



LÉACHT DE hÍDE THE HYDE LECTURE 2019

Douglas Hyde's American Tour, 1905–06
Liam Mac Mathúna



Ollscoil na hÉireann
National University of Ireland



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Léacht de hÍde 2019 The Hyde Lecture 2019

Douglas Hyde's American Tour, 1905–06

Liam Mac Mathúna

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WELCOME ADDRESS

Dr Maurice Manning



It is a great honour for me as Chancellor of the National University of Ireland, and on behalf of the School of Irish, Celtic Studies, and Folklore, University College Dublin, to welcome you all here this evening. We are delighted that Professor Liam Mac Mathúna will give the second annual Hyde Lecture. The series was inaugurated last year when President of Ireland, Michael D. Higgins, gave a very comprehensive and erudite paper entitled *The Legacy of Douglas Hyde*. That lecture has now been published and is available here this evening.

Douglas Hyde was the first President of Ireland, serving from 1938 to 1945. He was also the first president of the Gaelic League (Conradh na Gaeilge) and became the first Professor of Modern Irish in UCD in 1909. In that same year, he was also appointed as a member of the first Senate of the National University of Ireland and was an active member of the Senate of the University until 1919.

Given these strong connections, NUI and UCD are pleased to honour the memory of Douglas Hyde by collaborating in this lecture series. Our speaker this evening also connects our two institutions: Liam Mac Mathúna, Professor Emeritus of UCD and current editor of *Éigse: a Journal of Irish Studies* published by NUI. Hyde was the editor of *Lia Fáil* — the progenitor of *Éigse* — so, it is particularly fitting this evening to welcome Professor Mac Mathúna who will discuss Douglas Hyde's American Tour, 1905–06.

OPENING REMARKS

Professor Sarah Prescott



Distinguished guests, colleagues, and friends, on behalf of University College Dublin, I am delighted to welcome you to the annual Léacht de hÍde, Hyde Lecture, tonight.

Dia dhaoibh, a chairde, Good evening to you all.

UCD School of Irish, Celtic Studies, and Folklore and the National University of Ireland have collaborated in the establishment of the Hyde Lecture series, and we have done this to honour and to celebrate the legacy of Douglas Hyde as an Irish political leader, but also as a pioneer of Irish language scholarship. This legacy ensured a solid foundation for research and teaching in the discipline, which continues to produce internationally recognised research.

Douglas Hyde was the first President of Ireland, who served from 1938 to 1945. He was also the first President of the Gaelic League and the first Professor of Modern Irish here in UCD from 1909. In that year he was also appointed as a member of the first Senate of the National University of Ireland, and he was an active member there right up to 1919. Hyde understood the importance of the study of Irish language, Celtic studies, and Folklore and he set the study of those subjects in an international context, while remaining true to the roots of the Irish-speaking people from whom he first learned the language. When his book *Love Songs of Connacht*¹ was published, it transformed the understanding of the scope of Irish as a living language, demonstrating a linguistic richness, which perhaps its own native speakers did not fully understand.

1 Douglas Hyde, *Love Songs of Connacht* (Dublin, 1893).

He had an exceptional role in the moulding of minds in a cultural and educational sense. He demonstrated a vision for the creation of the Irish state, an identity that still leaves its mark on society today. For over 110 years, UCD has built on this amazing scholarly heritage. This has been further recognised by many initiatives in a national and global context, very fittingly for Hyde's legacy. These include the lead that the UCD School of Irish, Celtic Studies, and Folklore have taken in the commemoration events and publications on the Decade of Centenaries. The last 100 years has witnessed many noteworthy publications and projects on the manuscript tradition, but also on modern literature, Irish language journalism, the Revival, and current topical areas such as Irish on screen. Building on the international footprint of Irish language and culture, the inaugural Global Irish Diaspora Conference was organised and hosted by the School of Irish, Celtic Studies, and Folklore in UCD in 2017, and it was a globally impactful event, and it will be hosted in Durban, South Africa in July 2020. All of this work has been assisted by the excellent Irish language sources housed in the UCD Special Collections and also in the recently UNESCO-awarded National Folklore Collection. I think you see some examples of that in the wonderful programme that you have in front of you, the wonderful postcards which I thought were kind of like precursor tweets, because you actually read accounts from all around America; accounts where you are very much confined to a word count, writing around the edges of the picture.

It is my great pleasure to introduce our speaker this evening. He is one of the foremost scholars on the life and legacy of Douglas Hyde as a cultural and linguistic leader in Irish society. The National University of Ireland and University College Dublin are greatly honoured that Professor Liam Mac Mathúna has agreed to give this year's Hyde Lecture in commemoration of Ireland's first president, Douglas Hyde. Liam Mac Mathúna is Emeritus Professor of Irish at University College Dublin, where he was head of the School of Irish, Celtic Studies, Irish Folklore, and Linguistics from 2006 to 2013, with the title of that school giving an insight into just how busy he was. Since stepping down from that position (in 2013), he says he now has a lot more time to devote to research. He is a graduate of University College Dublin and NUI and was awarded a doctorate by the University of Innsbruck for an analysis of the topographical vocabulary of Old Irish. He taught Celtic Languages at Uppsala University before being appointed a Lecturer in Irish at St Patrick's College, in Drumcondra, Dublin, where he served as Registrar from 1995 to 2006.

He has published widely in Ireland and globally on the lexicon, literature, and culture of Irish. He is the founding editor of *Teagasc na Gaeilge* and co-editor of *Studia Hibernica* from 1991 to 2001. His publications include: *Dúchas agus Dóchas*,² on the history of Irish in Dublin; *Béarla sa Ghaeilge*,³ a monograph study of Irish-English literary code mixing 1600 to 1900, which sounds fascinating; and a new edition of Father Peadar Ua Laoghaire's ground-breaking novel, *Séadna*.⁴ He has also edited a facsimile reproduction of *Lia Fáil*, edited by Douglas Hyde from 1925 to 1932, which was, of course, the first journal of the National University of Ireland devoted to Irish language scholarship. He is also editor of its successor, *Éigse: A Journal of Irish Studies*. Together with Dr Máire Nic an Bhaird, he is currently engaged in research on the life and work of Dr Douglas Hyde, as we will find out more tonight. His ongoing study of the Ó Neachtain Circle in eighteenth-century Dublin reflects his interest in its contribution to the rise of modernity in Irish.

Please welcome Professor Liam Mac Mathúna.

2 Liam Mac Mathúna, *Dúchas agus dóchas: scéal na Gaeilge i mBaile Átha Cliath* (Dublin, 1991).

3 Liam Mac Mathúna, *Béarla sa Ghaeilge: Cabhair Choigríche. An Códmheascadh Gaeilge/Béarla i Litriocht na Gaeilge 1600–1900* (Dublin, 2007).

4 Peadar Ua Laoghaire, *Séadna*, edited by Liam Mac Mathúna (Dublin, 1987).

DOUGLAS HYDE'S AMERICAN TOUR, 1905–06

Professor Liam Mac Mathúna



Táim an-bhuíoch den Dr Attracta Ní Ailpín, Cláraritheoir Ollscoil na hÉireann, agus den Ollamh Regina Uí Chollatáin, Ceann Scoil na Gaeilge, an Léinn Cheiltigh agus an Bhéaloidis, An Coláiste Ollscoile, Baile Átha Cliath, as a gcuireadh chun labhairt mar gheall ar Dhúbhglas de h-Íde anseo tráthnóna.

I am very grateful to have been invited by Dr Attracta Halpin, Registrar of the National University of Ireland, and Professor Regina Uí Chollatáin, Head of the UCD School of Irish, Celtic Studies, and Folklore, to speak about Douglas Hyde, An Craoibhín Aoibhinn, here this evening.

Dr Douglas Hyde was forty-five years of age when he set sail for America in November 1905 to conduct a coast-to-coast tour as President of the Gaelic League or Conradh na Gaeilge. His twin aims were to explain the rationale of the language revival movement in Ireland and to raise money to support the activities of the Gaelic League in the Irish-speaking districts and throughout the country more generally. Hyde later became Professor of Modern Irish in University College Dublin, 1909–1932, and President of Ireland, 1938–1945.

