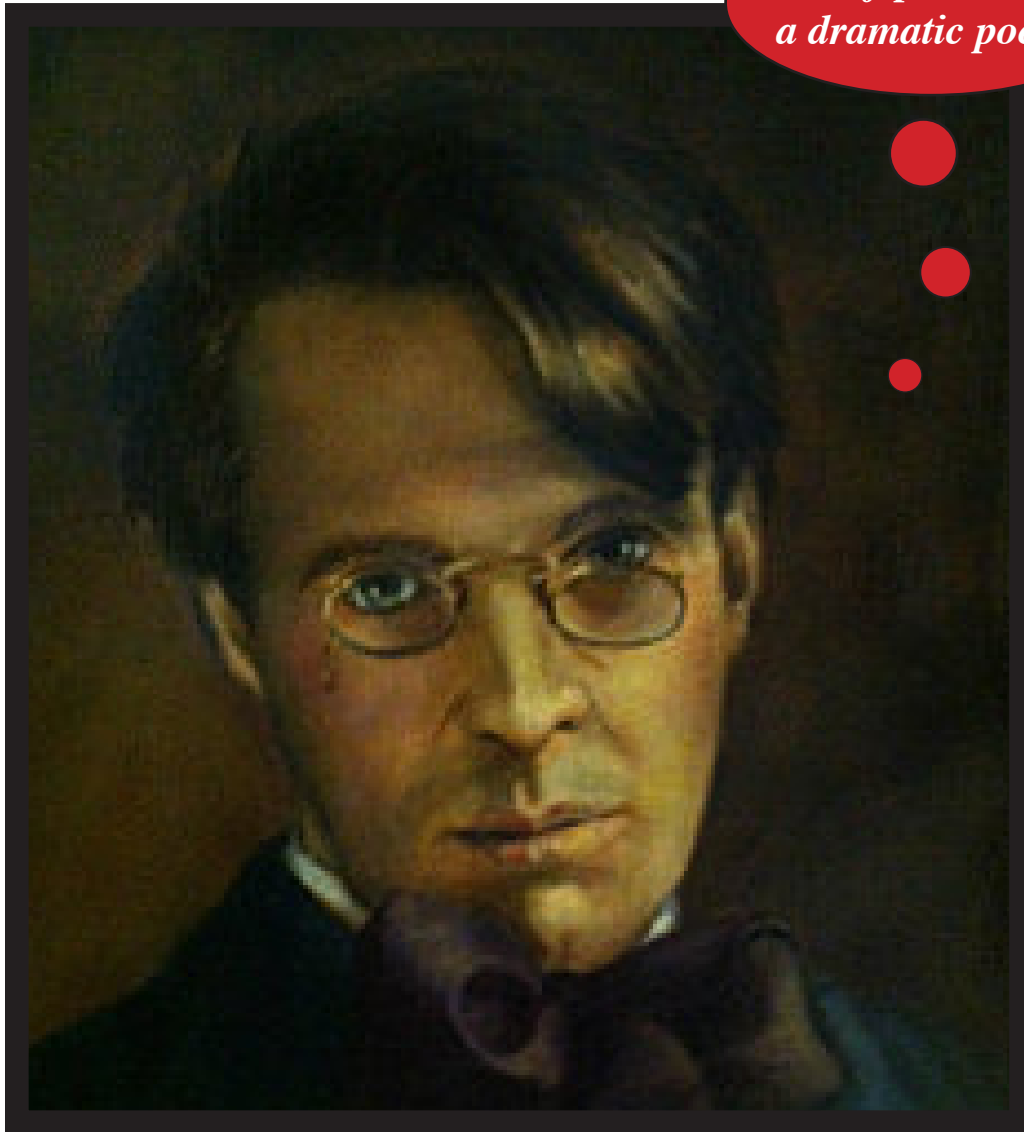


PWR Newsletter



*I self-published
a dramatic poem!*



William Butler Yeats

(June 13, 1865 – January 28, 1939)



PUBLISHED WRITERS OF ROSSMOOR



PUBLISHED WRITERS OF ROSSMOOR



A Club to Celebrate and Support Aspiring and Published Authors



July 7, 2018

Volume VII, Issue 7

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Coming up!

PWR's Monthly Meeting
This Saturday, July 7, 2018
From 9:45 A.M. to 12:00 P.M.
In the Fairway Room at Creekside Clubhouse

Come early and enjoy complimentary coffee or tea!

July's Speaker: Eric Maisel on Turning Your Book into a Class

BY PETER LI



Peter Li

PWR's featured speaker on Saturday, July 7, is the well-known creativity coach, prolific author, and family therapist Eric Maisel, Ph.D., who will speak on "Writing a Book? Why Not Turn It into a Class?"

Eric is the author of more than fifty books, which include *The Future of Mental Health*; *Humane Helping*; *60 Innovative Cognitive Strategies for the Smart, the Sensitive, and the Creative*; *Rethinking Depression*; *Coaching the Artist Within*; *The Van Gogh Blues*; *Mastering Creative Anxiety*, and many others.

Eric was born in the Bronx, grew up in Brooklyn, and then moved to Oregon, where he earned his B.A. in Philosophy from the University of Oregon. However, his creative interests took him to creative writing, in which

he earned his M.A. In the 1980s, he returned to school to study psychology, and ultimately received his Ph.D. in Counseling Psychology.

Now a retired family therapist but an active creativity coach and mental health advocate in the areas of critical psychology and critical psychiatry, Eric writes the "Rethinking Mental Health" blog for *Psychology Today* and the "Coaching the Artist Within" column for *Professional Artist Magazine*.

Eric lectures nationally and internationally and facilitates writing workshops in San Francisco, New York, London, Paris, and Rome and at workshop centers that include the Esalen Institute, the Omega Institute, and the Kripalu Yoga Center. He has also been the keynote speaker at many organizations, including the International Society for Ethical Psychology and Psychiatry.

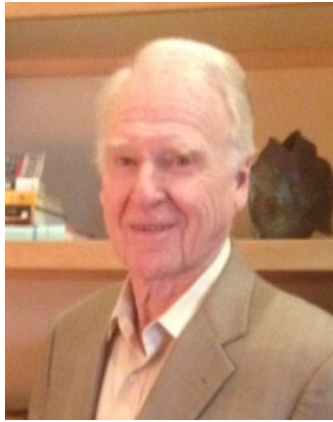
Eric lives in Rossmoor and is a member of PWR. He maintains a worldwide coaching practice via phone and Skype. □



Eric Maisel

The President's Page

BY RON WREN



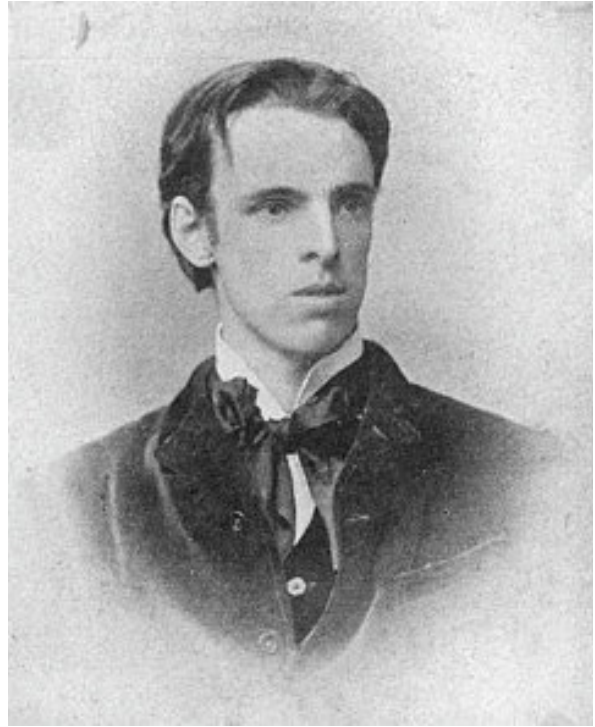
Ron Wren

The mysterious world of website analytics will be discussed at our meeting on July 7, when John Braggio will tell us where our website visitors live (Walnut Creek, Canada, China, India, and more), how often they visit, and what they read. It promises to be an exciting illustration of what we can learn about our website—and what others can learn about us.

Our main speaker, Eric Maisel, can be counted on to present an exciting, thought-provoking presentation.

