smell.

The Dedalus family consisted of Stephen's father, Simon Dedalus; mother, May Dedalus; and brother and sisters; two relatives, uncle Charles and Mrs. Riordan (Dante).

The Vance family lived in their neighbourhood. Stephen wanted to marry Eileen Vance when he grew up. But the Vances were Protestants and so he is warned not to think of marrying Eileen. Dante says that if he does this folly the eagles would come and pull out his eyes.

School : When Stephen grew up a little he was sent to a boys' boarding school called Clongowes Wood College. His parents took him to the school. His mother cried when leaving him there. She advised him never to talk to rough boys. His father advised him never to inform the authorities against his class-fellows.

Stephen had no interest in games. He used to remain on the fringe of the line on the playground and pretended to run now and then. There used to be evening prayers in the library of the school.

Stephen recalls that one day Wells pushed him in a ditch of dirty water. He caught cold and had fever. He was sent to the school infirmary. There Brother Michael took care of him. There he met a boy named Athy whose father was a race-horse owner. Stephen is terribly afraid and he begins to have fears that he would die before his mother came to take him home. His only consolation was that if he died prematurely the offender Wells would be full of remorse.

Politics at the time of a Christmas Dinner : Stephen remembers one Christmas dinner that he had at home. He was now grown-up and

so he was allowed to sit at dinner with the elders. The elders started a discussion about Parnell, the great Irish patriot, who had just died. The church had condemned him because he had taken a mistress. Mr. Casey, a guest, was in favour of Parnell. Dante said that Parnell was a bad man and the church was right. She became so angry at the criticism that she walked out of the room, slamming the door behind her. This left a very poor impression about politics in the mind of the young boy.

Unjust Punishment : Stephen remembers that he was unjustly punished by Father Dolan. He had fallen and broken his spectacles and so he had been excused from studies. Although he explained all this to Father Dolan, the latter called him a schemer and caned him in front of the whole class. The students persuaded Stephen to report the case to the Rector. He went to see the Rector, Father Conmee. The Rector was very sympathetic and said that he would speak to Father Dolan about it.

Chapter II

Uncle Charles was addicted to smoking a very strong brand of tobacco in his pipe. Simon Dedalus said that the smell of this tobacco was like that of gunpowder. He suggested to uncle Charles that he should enjoy his morning smoke in the outhouse instead of the house. Uncle Charles accepted this indignity cheerfully. He used to share the outhouse with the cat and the garden tools but he called it his 'arbour'.

Stephen was at home during the summer vacation and he was the constant companion of uncle Charles. He got some lessons in running from a retired athlete, Mike Flynn. In the evenings he read Alexander Dumas' novel, *The Count of Monte Cristo*, and was charmed by the character of Mercedes.

New School : The fortunes of the Dedalus family declined further. They were forced to shift to a poor and shabby house. This had a depressing effect on the mind of Stephen. It was decided that he was not to be sent back to Clongowes which was a very expensive school. He was now sent to a cheap school run by the Jesuits called Belvedere College. Stephen soon became one of the leaders of the boys there.

Heresy : Stephen was accused of heresy by one of the teachers. Three of the boys, Heron, Boland and Nash, decided to punish Stephen for this. They stopped him while he was walking along the road. They asked him who, according to him, were the best poet and the best prose writer. Stephen told them that he regarded Byron as the best poet and Cardinal Newman as the best prose writer. They said that Byron was heretical and immoral. Stephen stuck to his opinion. So they beat him up with a stick and a cabbage stump.

The Play and after : Stephen made a reputation in the school for essay-writing. He was elected secretary to the gymnasium. He was given a role in the whitsuntide play which was to be staged in the institution. He was given the part of a farcical pedagogue. He did not like this part.

He hoped that the girl whom he adored would come to see the play. But she did not come. His family came to see the play. At the end of the play he made an excuse to his family for not being able to accompany them and he ran across the road and then began walking hastily without knowing where he was going. He was filled with 'baffled desire' because the girl had not come. After some time he reached a spot where the smell of horse-piss and rotten straw greeted him. That made him calm and he went home.

Visit to Cork : Simon Dedalus had to sell some property in Cork and so he went there by train and took Stephen with him. Simon also took his son to visit Queen's College where he had studied. In the Anatomy theatre he saw the word 'Foetus' cut several times on a desk. That startled him. His father told him stories about his classmates which he had told the members of his family many times. The visit only bored Stephen.