In retrospect, the tour of America can be judged to have been a resounding success. Financially it yielded \$64,000, said to be the equivalent of between \$1.5 and \$2 million dollars today. Ideologically, it moved cultural nationalism towards the centre of Irish American political thinking, at least for a time.

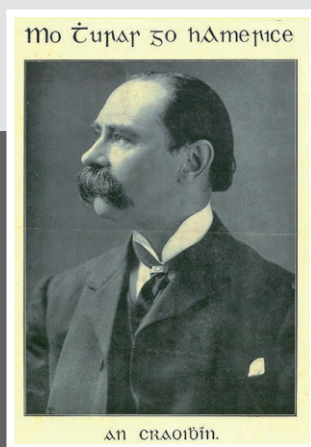
The idea of a tour of America on behalf of the Gaelic League arose when a number of influences came together — a cause, a champion, an organiser — and a favourable societal context. Among other things, this evening's talk will try and convey some of the energy, enthusiasm and organisational ability of Hyde and his circle as they negotiated the intricacies of Gaelic societies and

Irish American political groups, within the broader arena of American affairs – business, ecclesiastical and political. The main feature to note at the outset is that, for the most part, Hyde was operating at the highest levels of American society, in its upper echelons, as is demonstrated clearly by the fact that his tour of the States included not one, but two visits to the White House to have lunch with President Theodore Roosevelt.

An approach to the tour from the inside is possible because of the wide range of contemporary materials available to us for research purposes, many of these penned by Douglas Hyde himself. This talk has been facilitated by the large amount of new research undertaken on Hyde in recent years. I myself have been researching his life and work together with Dr Máire Nic an Bhaird of Maynooth University in libraries and archives in Ireland and the US. We have also been collaborating with Professor Brian Ó Conchubhair, University of Notre Dame, Dr Niall Comer, Ulster University and President of Conradh na Gaeilge, and Cuan Ó Seirideáin, Conservator of Conradh na Gaeilge, in editing *Douglas Hyde: My American Journey*, which is due to be published by UCD Press shortly.¹ In turn, all this research has been facilitated by the help and guidance of learned and diligent librarians and archivists. In particular, I would like to thank Mary Broderick of the National Library of Ireland for her invaluable assistance in identifying new sources.

The man and his background

Let us start now by looking very briefly at the background of the man himself. Douglas Hyde was born in Longford House, Castlerea, Co Roscommon on 17 January 1860, when his mother, Elizabeth Oldfield, was on a short visit to her original family home. His father, Rev Arthur Hyde, was Church of Ireland rector in Kilmactranny, Co Sligo until 1867, when he was appointed rector of Tibohine, near Frenchpark in Co Roscommon.



Cover of 1937 1st Edition of
Mo Thurus go hAmerice
(le Caoinehead Fhoras na Gaeilge)

1 Liam Mac Mathúna, Brian Ó Conchubhair, Niall Comer, Cuan Ó Seirideáin, Máire Nic an Bhaird, *Douglas Hyde: My American Journey* (Dublin, 2019).

The young Douglas was schooled at home, and got to know many of his elderly neighbours, some of whom were Irish speakers. He developed a close friendship with Seamus Hart, Lord French's gamekeeper, a Fenian supporter, who became a father-figure for him, as well as with John Lavin and Mrs William Connolly, all of whom taught him Irish.

Hyde started to keep a diary in Irish in 1874, when he was just 14 years of age, and continued to write entries until 1912. A visit to a meeting of the Society for the Preservation of the Irish Language in Dublin in 1877 and acquaintance with Tomás Ó Néill Ruiséal (Thomas O'Neill Russell) prompted him to think of the language in a national context. He was soon publishing his own poems in Irish under the pseudonym An Craoibhín Aoibhinn (The Pleasant Little Branch) in newspapers such as *The Irishman* and *The Shamrock*, which circulated in America as well as Ireland. He attended Trinity College Dublin in the 1880s, where he had a distinguished career as a student of theology, although he eventually decided against becoming a minister in the Church of Ireland, as his father and grandfather had been before him.

In November 1892, Hyde delivered his famous lecture with its ringing title of *The Necessity for De-Anglicising Ireland* to the National Literary Society in Dublin. In this thought-provoking address, he argued that the Irish people should be true to themselves, to their own language, literature, and culture, rather than copy English values and fashions.

This lecture was one of the catalysts that led to Eoin MacNeill and Hyde himself establishing the Gaelic League (Conradh na Gaeilge) in Dublin in July 1893. In fact, 1893 was a defining year for Hyde in several ways. This was the year in which he published his ground-breaking collection of Connacht folksongs, *Abhráin Grádh Chúige Connacht or Love Songs of Connacht*, which had a major impact on the Anglo-Irish literary revival.² It was also the year he married an Englishwoman of German background, Lucy Cometina Kurtz.

The idea of the tour

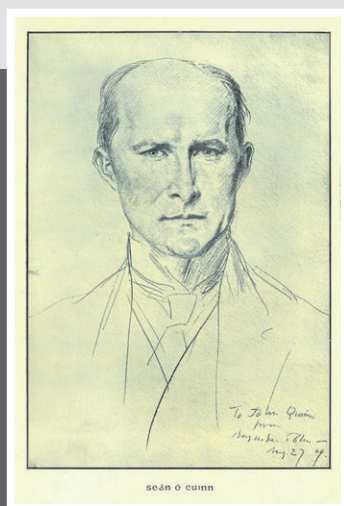
The 1905–06 tour was masterminded and directed by John Quinn, a wealthy and highly successful Irish American lawyer, living in New York. Then in his early thirties, he was a man of boundless energy, enthusiasm, and vision.

2 Douglas Hyde, *Abhráin Grádh Chúige Connacht* (Dublin, 1893).

A patron of the arts, Quinn first met W. B. Yeats and Hyde when they were guests of Lady Gregory at her residence at Coole Park, near Gort, Co Galway at the end of August 1902. Quinn found the intellectual conversations he had with Hyde and Yeats regarding art, language, and culture during his short vacation absolutely exhilarating. They inspired him to organise fundraising lecture tours of American venues, first for Yeats in 1903, and then for Hyde in 1905–06.

By doing this, Quinn hoped to introduce the two men and their ideas on culture to American audiences and to afford the Irish visitors and the causes they championed the opportunity to garner badly needed financial and moral support. Such tours were by no means new. Charles Dickens had been to America twice (1842 and 1867–68). Oscar Wilde came in 1882. Irish politicians were also regular visitors: Michael Davitt came in 1878, Parnell in 1880, John Redmond had been in the States in 1899, and again as recently as 1904. This was all part of a pattern whereby the much more affluent world of Irish America was already well-used to supporting Irish causes financially. Nonetheless, considerable novelty attached to visits by a lyric poet such as Yeats, who revelled in his creative persona, and a cultural activist such as Hyde, whose message of Irish nationality was not only intellectual as well as emotional, but also one which he proclaimed to be neutral as regards religion and politics.

As early as 1903 Hyde had been in touch with John Quinn on behalf of the Gaelic League, raising the possibility of financial support from America for the movement. Hyde held back from travelling, however, partly because he was not sure that such a trip would be financially successful, and partly for family reasons. His wife Lucy was reluctant to leave their two young daughters, Nuala and Úna, for an extended period of several months and his father, the Rev Arthur, was in failing health.



*John Quinn (le Caoinehad
Fhoras na Gaeilge)*

Founded by just ten people in 1893 the Gaelic League had grown rapidly after 1898. The number of branches rose to 850 in 1905. Its leaders felt that a tour of America would indeed be worthwhile. However, the organisation's *Coiste Gnótha* (Executive Committee) placed more stress on the tour's propaganda potential than fundraising. The League decided it would send Tomás Bán Ua Concheanainn, its *Ard-Timire* (Chief Organiser), as an advance agent, responsible for making practical arrangements in cities ahead of Hyde's arrival. Ua Concheanainn came from Inis Meáin in the Aran Islands but had lived in the United States for many years, mostly in California, where he went originally in 1887 to join two older brothers. He had returned to Ireland in 1898 and had become a leading supporter of the new language movement. Ua Concheanainn was therefore well versed in the ways of the New World.