Also planned for the meeting: a two-minute in-depth report and analysis of the club's current financial position, to be delivered by treasurer Nazli Monahan. □

(PWR is dedicated to supporting aspiring as well as accomplished authors in publishing and promoting their books. All residents of Rossmoor are welcome to attend its programs. For more information on the club, visit its website at www.Rossmoor-writers.com or contact Ron at ronwren@aol.com)



William Butler Yeats





Are You Hoarding Your Writer's Gift from Those Who Might Benefit from It the Most?

BY RICHARD MCLEAN



Richard McLean

"It is the shoemakers' children who go without shoes."

Three Questions

1. Did you really know your grandparents, and do your grandchildren really know you?

2. Do your grandchildren (or great-grandchildren) answer you with single words and then return to their smartphones?

3. If there is a short family memorandum to be written, who is the best qualified person to set it down?

Why Write A Family Memoir?

Achieve Belated Fame. As with Herman Melville, Emily Dickinson, and Anne Frank, your literary works may find an enthusiastic audience after you are gone.



Build a Sense of Family. Who knows? You might find a welcome mention in a "forgotten" relative's will.

Save Life-saving Information on Family Health Records. The Center for Disease Control recommends that all families keep and promulgate family health records to spot and address lurking genetic propensities and diseases.

Open Doors of Communication with Your Grandchildren—and Even Your Children. How can they talk to you if they don't know you? Take a first step.

Be Remembered. This goes beyond birthday cards with checks, ornate headstones, or even university buildings with your name on them.



Meet a New Friend—Yourself. Diving deep into the pool of self often finds treasures lurking there, waiting to be discovered.

Keep Alive Family and Holiday Traditions. Share with those not yet born some of the joy that delighted you while you were growing up. Include recipes.



How to Do It

Be a storyteller, not a recordkeeper. Hook your audience once you've defined it. A few ideas:

Write about who you are versus what you did.

Share the five most important decisions of your life and how those turned out.

List the books you've written, with all publication details, and indicate why the audience might find them interesting.

Reveal what most people don't know about you that you want them to know.

Admit weaknesses you had to overcome and how you accomplished that.

Let young people know how lucky

they are to live in times that are so much better than those of their ancestors.

Talk to young people on their level, with topics such as "What you might think if you met me when I was your age."

Enrich the lives of others by sharing the profound lessons you learned during your lifetime.

Final dictum: Be brief. Be targeted. Be engaging.



How to "Publish"

Base all your decisions on the size of the audience you hope to attract. Some options:

The Economy Model: Develop a sexy color cover and print all copies of your book on your home computer.

The Budget Elegance Model: Buy a professional cover. Add black-and-white pictures. Print at home.

The Semi-professional Model: Do all of the above plus use color pictures. Have professionals print and bind paperback copies of the book.

The Professional Model: Hire an art director to design the cover and

interior graphics. Go full color; have professionals print and bind hardcover copies of the book.

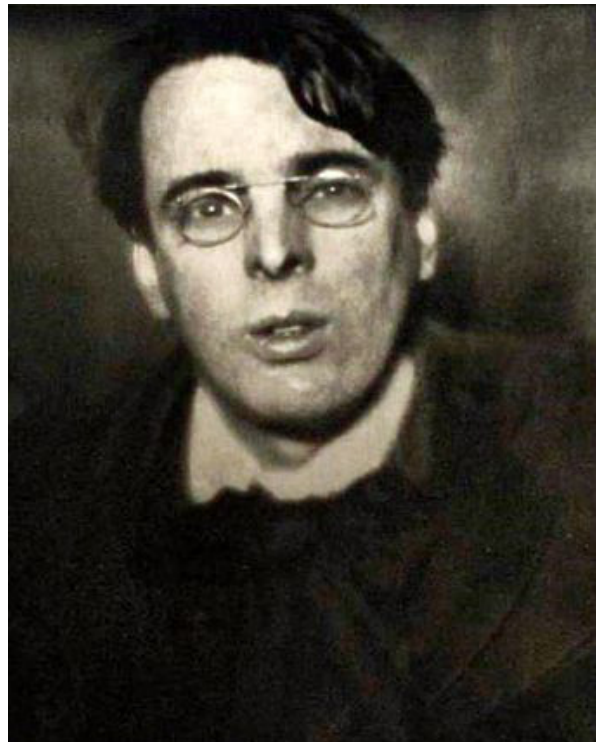
What to Do with Your Final Published Memoir

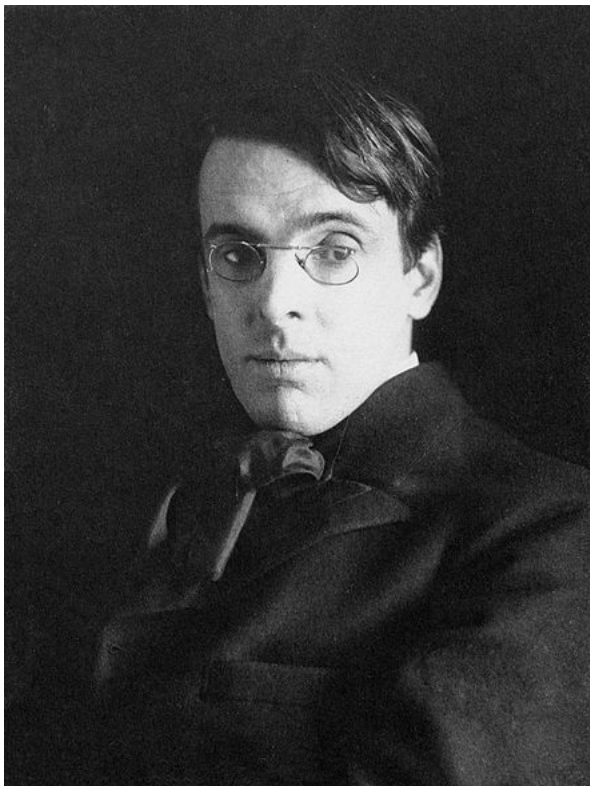
- Give the book to a limited, interested audience.
- Include a “Thought you might be interested” cover letter.
- Dedicate the book to your grandchildren.
- Distribute the book at family gatherings.
- Give the book to friends as a holiday gift (enclosing a holiday card).
- Give the book to parents when they have children.
- Keep the manuscript on your computer for later revised and expanded editions.
- Store the book with your personal papers and digital copies of your literary efforts.

Everything Is Good

This might be the one opportunity in your literary life when: you don’t have an editor messing with your deathless prose; you don’t have to worry about whether a publisher will buy your manuscript; and you don’t have to care if the book will get into the hands of an interested audience. Plus you will be guaranteed to receive favorable reviews, since your relatives will hate to hurt your feelings. □

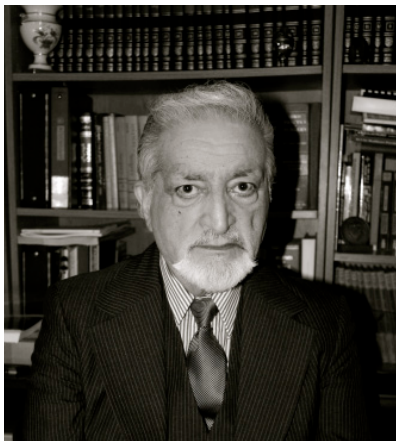
(You can write to Richard McLean at: dmclean9dm@gmail.com)





Father Figures

BY BEN ZIKRIA, M.D., FACS



Ben Zikria

With the recent Father's Day still in our memories, it is suitable to review the role of father figures and the civic leadership roles they play in our society. Except in matriarchal societies, fathers are the principal role models for their children, especially their sons.

In some ancient religions, the mythological terms for *God* and *father* were interchangeable. Zeus, for example, was both the father and the king of the Greek gods, and fathered many demigods. Even in the three Abrahamic religions, God is often addressed as "Abba" or "Father." At one time, there was an Earth-Heaven melting pot in which fathers and gods became conniving role models.

At the closing twilight of mythology, "Ideal Virtues" were personified in men. This started with the father of philosophy, Socrates, who became known as a lover of knowledge and truth. A jury of five hundred Athenians,

urged on by three prosecutors, tried Socrates for his disbelief in Greek Gods and for the corruption of youth by teaching them questioning-dialogues, both of which threatened the state authority.

Socrates felt that he should be rewarded for the services he had performed for the republican democracy. But without the possibility of rebuttal, the sentence of death by hemlock was passed swiftly, with the alternative of exile. Rather than wander among the "barbarians" outside the city, the philosopher chose to drink the poison.

Starting with Sigmund Freud and Carl Jung, the significance of unconscious psychological forces that govern fathers has been increasingly accepted. According to contemporary studies of the mind, mirror (imitation) neurons have been demonstrated in monkeys. With the change of every season, we can observe the fashion trends propelled by invisible pressures of uniformity.