A Prize : Stephen won a prize in an essay competition. He used the money to pull the family out of the normal squalor of their lives. He purchased presents for all the members and took them to the theatre. But the money was soon spent and the family went back to its usual misery.

Experience of Sex : Stephen was very much depressed due to the drab atmosphere of his home and his school. Although he was only sixteen he had a strong sexual urge. One day he went to a street where there were many brothels. One young woman invited him to her room. He surrendered himself to her body and mind. After this initial experience he started going to the prostitutes quite frequently.

Chapter III

As Stephen thought about his actions he realized that he was leading a miserable life and he stood in danger of eternal damnation. He knew that even prayers to God would not help him.

The Retreat : The school observed a three day retreat in honour of St. Francis Xavier, the patron saint of the school. During this period, the students were supposed to withdraw their minds from worldly matters and think only of spiritual matters. Father Arnall, Stephen's old teacher at Clongowes, delivered a series of sermons. Father Arnall urged the students to banish from their minds all worldly matters and to concentrate only on death, judgment, hell and heaven. He said that God would reward the good and punish the sinners. Death, he said, was a cause of terror to the sinner but a blessed moment to the virtuous souls. In his final lecture the speaker described in full detail the horrors of hell which awaited the sinners. Stephen felt that the lecture was meant only for him. He was in terror. He remembered all the sins he had committed. He felt that he must make a full confession of all his sins and ask for God's forgiveness. But he could not confess his sins in the chapel near the students of the school. So he walked to a distant part of the town. There he found a chapel where an old priest was hearing confessions. Stephen confessed all his sins before him. The priest asked him how old he was and he replied that he was sixteen.

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The priest passed his hand several times over Stephen's face and spoke to him words of comfort, advice and warning. Stephen now felt light because he had confessed and repented for his sins and God had pardoned him. He received Holy Communion the next morning and made up his mind to lead a noble life from then onwards.

Chapter IV

Stephen now gave a new turn to his life. He dedicated each day of the week to a separate type of worship. He prayed regularly. He carried rosaries in his pocket so that he could tell them as he walked in the streets. He subjected his body to mortifications in order to suppress his flesh. He brought each of his senses—sight, hearing, smell, taste and touch—under a rigid discipline. He felt that his soul was becoming pure but he felt irritated at minor things. He was angry if his mother sneezed or if someone disturbed him in his prayers.

Offer of Priesthood : The Director of the school was highly impressed by Stephen's piety. He called Stephen one day and asked him whether he had ever thought of becoming a vocation. He said that God had chosen him to become a priest of the church. That call was the greatest honour that God could do to man. No king or Emperor on this earth, no angel or archangel in heaven had the power of a priest of God. No saint, not even the Blessed Virgin herself had the power which a priest of God had. The words of the Director caused a stir in Stephen's heart. As a priest he would have secret knowledge and secret power. The Director asked him to think over the matter and let him know his decision.

Stephen thought very seriously of this offer. Priesthood would give him secret power and free him from material worries, but it would destroy his freedom as an individual. The chill and order and the passionless nature of the priestly life repelled. He felt that "he was destined to learn his own wisdom apart from others." He had to become a true artist and so he could not accept the bondage of the Church. So he gave up the idea of becoming a priest.

When he reached home he realized that the family was in a very miserable state. They were deeper in debt than ever before. Regarding his brothers and sisters he felt that "even before they had set out on life's journey they were weary of the way." In spite of financial difficulties his father decided to send him to the university, though his mother was opposed to it.

Stephen was taking one of his usual walks by the sea-shore. On the way he passed a group of Christian Brothers. He tried to look at them with indifference but an expression of shame and self-pity appeared on his face. He heard some of his schoolmates calling : "Hallo, Stephanos !here comes the Dedalus!" They were trying to make fun of him but it flattered him. He seemed to see a winged form flying above the waves and slowly climbing the air. Stephen felt as if he was climbing the air like the mythical Dedalus. This thought thrilled him. He had heard the call of

life to his soul. He had become conscious of his identity as an artist. He saw a girl standing in the water ahead of him. She seemed to be a beautiful sea-bird. He looked at her with worship in his eyes. He was thrilled. The course of his life became clear to him. He would live a full life now, erring, falling, triumphing, ready to recreate life out of life. He would never be a priest. He was destined to become an artist.