As his father passed away at the end of August 1905, Douglas now felt free to travel to the States. Suitable arrangements were made for his two daughters and Lucy felt able to accompany her husband.

State-side preparations

Detailed planning arrangements were made by John Quinn on his side of the Atlantic. First, he established the Douglas Hyde Reception Committee of New York in order to oversee the financial and operational aspects of the tour. Judge Martin J. Keogh of the New York Supreme Court was nominated President of the Committee, Judge Victor J. Dowling was Treasurer, while Quinn himself acted as Secretary. This body functioned as a national steering committee with satellite Reception Committees, established by Quinn, in the cities to be visited during the tour. Quinn issued a printed three-page prospectus of the trip to US Universities and Colleges on 1 June 1905 and followed this up with a reminder on 27 September 1905, entitled *Lectures by Dr Douglas Hyde (President of the Gaelic League) in the United States 1905–1906*. This second brochure set out Hyde's academic and public service credentials and hailed him as 'a scholar of acknowledged European reputation, a fine lyric poet, a dramatist and a gifted orator, both in the Irish and in the English, and the most respected and beloved man in Ireland today'. Declaring that the Gaelic League owed its chief inspiration to Dr Hyde, Quinn described it as 'the greatest organization in Ireland, the only body in Ireland which at one time appeared to realize the fact that Ireland had a past, had a history, had a literature, and the only body in Ireland which sought to render the present a rational continuation of the past'.

Rather than repeat the same lecture over and over again, it had wisely been decided to vary the fare. The prospectus explained that Hyde would speak on any one of four given themes, as requested by an institution:

- The Gaelic Movement — Its origins, importance, philosophy, and results
- The Last Three Centuries of Irish Literature
- The Folk Tale in Ireland
- The Poetic Literature of Ireland

For Quinn, the primary object was to raise money, something he made crystal clear in a letter to Lady Gregory, dated 27 October 1905:

I am after money for Hyde. Hyde and his work need money. I wouldn't have got Hyde to come out if I thought he couldn't get money and I don't hesitate to say so.

In fact, Quinn had never been a member of a Gaelic society in the US. He wanted the tour to portray Hyde and the Gaelic League movement as a cultural force with the Irish language at its core, and to collect money.

Ua Concheanainn was left to labour in the more familiar and receptive, if less affluent, domain of the Gaelic societies. But a compromise, a middle way, must have been forged eventually, for Hyde was later to note in his diary:

Now I should state that I had the support of not only the rich, educated Irish — thanks to Quinn — but the A.O.H. who were also with me, or at least, if they were not, then Clan na Gael were with me from day one and some of them were in every section of the A.O.H.; they were 'the tail that wagged the dog.' They, unlike others, understood the essence of the work I was undertaking.

Starting out

It was evident from the very start of his journey that Hyde's mission to America had caught the public imagination on both sides of the Atlantic. As President of the Gaelic League, he already enjoyed wide popularity. A poll of 15,000 readers in *The Irish Independent* on 1 November 1905 had returned him as the fourth most popular man in Ireland (after John Redmond, Cardinal Logue of Armagh, and Archbishop Walsh of Dublin).

From the moment Hyde left Roscommon until he set sail for America from C  bh, then known as Queenstown, Co Cork, the public crowded around. In Dublin a great municipal reception involving speeches, toasts and well-wishing was held in the Gresham Hotel on 6 November 1905 to send Hyde on his way. Yeats had agreed that Lady Gregory should present him with flowers on behalf of the Irish National Theatre Society, of which he had once been Vice-President. Hyde sat alongside the city’s Lord Mayor in his ceremonial carriage as a large procession accompanied it and made its noisy way from O’Connell Street to Kingsbridge — now Heuston — Station. In the enthusiastic words of the Gaelic League’s own paper, *An Claidheamh Soluis*, there were ‘salvoes of cheers and the music of bursting fog signals’ and ‘the roar that went up from the huge throng in the great thoroughfare proclaimed that the most beloved man in Ireland stood there, and that the democracy of Dublin had no doubts as to the significance of the man and of his work, and more especially of the mission on which he was about to enter’.

Complementing this report is an insider’s account of the night’s events penned by the playwright Se  n O’Casey, who was at the time Secretary of the League’s Drumcondra Branch. Although somewhat cynical in tone, O’Casey recreates the atmosphere of the occasion. Referring to himself in the third person, as Se  n, he recounts:

The hurlers of Se  n’s club were chosen to be the bodyguard around the coach bearing him to Kingsbridge Station, *en route* for Cove in Cork, and thence across the Atlantic to the broad bosom of the sea-divided Gael. And so Se  n in full dress of the club’s jersey, of hooped bands of alternate dark blue and dark green, walked beside the Protestant Chief of the Gael, in the midst of thousands of flaming torches carried before and behind the carriage, followed by all the hurling and football clubs of the city and its suburbs. Horsemen headed the cavalcade, carrying the Stars and Stripes, the French Tricolour, and the green banner of popular Ireland; ... Everywhere the drums beat again their lusty rolls, making the bright stars in the sky quiver, and bands blew Ireland’s past into every ear, and called forth the history of the future.³

3 Se  n O’Casey, *Drums under the Windows* (New York, 1960), p. 164.

With her eye for theatre, Lady Gregory also mentioned the torches and reported that Hyde 'had a great send off, the torch light procession a most impressive sight'.

Cheering crowds greeted the train carrying Hyde at every station at which it stopped on its way south, but the largest civic and public gathering to bid him farewell was in Cork city itself. And so, Dr Douglas Hyde and his wife Lucy set sail for America from C  bh, Co Cork on 8 November 1905, on the liner called *Majestic*. A week later, on 15 November, they landed in New York, having endured a rough crossing. Here, too, a large number of people came to the quay to welcome Hyde to America. The waiting assembly comprised John Quinn himself, Tom  s B  n Ua Concheanainn, Judge Keogh, and many others. As a mark of respect, Hyde's luggage was not searched by customs, and he was allowed to enter the US without any of the usual formalities.

New York, Washington, DC, and cities of New England

For the next eight months Hyde's mission was to publicise the aims and achievements of the Irish language revival movement throughout the length and breadth of the United States and to raise funds for the cause in Ireland. Quinn had mapped out a strategic, and rather daunting, schedule, which started with a bang.

On 20 November, Hyde headed to Cambridge, Massachusetts for his first public engagement at Harvard University. There he delivered a lecture on *The Folk Tale in Ireland* to an audience of some 500 people. Three days later, Yale University, New Haven, Connecticut was the venue when he spoke on *The Gaelic Movement: Its origin, importance, philosophy and results*.

The White House

On Saturday, 25 November, Quinn and Hyde journeyed together to Washington DC, having been invited to the White House to dine with President Theodore Roosevelt. The President proved to be very knowledgeable about both Irish and Norse mythology and was able to draw comparisons between them. Indeed, Roosevelt told his visitors that he had been brought up by Irish nurses and that C   Chulainn and Fionn Mac Cumhaill, the leading heroes of traditional Irish tales, had been familiar and vivid figures to him before he ever saw their names in literature. The President later told Professor Maurice Egan of the Catholic University of America in Washington 'that he enjoyed the hour with Dr Hyde

very much'. At any rate, Hyde was paid the unusual compliment of being invited back to the White House for a second visit on 21 May 1906.

On the evening following the meeting with the President, Carnegie Hall in New York was the imposing venue for Hyde's crucial debut address to a 3,000-strong metropolitan audience, which included 140 company vice-presidents. The meeting was chaired by Judge Martin Keogh. A somewhat lengthy introductory speech was delivered by W. Bourke Cockran, a wealthy Congressman, who was held to be the finest orator of his day in the United States. Cockran was followed by the tenor Patrick O'Shea, who sang two Irish folksongs, *Maidrín Rua* and *Aililiú na Gamhna*.