The powers of advertising and social media propaganda interfere daily with people's independent thinking. Not that long ago, on becoming chancellor of Germany, Adolf Hitler immediately appointed Joseph Goebbels as Minister for Public Enlightenment and Propaganda.

Sometimes the role of omniscient father is transferred to a big brother figure, as in Orwell's *1984*. Most people would agree that kings, generalissimos, chancellors, and presidents have

tremendous powers to influence people's behavior, and even their beliefs. We must always remember George Santayana's warning: "Those who cannot remember the past are condemned to repeat it." □

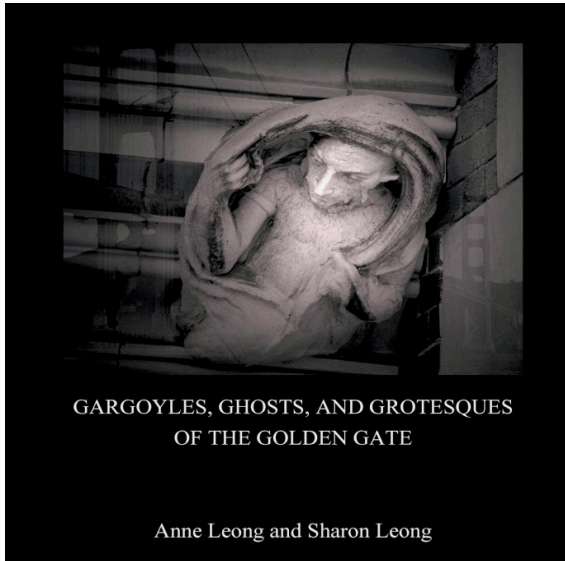


****Now Available ****

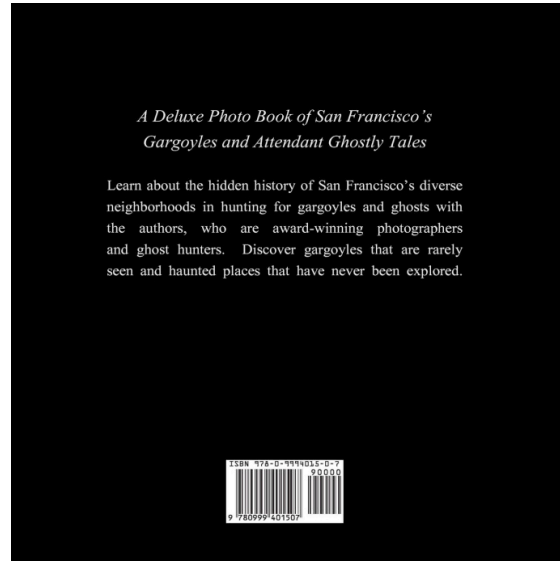
GARGOYLES, GHOSTS, AND GROTESQUES OF THE GOLDEN GATE

by Anne Leong and Sharon Leong

A deluxe photo book in full color of San Francisco's gargoyles, with attendant tales of ghosts, murder, and mayhem. Written by two sisters, who are also award-winning photographers, paranormal researchers, and gargoyle hunters.



(Front Cover)



(Back Cover)



About the Authors:

Siblings Anne Leong and Sharon Leong are award-winning photographers, with college degrees in cultural anthropology and fine art, respectively. They have also spent the last couple of decades investigating paranormal phenomena and have been guests on national television shows such as the *Ghost Adventures* and *Mystery Quest*.

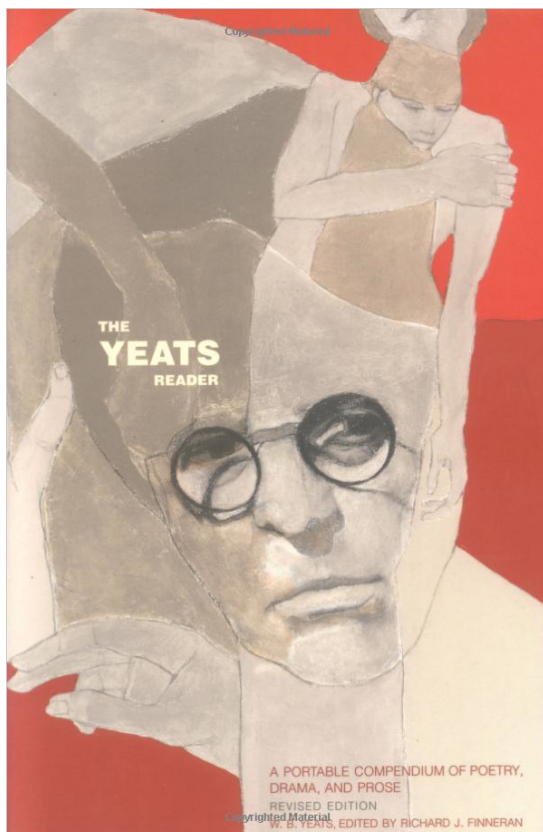
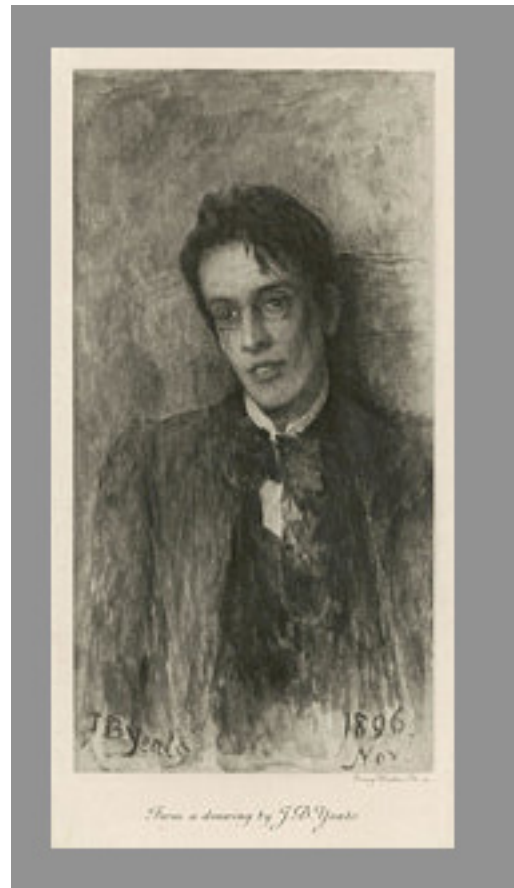
ISBNs: Hardback 978-0-9994015-0-7; Paperback 978-0-9994015-1-4

Genre: Regional - San Francisco, Architecture, History, Paranormal/Supernatural

Retail Outlets: Independent Bookstores, Barnes & Noble, Museum Gift Shops

Online: Amazon, Barnes & Noble

Publication Date: May 18, 2018



PWR Writing & Publication Resources

By RON WREN



Ron Wren

The following PWR members are available for consultation on various aspects of writing and publication:

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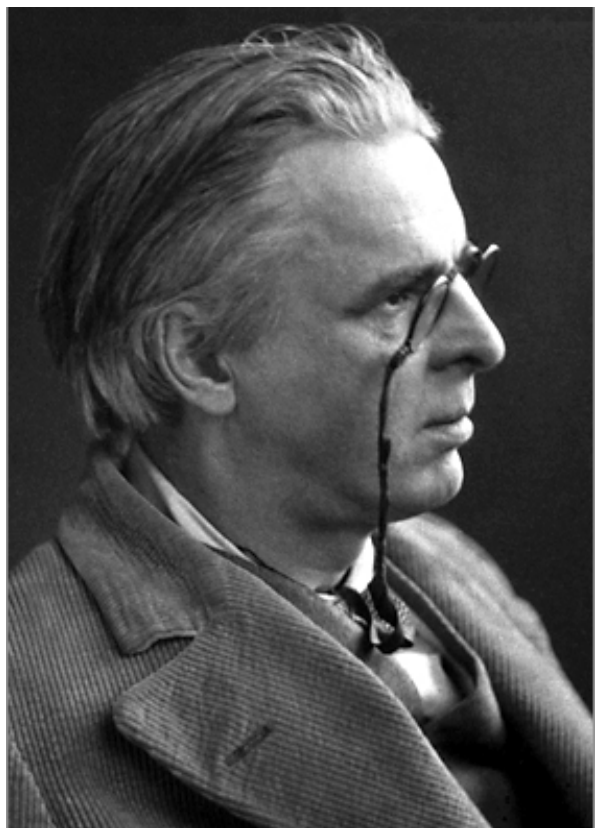
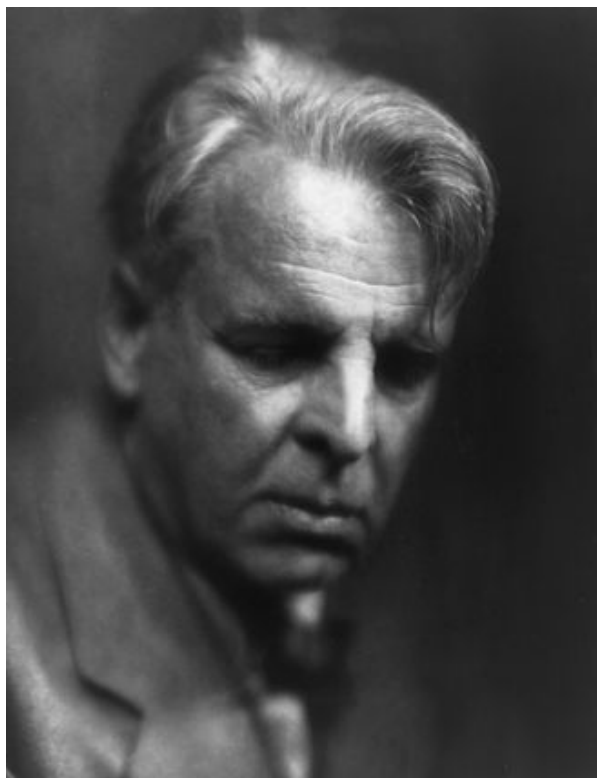
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From the Editor



Paul Weisser

William Butler Yeats, Self-Publisher

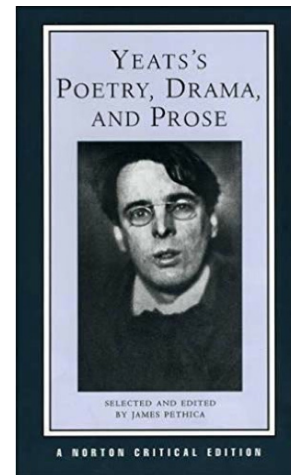
William Butler Yeats is widely recognized as one of the preeminent writers in the English language during the twentieth century. W. H. Auden said of Yeats that he wrote “some of the most beautiful poetry” of modern times, and was in fact “the savior of English lyric poetry.”

(For the curious, the name Butler in the Yeats family name traces back to 1773, when William’s great-great-grandfather, Benjamin Yeats, married Mary Butler, thus aligning the Yeatses with the Butlers, a landed family in County Kildare.)

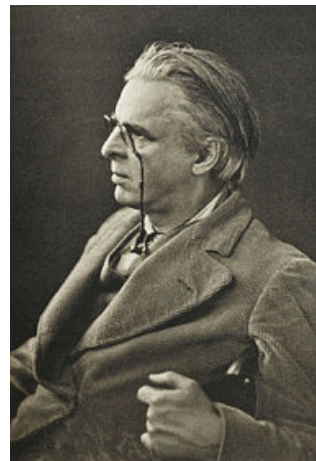
Yeats was born on June 13, 1865, in the seaside village of Sandymount in County Dublin, Ireland, the first of four children.

His father, John Butler Yeats, originally studied law, but gave that up when William was two years old, and

moved the family to London to study art. Eventually, he became a famed portrait painter and orator, whose love of highly dramatic moments in literature contributed to William’s lifelong interest in theater.



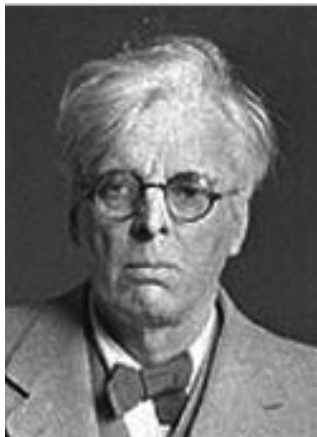
William’s mother, Susan Mary Pollexfen, came from a wealthy merchant family who owned a milling and shipping business in Sligo (pronounced “SLY-go”), on the northwest coast of Ireland—a town that had the distinction of being burned, sacked, or besieged forty-nine times during the Middle Ages.



(continued on page 17)

(Scholars speculate that Bram Stoker, whose mother was probably born in Sligo and experienced the cholera epidemic of 1832 firsthand, was influenced by her stories when he wrote his famous novel, *Dracula*.)

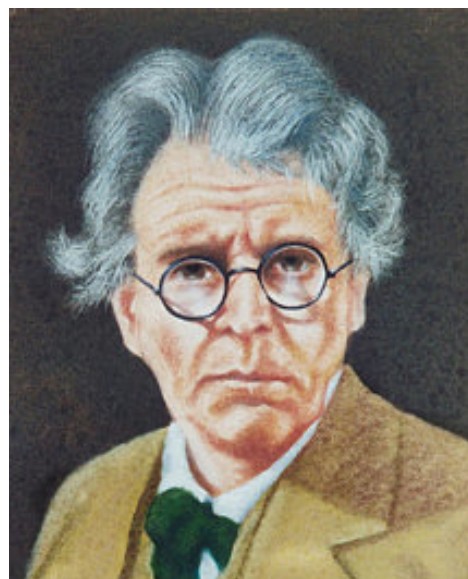
Soon after William's birth, the family relocated to the Pollexfen home at Sligo, and Yeats came to think of the area as his childhood and spiritual home. Its landscape and location on the sea became, over time, both literally and symbolically his "country of the heart."



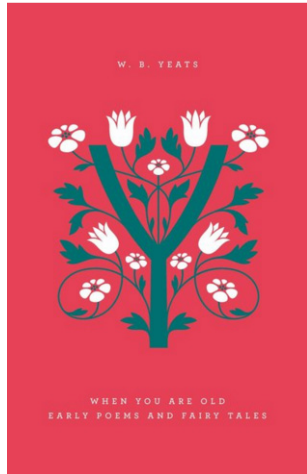
At first, William and his two younger sisters, Elizabeth (known as Lollie) and Susan Mary (known as Lily), and his younger brother, Jack, were educated at home, where their mother entertained them with stories and Irish folktales, and their father provided an erratic education in geography, chemistry, and natural history. At a young age, William was also reading Dante Alighieri, William Shakespeare, John Donne, William Blake, and Percy Bysshe Shelley.



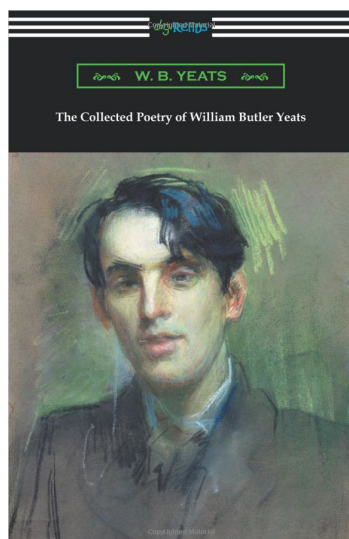
Brother Jack went on to become an esteemed painter, illustrator, and comics pioneer in his own right; and sisters Lollie and Lily, who intensely disliked each other, but were bound together by economic circumstances, founded the Cuala Press, the publisher of William's poetry and plays, as well as the writing of other authors, including Ezra Pound, John Millington Synge, and Rabindranath Tagore.



Yeats was the reluctant editor of the press, with responsibility for choosing books to print. But he lamented the necessity of finding books to “feed” his sisters’ “hungry press.”

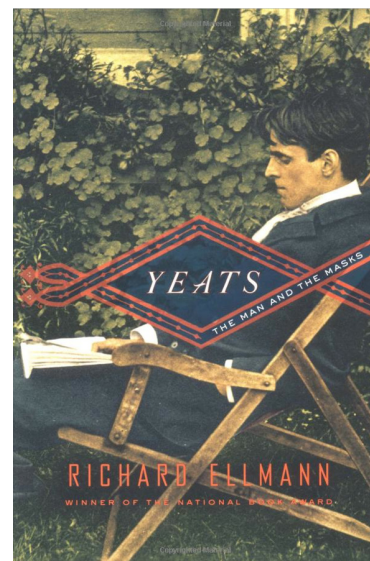


In any case, back in 1880, when William was 15, the family returned from England to Ireland, mostly for financial reasons. As William attended Dublin’s Erasmus Smith High School, his father’s art studio was nearby, and William spent a great deal of time there, meeting many of the city’s artists and writers.