Chapter V

Stephen's family sank into greater poverty. He had joined the university. He had become lazy and his father often rebuked him for becoming late for his classes. His mother felt that he had changed for the worse. He was again late for his classes. The street through which he passed was water-logged and there were heaps of rubbish lying there. He heard a mad nun crying "Jesus, O Jesus!" The trees were dripping with rain water. The rain-laden trees always brought to his mind memories of girls in the books he had read. When he reached the University it was already eleven. So he had missed the English class and was late for the French class.

Stephen started thinking of his College friends. Cranly had come very close to him and he had confided all the unrest of his soul in this friend. He also thought of Davin, "the peasant student". Davin had told him of an incident. He was walking through the countryside late one evening. A woman invited him to come into her cottage and spend the night with her as her husband was away. He had declined the offer. A girl selling flowers urged him to buy a bunch from her but he refused.

At the University he entered the Physics theatre and started talking to the Dean of studies who was trying to light a fire. The Dean asked him whether fire was something beautiful. Stephen replied that insofar as it was apprehended by the sight, or "aesthetic intellection", it was beautiful but fire was an evil in hell.

He attended the Physics class. While the lecture was going on the students were making a running commentary on the various points. At the end of the class McCann wanted him to sign a charter of demands pertaining to the welfare of mankind. Stephen refused to sign the petition. He told Davin that the Irish people had always been betraying their leaders. For him nationality, language and religion were nets which were holding him back from flight. He said, "Ireland is the old sow that eats her farrow." He said that he had decided to leave Ireland.

Stephen's Aesthetic Theory : Stephen then went for a walk with Lynch and he expounded his aesthetic theory to him. His theory is based on the ideas of Aristotle and Aquinas.

Stephen began by defining the feelings of pity and terror (which, he said, had not been defined by Aristotle). *Pity* is the feeling which arrests the mind in the presence of whatsoever is grave and constant in human sufferings and unites it with the human sufferer. *Terror* is the feeling

which arrests the mind in the presence of whatsoever is grave and constant in human sufferings and unites it with the secret cause. Those things are beautiful the perception of which pleases. The useful arts are those towards which the appetite tends. The creative artist who creates fine arts is concerned only with the creation of the beautiful. The productive artist who creates useful arts is only concerned with the production of the good. True art produces a *stasis* in the observer. It only tries to satisfy the aesthetic sense. Art should not be *kinetic*. Didactic material which aims at teaching us or making us better and pornography which appeals to our sexual desires, are both bad. True art should not create desire or loathing. Three things are necessary for the perception of the beautiful : (i) Wholeness, (ii) Harmony, and (iii) Clarity or radiance.

Stephen then divides art into three forms : (i) The lyrical, (ii) The Epic, and (iii) The Dramatic.

The Girl (E-C-) : It began to rain. Stephen and Lynch took shelter under the arcade of the library. Lynch whispered to Stephen that his beloved (whom he had met ten years earlier in a tram) was there. He was very bitter because she had been flirting with a priest. Here she was standing silently with a few companions. He now felt that perhaps he had judged her too harshly. Perhaps her heart was as simple as a bird's heart. The next day he wrote some verses to her. He thought of sending these to her but then he changed his mind.

Birds : Next we find Stephen standing on the steps of the library watching some birds which were circling above his head. The flight of birds always reminded him of the flight of Dedalus whose name he bore. He has now finally decided to fly away from his surroundings. He must leave his home, his country and his church. The other students talk of frivolous things. Some of them discuss where unbaptised children go after their death. Some are of the opinion that they go to a region called Limbo.

Stephen took Cranly away from the others and had a heart-to-heart talk with him. He tells his friend that he had an argument with his mother that morning about religion. She had asked him to make his Easter duty, that is, go to Mass and Communion. Stephen had refused to do that. He repeated the words of Lucifer : "I will not serve." Cranly advised him not to hurt his mother's feelings. Stephen said that he did not wish to hurt his mother but at the same time he could not sacrifice his principles. Cranly asks him whether he wanted to become a Protestant. Stephen replied that he could not forsake "a logical and coherent absurdity (Catholicism) for an illogical and incoherent one (Protestantism)." He wanted to go away from home in order to have complete spiritual freedom. He said that he could not serve that in which he no longer believed whether it was church or home or country. He said, "I will try to express myself in some mode of life or art as freely as I can and as wholly as I can, using for my defence the only arms I allow myself to use--silence, exile and cunning." He added that it was possible that he was making a big mistake but he would take the risk. He would even take the risk of being absolutely alone and having no friend at all.