Unusual for one long accustomed to public speaking, Hyde tells us that his heart was throbbing in apprehension as he began to address the large gathering. He started in Irish and continued to speak in this language for five minutes. He tells us that while many of his listeners understood him, others were terrified. However, he then switched to English, delivering a version of his de-anglicisation lecture, something he had done many times before in Ireland. He was soon well into his stride, and went on to speak for an hour and a half, winning his audience over, as *The New York Times* confirmed the next day:

Reverting to English, Dr Hyde reviewed the aims as well as the accomplishments of the League. Time and again he emphasised the non-sectarian and non-political character of the movement, and the cheers rang out lustily when he cried; 'We are moved not by hatred for England, but by love for Ireland.' He told his hearers that it was a struggle for life or death, nevertheless, and that only by preserving its national language could the Irish people preserve its national existence. Too many, he said, had in the past ceased to be Irish without becoming English ...⁴

The New York Times was not alone. To Hyde's relief and satisfaction, the city's newspapers carried positive reports of the meeting, and declared it a resounding success. Knowing that where New York led, the papers of the other states would follow, Hyde felt reassured, and was ready to face the rest of his long tour with reaffirmed confidence in his ability to sway crowds and raise money.

4 *New York Times*, 27 November 1905, 6.

With the major initial events successfully behind him, it was now time for Hyde to focus on the hard work and grind of visiting the cities and towns of New England, which had large Irish immigrant populations. The following weeks were hectic as he criss-crossed the states of New England, with just a lull between Christmas and the New Year. He had speaking engagements in Hartford, Connecticut, in Boston itself and in Manchester, New Hampshire. In South Hadley, Massachusetts, Hyde addressed the students of Mount Holyoke College, a women's college. Then it was on to Springfield, Massachusetts; Ansonia, Connecticut; Lowell, Massachusetts; and Brocton, Massachusetts. In Wellesley, Massachusetts he spoke at another private women's liberal arts college.

In these states he had been using Boston as a base. Now it was the turn of New York City to act as fulcrum, as he headed out and back to places such as Waterbury, Connecticut. He also travelled to Worcester and Lawrence, Massachusetts, but was back in New York on 22 December. His next excursion out of the city did not take place until 31 December, the destination then being New Haven, Connecticut. In December he had also spoken at Fordham and Manhattan Colleges in New York.

The general pattern for each city visit was that Hyde would be greeted at the train station by a delegation of dignitaries from the local Reception Committee and brought to his hotel — in New Haven, the President of Yale himself came to meet him. The high point of each occasion was undoubtedly the speech delivered by Hyde, followed by an appeal for funds and the opportunity for him to interact with at least some of the audience afterwards. A more or less formal dinner would usually be arranged, regularly attended by judges, senior clergy, and leading officials of the local Irish American societies. Rather than feel imposed upon, Hyde, who was gregarious by nature, seems to have enjoyed these social occasions. He found the conversation and the fresh American societal environment with its many points of difference from Ireland quite congenial, and often he did not make his way back to his hotel until half past one or two o'clock in the morning. Interestingly, while the reader of his journal is kept abreast of the variety of drinks on offer, few details emerge about the food on the menu!

Opposition

Of course, not everything went according to plan, particularly on the East Coast, where many Irish American societies were already well established. In fact, Hyde's very first major engagement at Carnegie Hall had been the occasion of a significant sabotage attempt by one Luke J. Finn, apparently at the instigation of colleagues in the United Irish League, a body which supported the Irish Parliamentary Party. Finn had arranged to buy a tier of 32 boxes and some 150 other tickets, all of which he returned unsold just before the meeting began. However, Quinn's quick thinking saved the day, as he redirected patrons from cheaper seats to the boxes, thus avoiding the embarrassment of a half-empty gallery.

There were also quite a few occasions when no collection at all was made after Hyde spoke, thus nullifying the principal purpose of holding the event. In such instances, at first reluctantly and with a rather heavy sense of duty, Hyde allowed himself to be ferried round, calling on rich businessmen in an effort to persuade them to part with a few hundred dollars for the cause. As time went on, however, Hyde seems to have got used to this aspect of his role. At any rate, it allowed him to sketch fascinating pen-pictures which give insights into the personality of such hyper-successful figures as Andrew Carnegie. For example, a St Stephen's Day visit in New York to this renowned philanthropist, in the company of Judge Keogh, yielded a vague, and ultimately unfulfilled, promise of future support, as well as a present of a small book which Carnegie himself had written. The self-absorbed millionaire industrialist insisted on 'making it valuable' for Hyde — by signing his own name in it!

We may note that Hyde was fond of telling anecdotes. He regularly ends them with an implicit rather than explicit punchline, as here. The tale is left hanging, as it were; it is then up to the reader to appreciate the irony of the point being made.

The Midwest

The 1906 New Year saw the Hydys move westwards, as Douglas was to spend the next five to six weeks lecturing in the principal cities of the Midwest. Following his visit to Pittsburgh, Chicago served as the base for brief forays to Milwaukee, Wisconsin, then Cleveland and Columbus, Ohio. It was then on to Indianapolis, Cincinnati, St Louis, South Bend, and the nearby University of Notre Dame in Indiana. Following that, Hyde returned to Chicago before

heading to Madison, Wisconsin, St Paul and its twin city Minneapolis in Minnesota, and a little later to Omaha, Nebraska.

All of which brings us to a musical interlude. In Chicago itself, Francis O'Neill, chief of the city's police from 1901 to 1905, and famed collector of Irish traditional music had just retired. Chief O'Neill felt strongly that most of the music being played during Hyde's tour was not authentically Irish and he resolved to set things right:

The programme of music was so disappointing — ludicrous it might be termed — and out of all proportion to the importance of the occasion, that the idea of allowing the great Apostle of the Gaelic Revival to return to Ireland under false impressions of Irish musical talent in Chicago could not be entertained.

O'Neill therefore invited Hyde to an evening of traditional music and song on 12 January. He later recorded the impression which his own choice of repertoire made on the distinguished guest from Ireland as follows:

The 'Craoibhin Aoibhinn' sat for hours listening to those men of Erin pouring forth an inexhaustible flood of music, songs and melodies of the motherland. On several occasions he was visibly affected. He was moved to ecstasy at the thrill of his own music heard in a foreign land. ... The 'Craoibhin' was astonished at the wonderful proficiency of the players and the inexhaustible extent of their repertoire.

Hyde was willing and able to play to the gallery. O'Neill tells us that he responded to Fr Fielding's rendition of 'that beautiful descriptive tune called the *Modhereen Rua* (or Fox Chase)' with the comment:

an Englishman couldn't even whistle that tune, if the Almighty promised to endow him with a sense of humour.

Hyde's own diary entry recalls the evening. He wrote:

O'Neill had gathered dancers, singers, pipers, and other musicians, and they danced and sang and played for two or three hours. Most of them were Irish-speakers and the dancers were top-notch. He presented me with a large book of tunes that he has printed. I returned home at half-past eleven.

However, despite the enthusiasm and fond memories on all sides, it is worth noting that returning home at 11.30 p.m. actually meant that Hyde was having an early night! For example, after a dinner at the Twentieth Century Club in the same city just two nights earlier, where he had been presented with a wreath composed of lilies of the valley arranged in the shape of a harp, he had not reached his bed until 2.15 a.m.

Hyde created a favourable impression, wherever he went. Quinn had been in Cleveland, when Hyde spoke and later told him:

Everybody remembered you with the greatest pleasure; in fact they all said that your visit to Cleveland was the best Irish event that had been there in a generation.

Hyde's charismatic personal impact on the people he met is vouched for time and time again, and of course it was an impact that was at the service of the language revival. Its effect is further evidenced in Quinn's more general reflection:

Everybody almost that I meet who keeps in touch with Irish things asks me how you are and when I have heard from you and how you are doing and how the movement is getting on, and so on.

Hyde's interactions clearly made a positive impression throughout the Midwest. For instance, the Vice-President of the State Life Insurance Company informed Quinn in a letter how well things had turned out in Indianapolis (22 January 1906):

Dr Douglas Hyde has come and gone. He won us all with his big heart, superb intellect and splendid good fellowship. We had a magnificent meeting, over two thousand, which is a large audience for Indianapolis. The amount subscribed at the meeting was about \$5000.00, and taken by tickets about the same amount. We will probably clear \$1000 for the Doctor.

All the while, there were serious matters to be addressed. Time and again, the country's reporters pressed Hyde on the Gaelic League's attitude to the Irish Parliamentary Party and other political parties. He never let down his guard.