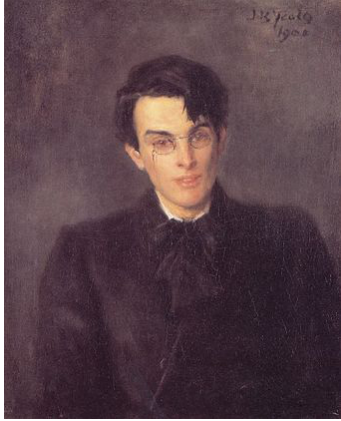
After first studying art himself at the Metropolitan School of Art, now the National College of Art and Design, William decided that poetry was his medium, and, as a 20-year-old college student in 1885, published his first poems, in the *Dublin University Review*.

The following year saw the publication of William’s *Mosada: A Dramatic Poem* in a print run of 100 copies, which were paid for by his father—making William a bona fide self-published author.



Yeats was born into a family that was part of the Protestant, Anglo-Irish minority that had controlled the economic, political, social, and cultural life of Ireland since at least the end of the seventeenth century. Most members of that minority considered themselves English people who happened to have been born in Ireland, but Yeats was staunch in affirming his Irish nationality.

(continued on page 19)



Portrait of William by His Father, 1900

Yeats would have normally been expected to identify with his Protestant tradition—which represented a powerful minority among Ireland’s predominantly Roman Catholic population—but he did not. Indeed, he was separated from both historical traditions available to him in Ireland—from the Roman Catholics, because he could not share their faith, and from the Protestants, because he felt repelled by their concern for material success.

Instead, he turned for spiritual and poetic inspiration to Ireland’s pre-Christian pagan traditions, especially the myths and the folksongs.



As a young man, Yeats deplored the tremendous enthusiasm among younger poets for T. S. Eliot’s *The Waste Land*, disdaining Eliot’s flat rhythms and cold, dry mood. Yeats wanted all art to be full of energy. From an early age, he had learned from his father that “intensity is important above all things.”



When Yeats lived in London, he met George Bernard Shaw and other literary figures, many of them Irish. His impression of Oscar Wilde is especially fascinating. “My first meeting with Oscar Wilde,” Yeats wrote in his memoir, “was an astonishment. I never before heard a man talking with perfect sentences, as if he had written them all over night with labour and yet all spontaneous.”

In addition to his attraction to pre-Christian Irish pagan religion and myth, Yeats became seriously interested in the occult, astrology, telepathy, clairvoyance, and séances. He was also especially taken with the Indian philosophy of Vedanta, which teaches that the whole universe is an illusion.

(continued on page 20)



The most important event in Yeats's life during his London years was meeting Maud Gonne in 1889, when he was 24 and she was a tall, beautiful actress, poet, and political firebrand and agitator of 23, who was passionately devoted to Irish nationalism.

From the moment he met Maud, Yeats wrote later, "the troubling of my life began." He almost instantly fell in love with her, but his obsessive infatuation was hopeless. She deeply admired Yeats, but she was not in love with him, and in fact for years had several lovers he was entirely unaware of at the time.



Maud Gonne

When Yeats joined in the Irish nationalist cause, he did so partly from conviction, but mostly for love of Maud.

All in all, Yeats courted Maud for nearly three decades, and proposed marriage to her at least five times, all of which she declined. In fact, she kissed him on the lips for the very first time in 1899, after they had known each other for ten years. This is when she also confessed to him that her daughter, Iseult, was her biological child from an affair with a French journalist, Lucien Millevoye—and not adopted, as she claimed to the world.



In 1903, to Yeats's total dismay, Maud married Major John MacBride, a prominent Irish nationalist, but separated from him two years later. She tried to obtain a divorce from him, but was denied by a court, although there was some talk that MacBride may have sexually molested Iseult.

(continued on page 21)

MacBride was later executed by the British for his participation in the Easter Rising of 1916, when a thousand Irish nationalists attempted to secede from Great Britain and establish an independent Ireland. With Maud legally single once again, Yeats consulted an astrologist, thinking he might have another chance at winning Maud's hand, but she had other ideas.



Pastel Portrait of Iseult by Maud

The last time Yeats proposed to Maud, according to one biographer, he did so more out of obligation than passion. By then, Maud's health was in serious decline.

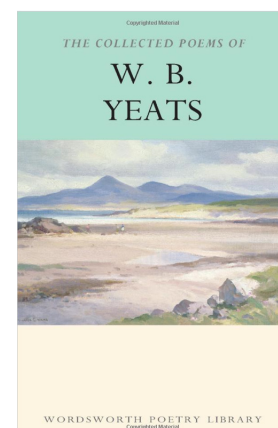
When Yeats was 44 and Maud's daughter, Iseult, was 15, she fell in love with him and asked him to marry her, but he declined.

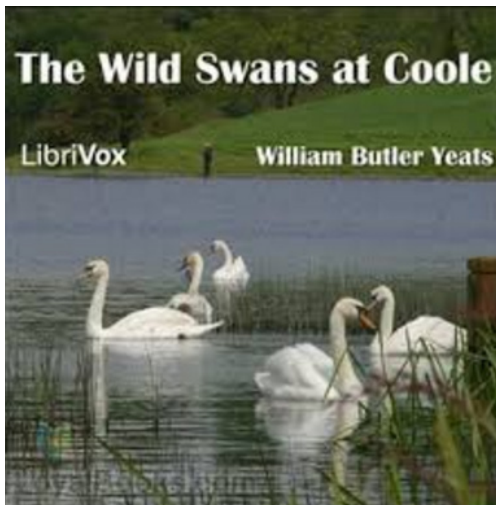
Ironically, eight years later, when Yeats was 52 and Iseult was 23, he proposed to her, and this time *she* declined! Incidentally, this proposal from Yeats came with Maud's permission after she declined Yeats's proposal for the last time.



Maud apparently wanted a "spiritual" relationship with William, rather than a physical one—what both of them called a "mystical marriage."

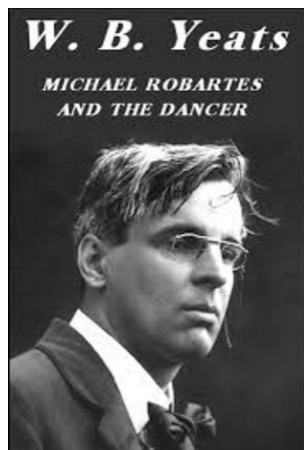
In the five decades they knew each other, they were only sexually intimate for a few months in 1908, when she was 42, and he was 43. It was Maud, of course, who put an end to that phase of the affair. "I have prayed so hard," she wrote to Yeats, "to have all earthly desire taken from my love for you, and dearest, loving you as I do, I have prayed and I am praying still that the bodily desire for me may be taken from you too."





On a creative level, Maud encouraged Yeats to redouble his dedication to Irish nationalism. With Maud as muse and inspiration, Yeats produced such nationalistic plays as *The Countess Kathleen* (1892), which he dedicated to her, and *Cathleen ni Houlihan* (1902), which featured Maud in the title role.

Maud also shared Yeats's interest in occultism and spiritualism. Yeats had been a theosophist, but in 1890, at the age of 25, he turned from its sweeping mystical insights and joined the Golden Dawn, a secret society that practiced ritual magic.



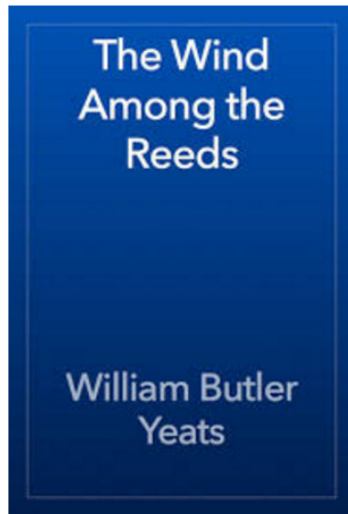
Aside from Maud, the other most important woman in his life during his younger years was Lady Augusta Gregory, a woman of much cultivation and generosity of spirit, with whom he became a driving force behind the Irish Literary Revival. This revival followed many years of an unimaginative, stale, and barren Irish literary history. Yeats's avowed purpose was to rid Irish literature from the insincere, provincial, and hampering forms of "the election rhyme and the pamphlet," which he felt were not literature, but propaganda.