Stephen's Diary : The last part of the book consists of a series of entries from Stephen's diary in which he notes down his thoughts as he prepares to leave Ireland. The first entry is made on March 20th and the last entry is made on April 27th. His mother told him that he had a queer mind and that he had read too much. She had also said that he would eventually return to the faith. One day he saw E-C— drinking tea and eating cakes in a restaurant. The last of the entries are as follows : "Mother I may learn in my own life and away from home and friends what the heart is and what it feels. Amen. So be it. Welcome, O life ! I go to encounter for the millionth time the reality of experience and to forge in the smithy of my soul the uncreated conscience of my race. Old father, old artificer, stand me now and ever in good stead."

Thus like Dedalus he flies away from Ireland which he regarded as a prison.

PERSONS IN THE NOVEL

2

(Arranged Alphabetically)

Arnall (Father Arnall) : He was the latin teacher at Clongowes School. He delivered a series of lectures at Belvedere College on the occasion of the Retreat. He described the horrors of hell in all their frightful details.

Athy : He was Stephen's companion in the infirmary at Clongowes. His father was a race-horse owner.

Bertie : Stephen's companion at Belvedere College. He beat Stephen because he liked Byron as a poet.

Boland : Stephen's companion at Belvedere College. He joined Bertie in beating Stephen because of his liking for Byron. Stephen calls him 'a dunce'.

Barret (Paddy) : a teacher at Clongowes.

Charles : 'Uncle' Charles is an old man who lives as a member of the Dedalus family.

Cranly : Stephen's close friend at the University College, Dublin.

Conmee : Father Conmee—Rector at Clongowes to whom Stephen reports that he had been unjustly punished by Father Dolan.

Casey : a guest at the Christmas dinner who defends Parnell.

Dedalus, Stephen : the hero of the novel.

Dedalus, Simon : father of Stephen.

Dedalus, May : Stephen's mother.

Dedalus, Katey
Dedalus, Maggy
Dedalus, Boody } three sisters of Stephen.

Davin : Stephen's friend at University College. He was tempted by a woman in a lonely cottage but he resisted the temptation. He was a staunch Irish nationalist.

Dante (Aunt Dante) : Mrs. Riordan. She is a strong supporter of the Irish Clergy. She walks out of the Christmas Dinner.

Dean of Studies : An English Jesuit priest with whom Stephen discusses his aesthetic theory at University College, Dublin.

Dolan (Father Dolan) : The Prefect of Studies at Clongowes who punishes Stephen with a pandybat without any reason.

Davitt, Michael : Irish journalist. He founded the Irish Land League.

Eileen Vance : Stephen's friend in childhood.

E-C— (Emma Carry) : Stephen addresses poems to her.

Gleeson : a teacher at Clongowes.

Harford : a teacher at Clongowes.

Lynch : Stephen's friend at the University College. Stephen expounds his aesthetic theory to him.

Lawton, Jack : Head of the Lancaster team which competes with Stephen's team (the Yorkists) in a class contest at Clongowes.

McCann : Stephen's companion at University College, Dublin, who heads the signing of the petition for social equality and world peace.

Michael (Brother Michael) : He looks after Stephen while he is at the infirmary at Clongowes.

Mills, Aubrey : Stephen's companion at Blackrock before he went to Belvedere College.

Nash : Stephen's companion at Belvedere. He beat Stephen because he liked Byron as a poet. Stephen calls him 'an idler'.

Temple : Stephen's friend at University College. He is a great admirer of Stephen's knowledge.

Tallon, Bertie : He takes part in a play at Belvedere College.

Tate : English master at Belvedere College.

Vincent Heron : Stephen's Classmate at Belvedere College.

Wells : a rough student at Clongowes. He throws Stephen in a ditch of dirty water, which causes him to become ill.

3

MAIN PLACES IN THE NOVEL

Bray : a town south of Dublin in Ireland where Stephen's childhood was