An interesting eight-page question and answer session which he had with a journalist in Cleveland on 15 January 1906, shows how carefully, how warily Hyde treated this subject in public:⁵

- Reporter: What do you think of the Clan na Gael?
- Hyde: Excuse me, that is getting upon dangerous ground.
- Reporter: Then what do you think of the United Irish League?
- Hyde: You are asking me to tread upon ground even more dangerous. I am not a politician and the Gaelic League is not a political body, and never has been. We are nothing but a linguistic, educational and industrial movement. We are grateful for the support of the Clan na Gael. We are grateful for the support of the United Irish League ... and beyond that I cannot go.

The Pacific Coast

By mid-February 1906 the schedule for speaking in the major cities of the Midwest had drawn to a close and it was time for Douglas and Lucy Hyde to take another long-distance train journey through the Rockies, and on to San Francisco and the Pacific Coast, where the redoubtable Fr Peter Yorke, rather than John Quinn, was directing operations. With the able assistance of another priest, Fr Philip O’Ryan, Fr Yorke had put such exceptional effort into the preparations for Hyde’s visit that California in general, and San Francisco in particular, proved to be the high point of the Gaelic League President’s great American journey.

Hyde and Yorke got on superbly in San Francisco, each highly appreciative of the abilities of the other. Hyde recorded in his diary that Yorke was the best speaker he had ever heard, and the best Irishman he had ever met. He also noted that Yorke had been so impressed by his lecture on folklore that he had published it in full in his own newspaper, *The Leader*, which had been founded in 1902.

5 The typed record of the question-and-answer session is contained in NLI MS 17,299. The first page is on the headed paper of Hollenden Hotel, Cleveland. The names of the journalist and newspaper in question are not given.

In fact, the 1906 St Patrick's day issue of *The Leader* was styled 'Dr Douglas Hyde Edition March 17, 1906' and was printed in green. On the top half of the front page, entwined around the masthead of the paper itself were pictures of Douglas Hyde, Mrs Hyde and Frank J. Sullivan, attorney and former candidate for mayor of San Francisco, all framing a beguiling image of Glendalough, Co Wicklow. The lower half of the sheet was given over to an imposing photograph of the attendance at the 'Dr Douglas Hyde Banquet. Palace Hotel, Wednesday Evening Feb. 21, 1906'.

The weather was very wet during Hyde's stay in San Francisco and for a few days he suffered from a cold and a hoarse throat. Nonetheless, time was found for sightseeing and California's tourist attractions proved to be quite varied. First, there was the spectacularly situated Cliff House restaurant to which James Phelan drove Douglas and Lucy in his large 45 horse-power automobile. Perched on a headland, Cliff House afforded a beautiful view of the ocean, which stretched out before it. Hyde was amazed at the size of the sea lions, observing that they were as large as the biggest cows he had ever seen, while the last surviving wild grizzly bear from California was to be found in a park nearby.

One afternoon, the president of the city police arranged for a detective to take the Hydies on a guided tour of San Francisco's Chinatown in order to see its array of wonders, including shops, opium dens, joss-houses and the Palace of Arts, a place of ill repute. They encountered an elderly Chinese man stretched out on a bed of boards, smoking opium, with a cat lying on his chest. The man blew the opium smoke under the cat's nose in order to make it sleepy. He explained that the cat would not give him a moment's peace until it went into an opium-induced sleep.

The extent of the sightseeing undertaken in California and the enjoyment which Douglas and Lucy derived from their time there reflected the warm friendships which developed between them and their hosts. Apart from Fr Peter Yorke and Fr Philip O'Ryan, there were James Phelan, one of the richest men in San Francisco and a former mayor, Frank Sullivan, Chair of the Hyde Reception Committee in San Francisco, and his wife Alice, sister of James Phelan. Then there was Dr Benjamin Ide Wheeler, President of the University of California or Berkeley University, as it was also called. Wheeler was extremely friendly, especially as he had studied Old Irish in Europe as a young man under one of

the leading continental Celtic scholars, Zimmer or Thurneysen — Hyde could not recall which. Wheeler attended all four of the lectures Hyde gave at his university.

Indeed, there had been no let-up whatsoever in the lecturing, which entailed many journeys back and forth across San Francisco Bay. The main public meeting was held on 18 February in the Tivoli Opera House. All seats were taken, Hyde had got his voice back and was able to speak for an hour and forty minutes, as was his custom. Financially the evening was a great success, as Fr Philip O’Ryan reported to Quinn in a letter, dated 23 February 1906: ‘The proceeds ran to over \$3,600 while the expenses were light, about \$200’.⁶

Frank Sullivan contributed \$1,200, the largest donation received on his trip, while James Phelan later gave \$1,000. In all, San Francisco delivered the impressive sum of \$11,500 for the cause.

The ‘Dr Hyde Banquet’ held in the Palace Hotel on 21 February 1906, already mentioned, was the climax of the visit to San Francisco. There were 450 guests, including the State Governor, George Cooper Pardee, Mayor Eugene Schmitz, leading clerics of all religions, university academics and prominent members of the judiciary. Chief Justice James V. Coffey acted as toastmaster. In all there were thirteen toasts. The menu was bilingual, in Irish and English, and a special hard-covered banquet booklet of 88 pages was published to mark the occasion. Held on the eve of Washington’s Birthday, a federal holiday, the banquet lasted from 7.00 p.m. to 2.00 a.m. ‘and very few left before the end’, as O’Ryan informed Quinn.

This banquet was widely regarded as the greatest reception ever accorded a private citizen in the city, and the occasion was also clearly intended to mark Irish America’s coming of age. The genteel, black-tie congregation of the great and good of San Francisco was a world away from the emaciated, ragged hordes who had flooded into American east coast ports half a century earlier, in a desperate bid to escape from the famine which was then stalking the Emerald Isle. Hyde felt that the banquet in particular, and the entire Californian visit, had been a great personal triumph and wrote excitedly to Quinn on 25 February, eagerly passing on his assessment: ‘My success in California has been I think unparalleled.’

6 NLI PC 190 Box 6 / USA / 1906 – Letters to John Quinn.

In a letter to Quinn, Fr O’Ryan summarised the impact of Hyde’s visit on the city of San Francisco:

We make no money on the Banquet. It pays expenses, but it was absolutely necessary in order to stir up interest in the mission of Dr Hyde.

After the University lectures, the public lecture in this City and Banquet, the whole State knows of him, and no man has ever met with such a Reception. Americans and Germans and all nationalities approve of his work, in fact, to talk Gaelic is one of the hall-marks of culture nowadays.

In other words, the Irish were learning not to be ashamed of themselves, thereby realising one of the major aspirations of Hyde in his celebrated 1892 lecture, *The Necessity for De-Anglicising Ireland*, the lecture which led to the founding of the Gaelic League the following year and energised the Irish cultural revival.⁷ In a way, this was an example of ‘Mission Accomplished’.

As for the overall high level of activity in California, Quinn was later to complain bitterly in a letter to Francis Hackett, Chicago:

They nearly killed Hyde on the Pacific Coast. Contrary to my express request, repeated two or three times over, they had a banquet or a lecture or a dinner or a High Mass or a something every day almost (10 April 1906).

In a way, Hyde was his own worst enemy, for he never spared himself when called upon to further any aspect of the language revival movement. Family friends maintained that, were it not for the restraining influence of his wife Lucy, he would kill himself working. Lucy, for her part, is recorded as telling a reporter in San Francisco, ‘I didn’t marry a man, I married a cause’.

Indeed, although prone to frequent bouts of illness, and once dismissed by Lady Gregory as ‘Hyde’s fashionable and rather distant wife’, Lucy actually seems to have come into her own during the Californian section of the trip and charmed journalists with her lively repartee. For example, when the

7 See Douglas Hyde, *Language, Lore and Lyrics*. Ed. Breandán Ó Conaire (Dublin, 1986). Originally published in *The Revival of Irish Literature* (London, 1894).

couple were faced with reporters on their visit to Los Angeles, Hyde had turned to his wife, saying, 'The women are everything in this country, you will notice', repeating the point for emphasis, 'The women are everything here'. The *Los Angeles Herald's* account continues: 'Yes,' said the little woman, who smiled at his remark, 'and when we return to Ireland kindly remember that. What is good for the United States should be good enough for Ireland.' The merriment which the remark aroused was of course at the doctor's expense, but it only further cemented the good feeling between the hosts and their guests' (10 March 1906).