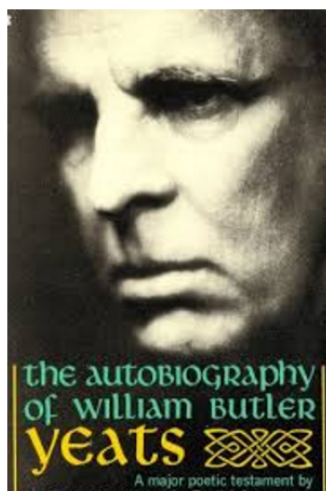
Lady Augusta Gregory

Nationalist Ireland, he wrote, "was torn with every kind of passion and prejudice, wanting so far as it wanted any literature at all, Nationalist propaganda disguised as literature. All the past had been turned into a melodrama with Ireland the blameless hero, and poet, novelist, and historian had but one object, to hiss the villain, and only the minority doubted the greater the talent the greater the hiss."

Lady Gregory, who was later to write out the Irish legends in the simple speech of the peasants of her countryside, took Yeats from cottage to cottage collecting folklore.

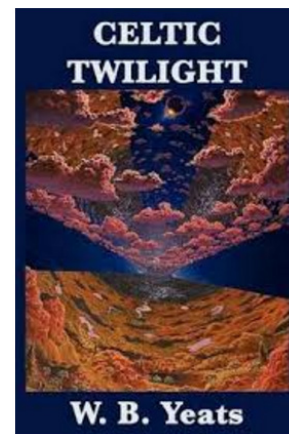


With Lady Gregory, Yeats also devised plans for promoting an innovative, native Irish drama. This led to the founding of the Irish National Theatre Society, with Yeats as president. Seven years later, in 1904, the Abbey Theatre in Dublin became the company's permanent home.



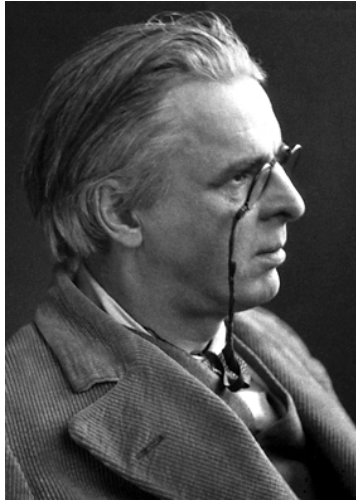
Yeats knew that nothing was read in Ireland but “prayer books, newspapers, and popular novels.” But he also knew that the Irish had been trained, by politics and the church, to listen. They were a potential audience, in the primary sense of that word.

During this period, Yeats wrote ten plays, and the simple, direct style of dialogue required for the stage became an important consideration in his poems as well.

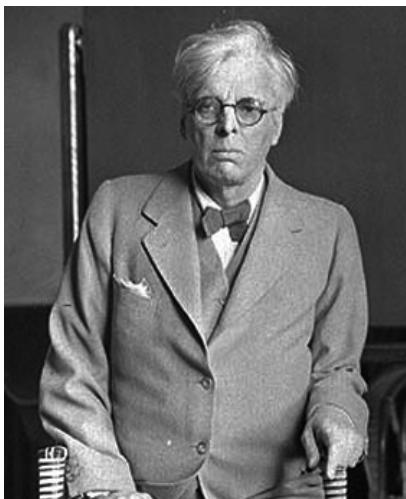


In 1916, Yeats adopted a deliberately esoteric, nonrealistic dramatic style based on Japanese Noh plays, a theatrical form to which he had been introduced by poet Ezra Pound, who at one point served as his virtual secretary. These plays were described by Yeats as “plays for dancers,” but he also made full use of masks, mime, and song, all in the service of symbolism.

Yeats's poetry was also influenced by Pound, becoming more modern in its concision and imagery, although Yeats never abandoned his strict adherence to traditional verse forms.



Yeats's Maud obsession finally seemed to ebb in 1917, when, at the age of 52, only a few weeks after his rejection by Iseult Gonne, he met Georgie Hyde-Lees. At 25, she was half his age, but she nevertheless accepted his proposal—despite warnings from her friends. The couple went on to have a relatively happy marriage, and produced two children: Anne Butler Yeats in 1919, who became an artist and stage designer; and William Michael Yeats in 1921, who became an Irish senator.



Although in later years Yeats had romantic relationships with other women, all of whom were much younger than himself, Georgie apparently experienced no jealousy over this. “When you are dead,” she wrote to her husband, “people will talk about your love affairs, but I shall say nothing, for I will remember how proud you were.”

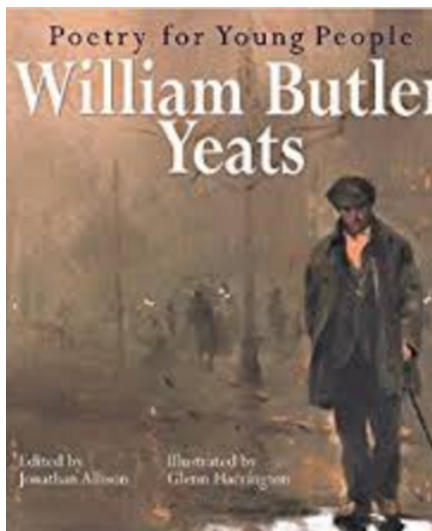


Georgie shared William's interest in the occult and mysticism. Only four days after their wedding, she began what would be a lengthy experiment with the psychic phenomenon called automatic writing, in which her hand and pen presumably served as unconscious instruments for the spirit world to send information. The couple held more than four hundred sessions of automatic writing, producing nearly four thousand pages that Yeats avidly and patiently studied and organized.

(continued on page 25)

In 1922, at the foundation of the Irish Free State, Yeats accepted an invitation to become a member of the new Irish Senate, where he served for six years. During this period, he spoke strongly against a law underwritten by the Catholic hierarchy that banned divorce.

Also in 1922, he received an honorary degree from Trinity College, Dublin. The following year, in December 1923, when Yeats was 58, he received the Nobel Prize for Literature, which he regarded as “part of Europe’s welcome to the Free State.”



Winning the Prize led to a significant increase in the sales of Yeats’s books, which permitted him not only to pay off all his own debts, but also those of his father.

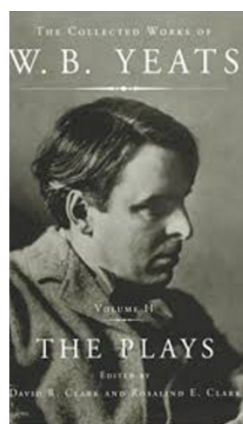
Yeats is one of the few writers whose greatest works were written *after* the award of the Nobel Prize. Although he received the Prize chiefly for his dramatic works, his significance today rests on his lyric achievement.



Despite his many admirable qualities, William Butler Yeats had a decidedly dark side. The age of science was repellent to him, and, after the First World War, he became deeply skeptical about the efficacy of democratic government. By the 1930s, he was openly fascinated by the authoritarian, anti-democratic, nationalist—in a word, fascist—movements of Europe. He expressed his admiration of Benito Mussolini on a number of occasions, and even composed several marching songs for the far-right blueshirts, the Irish equivalent of the Italian blackshirts and the German brownshirts—although the songs were never used.



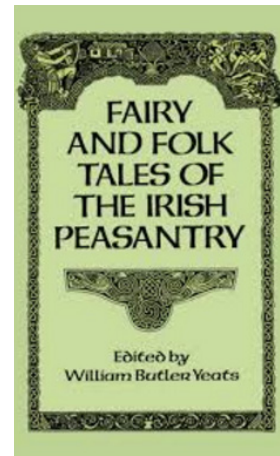
Yeats was a fierce opponent of individualism and political liberalism, and saw the fascist movements as a triumph of public order and the needs of the national collective over petty individualism. On the other hand, he was also an elitist who abhorred the idea of mob rule, and saw democracy as a threat to good governance and public order.



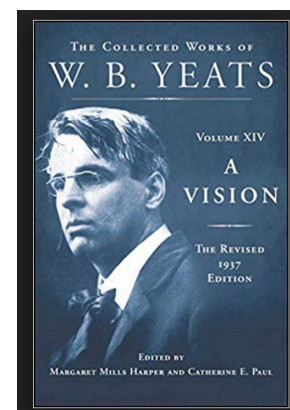
After the blueshirt movement began to falter in Ireland, Yeats distanced himself somewhat from his previous views, but always retained his preference for authoritarian and nationalist leadership.

Interestingly, his flirtation with fascism appears never to have taken an anti-Semitic turn, despite his intimate relationships with Maud Gonne, Iseult Gonne, and Ezra Pound, all of whom were rabid anti-Semites.

