

**Book review of: Noreen Doody. The Influence of Oscar Wilde on W. B. Yeats. London, Palgrave, 2018. In The Oscholars (<https://oscholars-oscholars.com/>). En ligne : <https://oscholars.files.wordpress.com/2020/04/tholoniati-on-doodo.docx>**

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Yann Tholoniati. Book review of: Noreen Doody. The Influence of Oscar Wilde on W. B. Yeats. London, Palgrave, 2018. In The Oscholars (<https://oscholars-oscholars.com/>). En ligne : <https://oscholars.files.wordpress.com/2020/04/tholoniati-on-doodo.docx>. Book review of: Book review of: Noreen Doody. The Influence of Oscar Wilde on W. B. Yeats. London, Palgrave, 2018. In The Oscholars (<https://oscholars-oscholars.com/>). En ligne : <https://oscholars.files.wordpress.com/2020/04/tholoniati-on-doodo.docx>, 2020. hal-03192228

**HAL Id: hal-03192228**

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Submitted on 7 Apr 2021

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# THE OSCHOLARS

## THE CRITIC AS CRITIC



**'After we have discussed some Chambertin and a few ortolans,  
we will pass on to the question of the critic considered in the light of the interpreter'**

Music's Echo

Review by Yann Tholoniati

Noreen Doody: *The Influence of Oscar Wilde on W. B. Yeats: "An Echo of Someone Else's Music"*. Cham, Palgrave, 2018.

Noreen Doody, a former Senior Lecturer at the School of English, Dublin City University, wrote her book on Wilde and Yeats, and *The Influence of Oscar Wilde on W. B. Yeats. "An Echo of Someone Else's Music"* which will appear as a synthesis of her thoughts on the matter. The book is organised around three sections: "Identity", "Mask and Image", and "Salomé: Symbolism, Dance and Theories of Being".

The first section starts with the Introduction as chapter 1, which takes up as its title the subtitle of the book, "An Echo of Someone Else's Music" (3). This is a quotation from chapter 2 of *The Picture of Dorian Gray*. Noreen Doody focuses on the various aspects of Wilde (1854-1900)'s influence on the aesthetic preoccupations of his contemporary, W. B. Yeats (1865-1939). In her introduction, she posits Yeats as a suggestible youth who incurred Wilde's influence from their first meeting in London in 1888 to his death. Of course, she acknowledges that Wilde is just one of many sources that contributed to Yeats's *oeuvre* (p. 10). She also acknowledges a number of predecessors in the field of assessing the Wildean influences on Yeats, such as Richard Ellman's books on both writers. Of course, the bibliography is a vast one. (What I found a bit odd is that, in addition to the notes, there is a bibliography at the end of each chapter, and all the items are referenced again in the final bibliography.) In the introduction, chapter 1, Doody explains her project and the outline of the book. She discusses the notion of "literary

after Harold Bloom's 1973 *The Anxiety of Influence* and its critical aftermath. She passes swiftly through French theory (Roland Barthes and Julia Kristeva are mentioned briefly about intertextuality), and my only grudge: the work of Pierre Bourdieu, particularly *Les règles de l'art: genèse et structure du champ littéraire* (Paris, 1992), might have been a nice springboard to add another facet to Doody's fascinating study. Bourdieu, literary influence is never neutral: from a sociological perspective, an author always consents (or, unconsciously) to accept or refuse the influence of another author (or other authors). Not only does Doody situate him or her in a literary tradition, it *ipso facto* posits the said author in a sociological network of literary literature—which is, to put it in very simple terms, the socio-literary version of “you will be judged by the company you keep”. Setting oneself in the wake of Oscar Wilde, rather than, let us say, George Bernard Shaw, has obviously different implications in the way the literati perceive you. In her book, Noreen Doody gathers data that could have unearthed those sociological resonances. Coming back to *The Influence of Oscar Wilde on W.B. Yeats*, let me hasten to say that not only does Noreen Doody's book gather a wealth of data contributing to the light on this particular aspect, but it also has a ring of its own (“an echo of someone else's music”) in its detailed map Wilde's influence on Yeats.

Chapter 2 (“Establishing Influence”) sets the stage and describes how Wilde and Yeats first met and how they both loved and appreciate each other (1888-1895). The importance of this first period is obviously character-defining. Wilde confesses in his *Autobiographies*: “My first meeting with Oscar Wilde was an astonishment” (p. 31). The topics that emerge in this first period are Irish history and national identity, religion and poetry – topics which would be explored and nuanced at greater length by Yeats, and by Noreen Doody in the next chapter. Chapter 3, “Provincial Like Myself: Yeats, Wilde, and the Politics of Identity” (p. 63), evokes the part played by Wilde in the revelation of Irish authors. She also astutely describes the strategies of subversion and dissimulation which the colonized Irish [...] dealt with the incongruities of a colonial identity” (p. 72), commenting on Yeats's interests in “individual identity, racial heritage and historic community” from a postcolonial perspective (p. 86).

In Section II (“Mask and image”), chapter 4, “Metaphysics and the Mask” (1908-1917), delves into Wilde's fascination for the mask as a creative and literary device, and how his “philosophical musings” were shaped by Wilde's ideas on mask” (p. 109). She studies more specifically the case of *The Player Queen*, the various masks which testify to a “complex creative engagement with Wilde” (p. 135), an engagement also palpable in the essay *Per Amica Silentia Lunae*, read in connection with Wilde's *De Profundis* (chapter 5, “The Idea of the Mask and Image (1915-1917)”).

Section III (“*Salomé*: Symbolism, Dance and Theories of Being”) starts by stressing the importance of symbolism for both writers (chapter 6: “‘Surface and Symbol’: Wilde's *Salomé*, French Symbolism and

1906”), before tackling the development of this twofold influence (French and Wildean) on some of (chapter 7: “Yeats’s Creative Use of Wilde’s *Salomé* in his Revisions of *The Shadowy Waters, On Bailie Deirdre*). Chapter 8 (“Drama as Personal as a Lyric”) studies: “The Centrality of Wilde’s Concepts of and Image to Yeats’s Developing Aesthetic (1916-1921)”, as the dance is “perhaps the most effective s makes use of to express his metaphysical thought” (p. 241). Dance dramatizes “the nature of desire” provides Yeats with “a composite image” (p. 253). The last chapter (chapter 9: “There Must Be Sev Yeats’s Final Transumption of Oscar Wilde (1923-1939)” follows Yeats’s subtle negotiation with Wil as he composes *The King of the Great Clock Tower* and *A Full Moon in March*. The short but pithy conc that Wilde certainly was “a rich seam of influence” (p. 309) for Yeats, who was “receptive to Wilde alignment of the senses and the spiritual in pursuit of transcendent knowledge” (p. 310). The book co a general bibliography gathering all the references set at the end of each chapter, and a useful ind Noreen Doody deftly alternates close textual analyses and historical perspective with diplomacy and book is a wide-ranging exploration of the artistic relationship between two extraordinary Irish writers



**Yann THOLONIAT** is Professor of British and Irish literature and arts at the University of L Metz. He wrote *‘Tongue’s Imperial Fiat’: les polyphonies dans l’œuvre poétique de Robert L* (Strasbourg: Presses Universitaires de Strasbourg, 2009) and he has taught a number of Irish (Jonathan Swift, Oscar Wilde, W. B. Yeats, James Joyce, Louis MacNeice, Samuel Beckett and Heaney), some of whom were the objects of academic talks and publications.



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