The Douglas Hyde papers in the National Library of Ireland include eighteen typewritten foolscap pages which evidently contain the text of Hyde's generic Gaelic Revival cum de-anglicisation lecture, as delivered at a venue in San Francisco. While Hyde varied his stock address somewhat from occasion to occasion, the essence of the message remained the same. He assured his American audiences that it was their moral backing which he really wanted:

I am not exaggerating when I say that I look upon the moral support of the Irish in America to be the most valuable asset that the Gaelic League at home could have; ... I would sooner have the moral support of the Irish in America than a quarter of a million of dollars poured into the Gaelic League to-morrow.⁸

Irish nationality — through the Irish language — was engaged in an existential struggle:

It is the last possible life and death struggle of the Irish race to preserve not their own language but their national identity.⁹

This is an important point, because it was to be echoed later by Patrick Pearse, who famously stated that 'it was not for the sake of "is" and "tá" that we joined the Gaelic League', and was to find its ultimate expression in the 1916 Rising. The intersection of Irish language, culture and nationality is a fascinatingly complex ideological tangle which is, however, beyond the scope of this evening's topic.

8 NLI MS 18,253 (2) (6), p. 1. Typescript of lecture, undated.

9 Ibid.

In San Francisco, Hyde's rhetoric was lofty, his language high-flown:

We are like the white dove of peace passing over the land and obliterating the old feuds and hatred and black bad blood of the country. So you see that we are no clique, we are no faction, we are no party. We are above and beyond all politics, all parties, and all factions; offending nobody — except the anti-Irishman.¹⁰

However, not everyone was persuaded by Hyde's arguments and the case he had been declaiming in meeting after meeting, in city after city, across America. For instance, John O'Callaghan of the United Irish League in Boston, who was not even lukewarm as regards Hyde's mission, sent John Redmond a telling, out of sympathy, summary of the lecture, which Hyde had delivered in that city on 3 December 1905:

His speech of course was a glorification of the work of the Gaelic league, from the establishment of which he dates all progress in Ireland. O'Connell helped to make an anglicized Ireland; Davis and the '48 men did nothing that will live permanently. They simply tried to graft an English bark on an Irish tree; no mention of Parnell, the land league movement, or any lat[t]er day movement or man. But in 1893 the Gaelic league rose up and made a new Ireland which is today the only Ireland worth considering. That is substantially an outline of his two hours' talk.¹¹

We may note the sting in the tail, the insinuation that Hyde had taken a long time to convey his message, which O'Callaghan was so succinctly summarising. However, this charge can be countered by acknowledging the need for Hyde's public lectures to provide an all-round satisfying night out for his audience, entertaining as well as intellectually and emotionally satisfying.

But all too soon the time came on 26 March 1906 for Douglas and Lucy to bid farewell to San Francisco. Hyde's diary eloquently contrasts the pleasure of the welcome they received, and the destruction visited on their friends' homes shortly after they had left:

¹⁰ *Ibid.*, p. 2.

¹¹ NLI MS 15,213/7/12, letter from O'Callaghan to Redmond, 15 December 1905.

We are almost six weeks there now and such kindness and generosity I never before encountered. As regards to money, I think I collected as much here as in New York itself and I will never forget the good friends we made here. Little we thought on departing them today that they and their city would, in three weeks, be laid waste; that James Phelan's beautiful house, the house of the most generous Frank Sullivan and many other places in which we experienced such generosity and hospitality would go up in flames and their inhabitants left without a dry crust.

Postcards: 'An Craibhín' and 'L.C.H.' write home

The early years of the twentieth century were a highpoint for the sending of picture postcards to family and friends while on holiday and away from home.¹² Throughout their trip to America, Douglas and Lucy Hyde sent a steady stream of such greeting cards to their two daughters and to their friends. Many of the cards were of a high aesthetic and visual quality. Almost sixty postcards which were originally sent to their daughters, Nuala and Úna, and some thirty addressed to Ethel Chance, a family friend in Birmingham, are held in the Aidan Heavey Collection in the public library in Athlone, Co Westmeath, while two more, which Douglas sent to Miss Chance, are included in a second collection of Hyde postcards, held in the National Folklore Collection, University College Dublin.¹³

Hyde's first visit to President Roosevelt in the White House on 25 November 1905 seems to have prompted the initial flurry of cards. At any rate, the first picture postcard to the children available to us was franked on 27 November. Written by Hyde in both Irish and English, it was sent to Nuala, the elder daughter, informing her that he had dined with the President:

I dined with President Roosevelt at this house yesterday. Tá súil agam go bhfuil sibh go maith. An Craibhín.

12 For an Irish perspective, see Ann Wilson, 'A Young Woman's Life in Edwardian Dublin', *History Ireland* 22:6 (November/December 2014). For the general international context, see David Prochaska and Jordana Mendelson (eds), *Postcards: Ephemeral Histories of Modernity* (University Park, Pennsylvania, 2010).

13 Hyde was the recipient rather than the sender of most of the cards in the UCD collection.



Postcard sent by Douglas Hyde to his daughters
(Courtesy of Westmeath Libraries (Aidan Heavy Collection))

Ethel Chance got the same card with an upbeat message, sent just after his success in Carnegie Hall:

I dined at White House with the President etc yesterday. Most delightfully informal & republican. Had my great meeting last night. First tier of boxes for my speech sold at \$3,240! Unparalleled!

Have lectured at Harvard and Yale also. Dein Craoibhín.

The positive, enlivening effect which California seems to have had on Lucy Hyde is reflected in the postcards: she sent quite a few from California, variously illustrating a rose tree, residents of Chinatown, an ostrich farm, as well as Indians on reservations and, a little later, a variety of images from the States of Oregon and Washington. The last two cards of the stream of Californian mail, one each to Nuala and Úna, were actually franked and dated 18 April, the very day that disaster struck the city of San Francisco. The effects of the earthquake itself are conveyed in the illustrative pictures on two cards, dated 7 May: 'What the earthquake did in half a minute / 1906 San Francisco earthquake', sent to Nuala, and 'Earthquake ruins in Mission Street / 1906 San Francisco earthquake', sent to Úna.

It is interesting to note the contrast in tone between Douglas's messages and those of Lucy. Douglas tended to be light-hearted, playful, occasionally pedagogical. At times he wrote bilingually, at other times unilingually, in either Irish or English. His wife was more serious, as well as affectionate. For example, from Cawston Ostrich Farm, Pasadena, California her father sent Nuala a picture of a man in a bowler hat astride an ostrich, with a message in Irish which began 'Nach deas an capall é seo!' ('Isn't this a nice horse!'). He then continued, stressing the immediacy of the occasion, and managing to link in all family members: 'Chonnaic mé féin é. Tá Mam go maith agus mé féin, buidheachas le Dia. Tá súil agam go bhfuil sibh-se go maith. An Craoibhín' ('I saw it myself. Mam is well, and me too, thank God. I hope that you are well. An Craoibhín'). To Nuala, he wrote from Columbus, Ohio: 'Tá mé annso anois i nOhio. Feuch ar an map é. Labhair Gaedhilg le Úna. An Craoibhín' ('I am now here in Ohio. Look at it on the map. Speak Irish to Úna. An Craoibhín').

Lucy's starkest message of all was sent on 26 April, following the devastation visited on San Francisco. It accompanied a picture of 'Five Idols in Holy of Holies. Joss Temple':

The great earthquake and fire swallowed up these idols. We just escaped in time. You never would have seen us again if we had remained on. Everything was burnt up our grand hotel and all Chinese Town all burnt and lots of Chinese too. Save all post-cards all very valuable now. April 26.06. N. York, L.C.H.

Neither parent used a familiar or pet form of their own name, when signing the cards to the children. Douglas retained 'An Craoibhín', the Irish-language pen name by which he was widely known, while Lucy contented herself with the initials 'L.C.H.', standing for Lucy Cometina Hyde. On the other hand, in the text of the cards themselves Lucy referred to the girls' father as 'Poppy', while Douglas calls their mother 'Mam'.