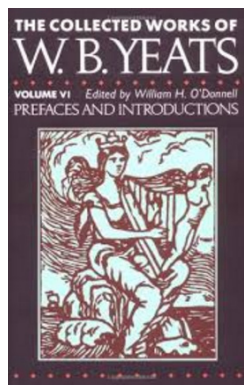
(During the Second World War, Iseult made headlines when she was brought to trial for harboring Hermann Göring, a German parachutist, a crime to which she confessed but was acquitted.)



In 1933, Yeats participated in his first of many BBC radio broadcasts. During the following year, at the age of 69, as his health began to decline, he had a surgical procedure, known as a Steinach operation, after its inventor, the Austrian physiologist Eugen Steinach. This procedure was essentially a partial vasectomy, intended to stimulate the libido. Although the technique was later discredited, it appears to have had a beneficial effect on Yeats, who went on to write some of his most vigorous and virile poetry, while enjoying romantically erotic affairs with several young women during what he called his “second puberty.”



A scholar once calculated the predominant themes and images in Yeats's poetry, which included: Leda and the Swan; Helen and the burning of Troy; the Tower in its many forms; the sun and moon; the burning house; caves, thorns, trees, and wells; eagles, herons, seagulls, and hawks; blind men, lame men, and beggars; unicorns and phoenixes; and horses, hounds, and boars.

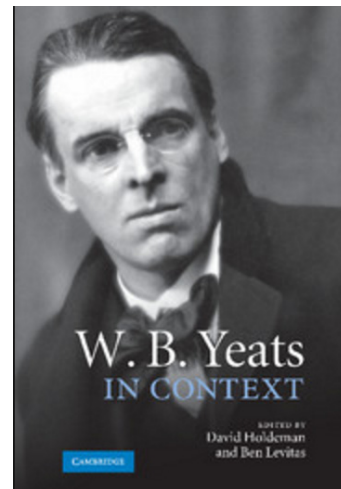


Furthermore, his later style is lacking in adverbs—built almost entirely on nouns, verbs, and adjectives.



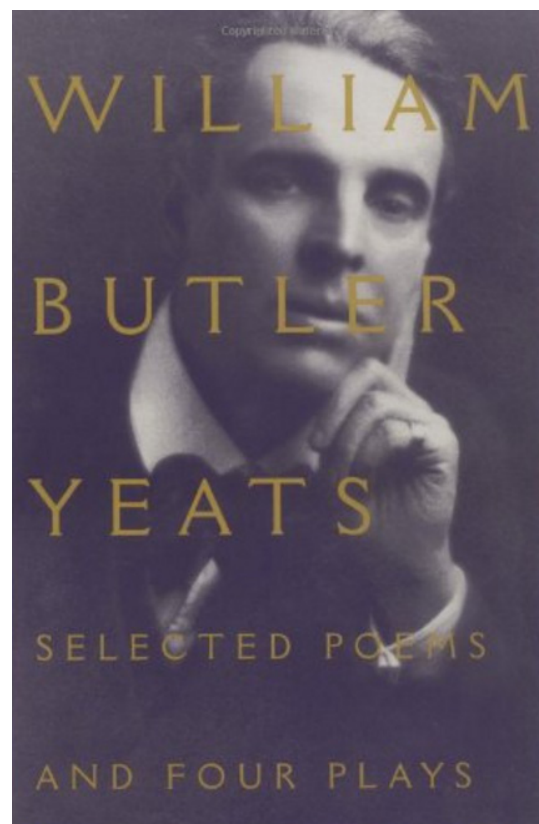
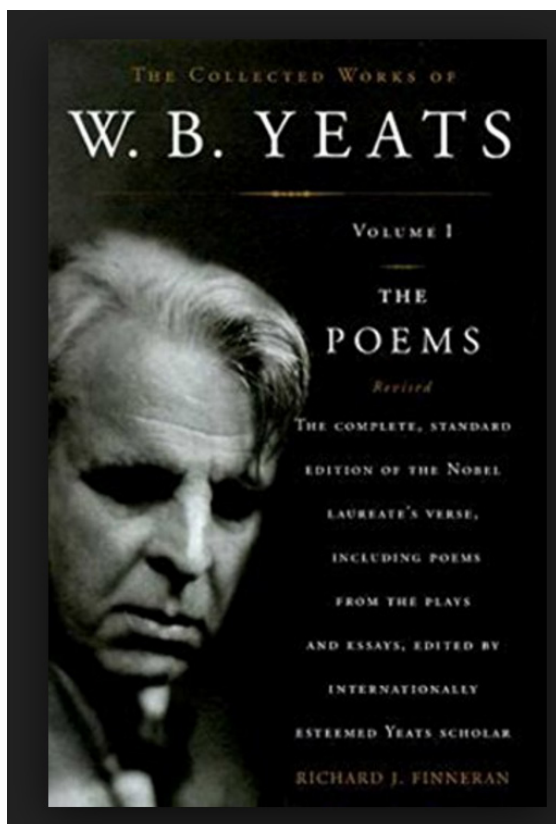
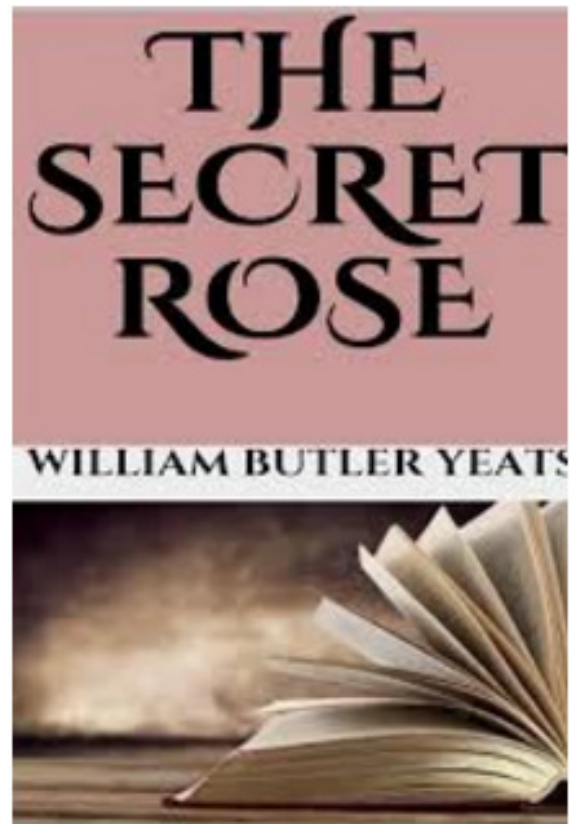
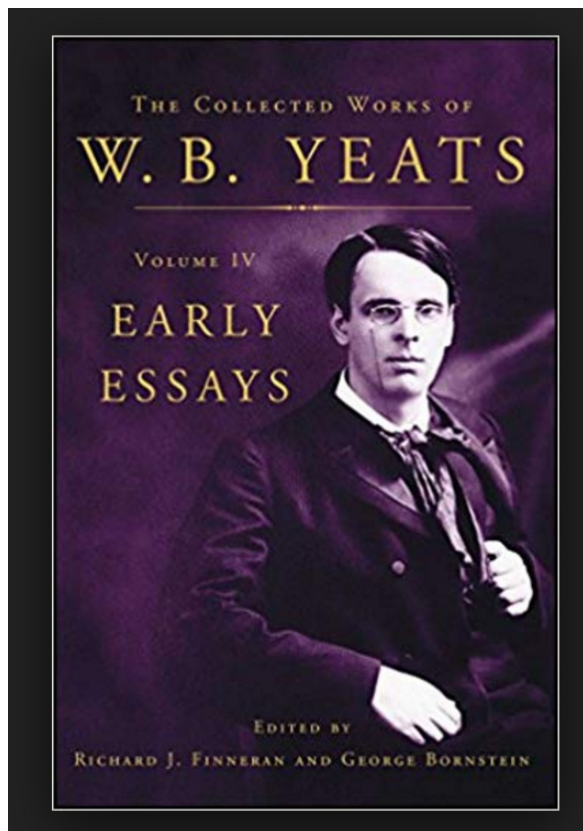
Yeats toured the United States four times—in 1903, 1914, 1920, and 1932—which included readings and lectures at UC Berkeley and Stanford.

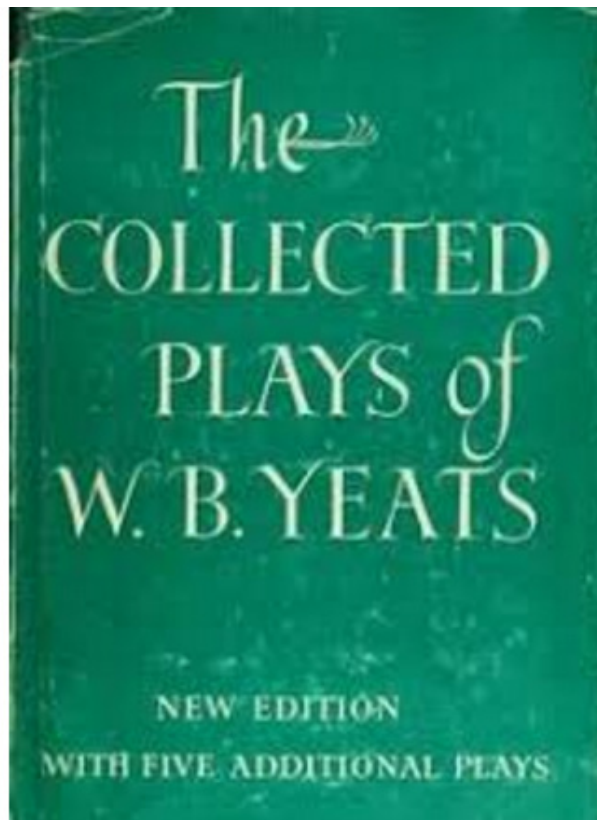
He continued to write all his life, right up to the end. On January 28, 1939, as the outbreak of World War II was only nine months off, he died abroad in a boarding house on the French Riviera, the Hôtel Idéal Séjour, in Menton, France, at the age of 73—with both his wife and his most recent mistress standing vigil at his bedside.



He was buried after a discreet private funeral at Roquebrune-Cap-Martin. Earlier, he had told Georgie, “If I die, bury me up there [at Roquebrune], and then, in a year’s time, when the newspapers have forgotten me, dig me up and plant me in Sligo.” In fact, with World War II intervening, it was not until September 1948 that Yeats’s body was moved to the churchyard of St. Columba’s Church, Drumcliff, County Sligo.

In charge of this operation for the Irish Government was the Minister of External Affairs, Sean MacBride—the son of Yeats’s lifelong obsession, Maud Gonne MacBride. □





Thoughts for the Month

*Now that my ladder's gone
I must lie down where all the ladders
start
In the foul rag and bone shop of the
heart.*

*A woman's beauty is like a white
Frail bird, like a sea-bird alone*

*When you are old and gray and full of
sleep
And nodding by the fire, take down this
book.*

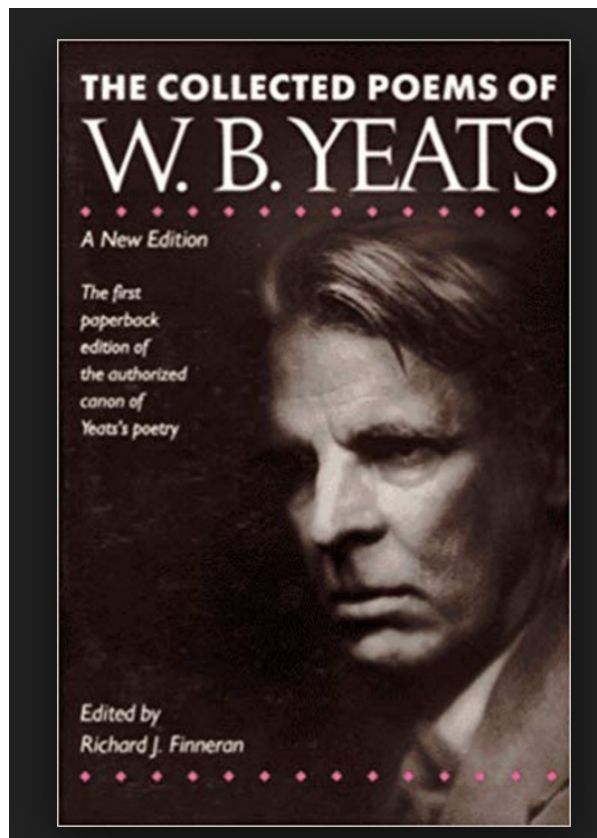
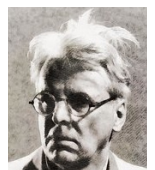
That is no country for old men.

“We make out of the quarrel with
others, rhetoric, but of the quarrel with
ourselves, poetry.”

“We should write out our thoughts in
as nearly as possible the language we
thought them in, as though in a letter to
an intimate friend.”

“Write for the ear, so that you may
be instantly understood, as when an
actor or folk singer stands before an
audience.”

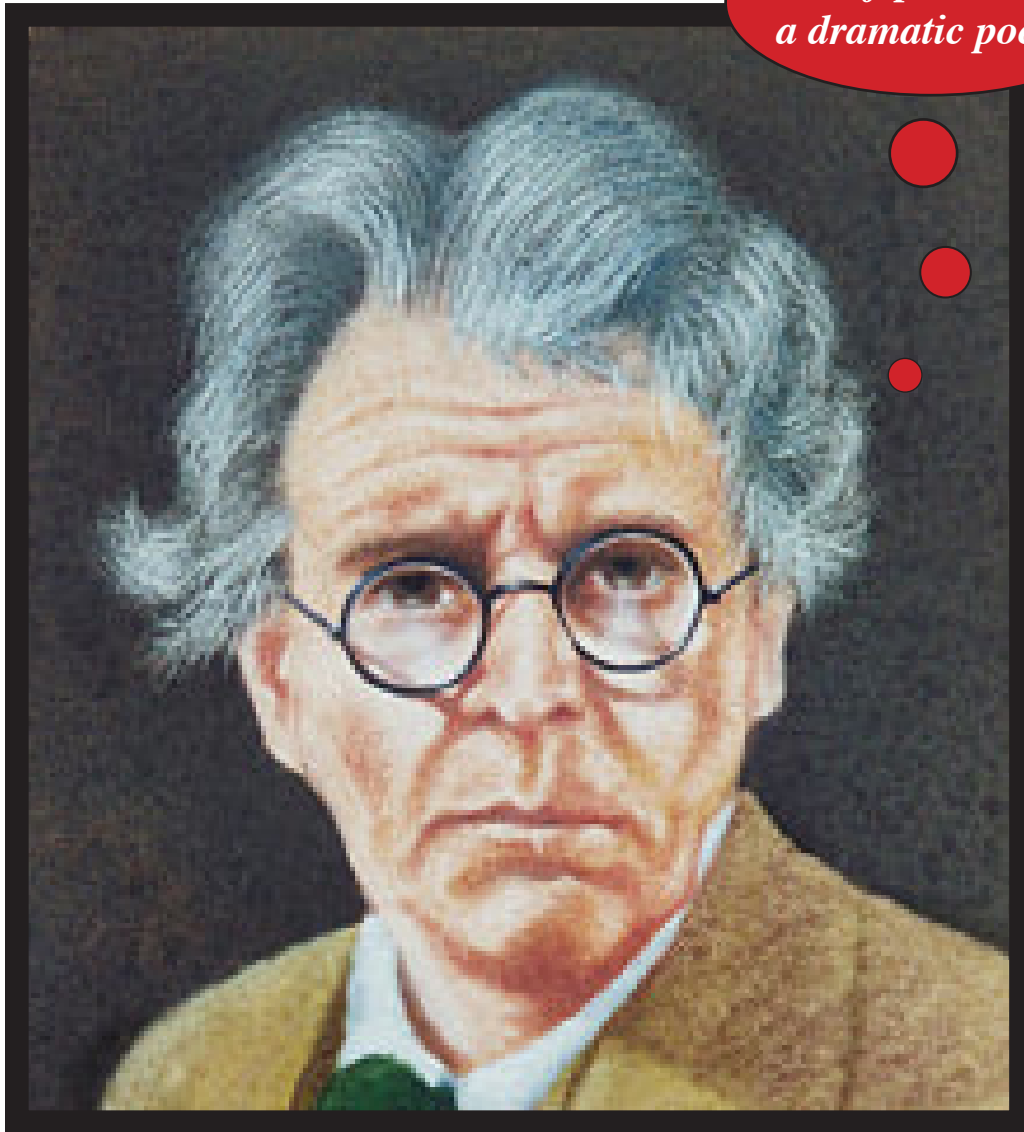
—William Butler Yeats



PWR Newsletter



*I self-published
a dramatic poem!*



William Butler Yeats

(June 13, 1865 – January 28, 1939)



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