But Lucy too had a lighter side, often asking the girls to give her love to Polly — the family's pet cockatoo, which at one stage was recuperating from an illness. Lucy sent 'Love to Polly' on 1 June. Douglas too was fond of the cockatoo, and sent Polly his affectionate regards from Minneapolis, asking Úna: 'Tabhair póg do Polly uaim' (Give Polly a kiss from me) (2 February).

Quinn and Ua Concheanainn

In the background, however, there were certain organisational and interpersonal tensions, which had been increasingly exercising Quinn, and which came to the fore as the tour swung back east. While Tomás Bán Ua Concheanainn had always got on very well with Hyde himself, this was not the case with either Quinn or Hyde's wife, Lucy. As Hyde's advance agent, Ua Concheanainn seemed to operate much as he had done in Ireland when establishing branches of the Gaelic League. He liked to liaise personally with local dignitaries and members of Gaelic societies. Quinn, on the other hand, operated mostly by mail, and through the reception committees he had established in the cities Hyde was to visit. Given the vastness of the country, one can understand the validity of this approach.

Quinn's initial impressions of Ua Concheanainn had been positive. On 27 October 1905 he wrote to Hyde: 'O'Concannon is a charming fellow and I like him very much and everybody that meets him likes him and he makes an excellent impression wherever he goes.'¹⁴ By late December, however, doubts had set in. Quinn was now telling Fr Yorke:

Concannon takes well with Gaelic Societies and those who know of the movement and of the work he has done. But he seems to lack the faculty of that concise and lucid and brief statement that is necessary to interest the Irish-American who is disposed to give only a little time to appeals for help.¹⁵

By April, Quinn had had quite enough of Ua Concheanainn and felt he would be no good in Philadelphia, writing to Hyde as follows:

He is only fit to work among the Gaelic Societies, and money doesn't come from them, as you know. He mused things very badly in New England.... I'm too busy to be bothered with him anymore.¹⁶

In fairness, however, it has to be said that Ua Concheanainn was assiduously professional, never failing, for instance, to thank the local newspapers for their readiness to spread the word about Hyde's visits.

14 NLI MS 17,299. Letter from Quinn to Hyde, 27 Oct. 1905, p. 4.

15 NLI MS 18,253 (3) (3), p. 10. c. 24 Dec. 1905. Letter from Quinn to Yorke.

16 NLI MS 17,299. Letter from Quinn to Hyde, 30 March 1906.

Returning east

However, all this disquiet was kept in the background and behind the scenes. The grand tour continued. Douglas and Lucy retraced their steps as they travelled back to St Paul, Chicago and the Midwest, and then further east. However, there was a certain difference of emphasis this time, as their journey took them to mining towns like Butte and Anaconda in Montana, south to Memphis and north across the Canadian border to Toronto.

It was on the train to Memphis, late on 18 April, that Hyde saw a newspaper billboard which announced that San Francisco was burning. He was shocked at the news. His thoughts were with the people of San Francisco, and he sent them a telegram shortly after arriving in New York:

New York, April 24, 1906. Overwhelmed with sorrow at the great calamity. Hope and pray you all have escaped any personal injury.
Douglas Hyde.

He consulted the Executive Committee as soon as possible and received their permission for Quinn to cable \$5,000 to Fr Yorke for the disaster fund in San Francisco. News gradually came from their friends in the devastated city. Hyde was cabled on 30 April:

We are safe but the city is destroyed. We have begun the work of rebuilding. Kind regards to Mrs Hyde. Your sympathy is appreciated.
Mrs Phelan is well and in the country.

Judge J. V. Coffey wrote to Mrs Hyde on 22 May 1906 from the temporary quarters of the Superior Court:

... My loss was total in courtroom and chambers. My nephews lost all their office effects. We fortunately saved our habitation, once rather remote, now in the centre of the inhabited quarter.

Hyde spent from 20 to 25 May on his second visit to Washington. Despite the heat and a bad bout of rheumatism, he completed his programme of addresses, giving one in the National Theatre and three in the Catholic University of America. In addition to a second lunch with the President, he had the opportunity of visiting Washington's home at Mount Vernon, and the Smithsonian Institute, the Senate, the House of Representatives, and the Library of Congress. However, Hyde's account of his second visit to the nation's capital

is perhaps most memorable for its insight into the curative properties of a Mint Julep cocktail, and the beneficial effect it had on his rheumatism:

After lunch, I returned with Egan to the Cosmos Club and had a Mint Julep. This is a common drink in these parts but not one I encountered anywhere else. Similar to a High Ball, it is poured in a large, tall glass and garnished with mint leaves. To drink it, one places their nose and mouth in the mint, and inhales the herb's taste and scent. I was in a bad way with the pain when I took the initial drink but thought the pain lessened afterwards. Either way, I did not leave the club, nor did Egan abandon me until we had had four each. Although I barely managed to make it to the White House, I was able to walk back home to the hotel reasonably well.

Farewell and return to Ireland

The tour was now winding down. As the summer temperatures rose, the pace of lecturing slowed and the public meetings were interspersed with ever more frequent valedictory social engagements, many of them held in the fashionable Delmonico's restaurant in New York.

Berths were booked with some difficulty on the liner *Celtic*, which set sail for Ireland on 15 June. Hyde's last act of the tour was to finish a farewell letter for New York's newspapers while on board ship, waiting to depart. Quinn himself hand-delivered copies of this letter to the city's newspaper offices. The final piece of Quinn's great organisational *tour de force* was to ensure that the financial accounts were in order, down to the last cent. In all, \$64,000 had been collected for the Gaelic League. *The New York Times* of 16 June carried the following farewell message from Douglas Hyde:

I have found nothing except a generous welcome in America. I traveled 19,000 miles, visited over 60 cities, and explained the cause of the Irish language to perhaps 80,000 people. I have not heard a single word that was not favorable to our cause. I understand now as never before, how great is this country and how numerous, strong, and powerful are the Irish who are in it.... There is a great likeness between the people of Ireland and this country. I would sooner have the good will of this country than anything else in the struggle to bring back the language, music, of Ireland.

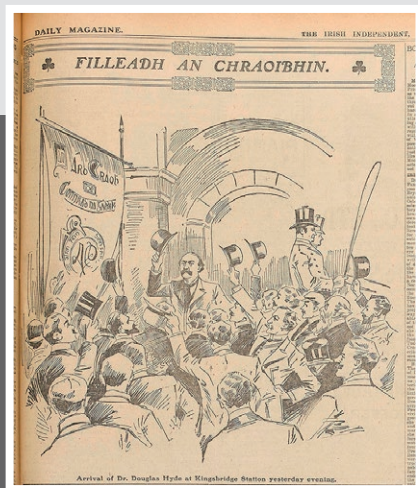
The same newspaper kept an eye on the distinguished visitor, even after his departure. On 23 June it carried a report of his arrival back in Queenstown, Co Cork and told its readers that numerous deputations had greeted him when he disembarked there earlier that day. The following evening his train pulled into Dublin at Kingsbridge Station, where a large crowd awaited him.

Writing to Yeats, Quinn claimed that the tour had made Hyde an international figure. Whatever about being an international figure, by the time Hyde returned to Ireland, Dublin Castle was on his case, as is clear from a file now in The National Archives of the United Kingdom (TNA) at Kew, Richmond, Surrey.¹⁷ The authorities had arranged for a number of detectives to attend the

gathering at Kingsbridge and they accompanied the crowd as it made its way to the Gaelic League's Headquarters in Upper O'Connell Street, where Hyde addressed a huge meeting.

The police officers were anxious to minimise the significance of the proceedings, but the facts were clearly against them. From their official account we learn that Hyde had been welcomed at Kingsbridge Station by the Lord Mayor and members of Dublin Corporation, as well as the secretary P. O'Daly (Pádraig Ó Dálaigh) and other officials of the Gaelic League itself. The file states:

A fairly large crowd assembled at Kingsbridge but when the procession moved off it is estimated that only from 4,000 to 5,000 persons marched in it.



"Filleadh an Chraoibhin" (The return of Douglas Hyde), Irish Independent, 25 June 1906 (Courtesy of the National Library of Ireland)

However, the gathering soon increased dramatically, for we next learn:

An enormous crowd collected in Sackville St. to hear the address, but only a small proportion succeeded in attaining this object.¹⁸

The Castle listeners noted that Hyde had emphasised the fact 'that his success in America was mainly due to John Quinn'. This was indeed the case, as Hyde himself relayed directly to Quinn shortly afterwards:

The whole of O'Connell Street was packed from side to side, and from the Rotunda to below Nelson's Pillar, with one solid mass of people and they all with one accord cheered for John Quinn, as well they might. I left nobody in any doubt as to whom the American success was due.¹⁹

The detectives' report laid great stress on the money raised in America. In it, heavy red pencil marks accompanied the *Daily Express's* account of Hyde declaring that he had in his pocket a cheque for £10,000 and that it had been agreed that it would be spent over a period of five years.

Public honours and congratulations were showered on Hyde during the rest of the year. The freedom of the city of Dublin was conferred on him on 7 August 1906. He was also made a freeman of the cities of Cork and Kilkenny, in recognition of his achievement in America.

Returning to the money trail, it is clear from the last lines of *My American Journey* that the funds raised in America underwrote the momentous and ultimately successful public campaign to have Irish recognised as an essential subject for matriculation in the new National University of Ireland, established in 1909.

Hyde's eight-month-long coast to coast tour of America had more than achieved its aims. Financially, it was a huge success. Ideologically, it had exposed Irish Americans and Americans in general, to the vigorous forces of cultural nationalism which were sweeping through Ireland at the time. Organisationally, it had been a major triumph for John Quinn, Fr Peter Yorke, Tomás Bán Ua Concheanainn and their many dynamic supporters. A little

18 Sackville Street did not officially become O'Connell Street until after independence, although it was popularly called the latter for the previous fifty years.

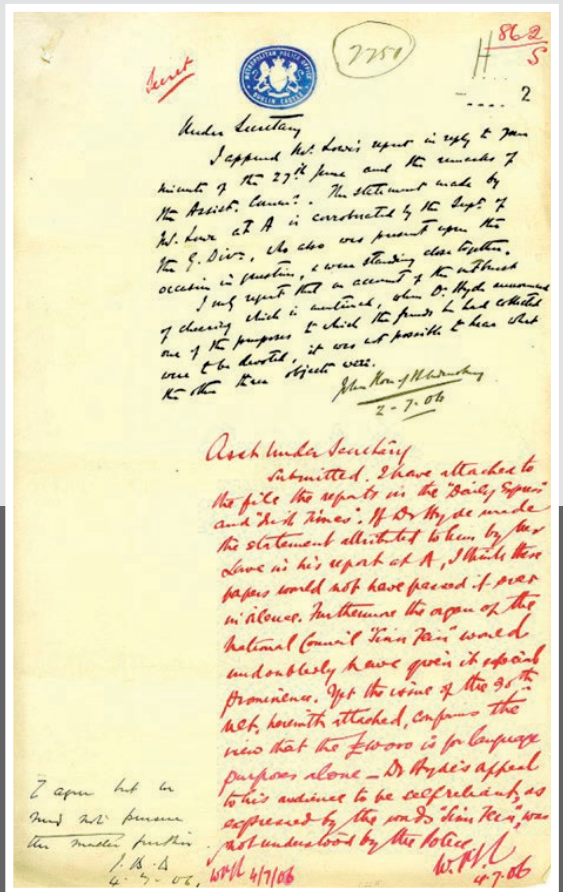
19 Letter from Hyde to Quinn, 24 July 1906. See B. L. Reid, *The Man from New York: John Quinn and his Friends* (New York, 1968), p. 42.

surprisingly, perhaps, it had projected Douglas Hyde on to the American scene, not only as a ground-breaking thinker but as a leader of the Irish people. The welcome he received from the American populace and their President was akin to that accorded a visiting statesman.

Douglas Hyde, An Craoibhín Aoibhinn, President of the Gaelic League had risen to the occasion, spreading his message with a winning combination of energy, passion, astuteness, and unflinching good humour. Hyde's American tour proved to be a resounding success, a triumph not just for the cause, but for the man as well.

John Quinn, initiator and chief organiser of Hyde's tour, died in 1924 at the age of just fifty-five. Hyde dedicated *Mo Thuras go hAmerice, My American Journey* to this exemplary Irish American, and chose a fine portrait of him by Augustus John as frontispiece for the volume. By doing so, he paid fitting tribute to the man behind his American tour.

An extract from the Dublin Metropolitan Police Intelligence analysis of Hyde's rhetoric on his return from the United States (Courtesy of The National Archives (UK), ref. CO 904/204/5)



RESPONSE

A New Gaelic League Idea: Hyde's revival legacy 100 years on

Professor Regina Uí Chollatáin



Léacht den chéad scoth agus comhghairdeachas ó chróí le Liam as caint inspioráideach a thabhairt dúinn anocht bunaithe ar an taighde atá idir lámha aige ar Dhúbhghlas de hÍde le blianta fada anois. Tá aitheantas mór tuillte aige as an saothar seo a chuirfidh le léann na hAthbheochana agus le tuiscintí ar bhunú Stát na hÉireann.

Thank you, Liam, for a truly inspirational lecture this evening. Liam's work on Douglas Hyde is ground-breaking and it is wonderful to see it coming to light here in the annual Hyde Lecture in collaboration with the National University of Ireland and UCD School of Irish, Celtic Studies, and Folklore.

Tonight, we have been presented with what is perhaps Douglas Hyde's Gaelic League idea and the ideology that followed that wonderful period in Irish language and cultural revival. I have called these few thoughts as a response 'A New Gaelic League Idea: Hyde's revival legacy 100 years on'. Although the Gaelic League, the organisation for the national Irish language revival movement was officially founded on Monday, 31 July 1893 in Number 9, Lower Sackville Street in Dublin — a meeting called by a young scholar called Eoin MacNeill, Professor of Early (including Medieval) Irish History in UCD — the seeds for this movement had been sown for quite some time in a transatlantic context; the fruits of which we have heard here tonight.

Accounts indicate that there were ten people present for the founding of this organisation, along with one reporter for the newspaper the *United Irishman*. The significance of the meeting was not fully understood as there were conflicting reports on who was present and even on what date it was held. We rely very heavily on sources like Hyde's *Mise agus an Connradh* to put this story together and the sources that Professor Mac Mathúna has put

in front of us tonight. It was a story that was to have a profound influence on the subsequent founding of the Irish State, not least in the role of Irish culture, language, and literature in Irish scholarship, academia, and in the office of the President of Ireland. Much work preceded the meeting of the Gaelic League. Although, one of the main aims of the language revival was to create an Irish reading public and revive the language, the reading public's ideas and the leaders of the movement who would make this happen would certainly have been influenced by the writings of many thinkers and philosophers from the nineteenth century; and prior to that those who first raised the concept of a Gaelic League idea without framing it directly in those terms.

As Professor Mac Mathúna has outlined tonight, Hyde's diaries, correspondence, speeches, and newspaper reportage are important in framing this journey to the foundation of the Irish state in 1922. The new school of thought which was formed in the embryonic stages of the foundation of the Irish state, in which the creation of an Irish reading public played a pivotal role, meant that a forum was also created and secured for generations of literary writers through the medium of Irish. An overview of these writers in the mid-twentieth century indicates not only the creation of a modern Irish literature, but also the creation of a new school of thought, which was inclusive of Irish language content. This allowed Irish to be reinstated as a literary language, thus allowing for a reverse of the changing of cultural worlds where millions migrated mentally from the medieval Gaelic world to the modern world of the English language referred to by Tom Garvin. This resulted in a migration from the dominant English-speaking world of the twentieth century to the modern cultural context of the Irish language.

As Professor Mac Mathúna mentioned, John Quinn's brochure on Hyde's tour in 1905, acknowledged that Ireland had a past, had a history, had a literature. It stated that the Gaelic League was the only body in Ireland that sought the continuation of the present rational continuation of the past, which sowed new seeds for revival in a transatlantic context. Indeed, Hyde himself outlined this philosophy clearly prior to this in 1899 in his *Literary History of Ireland*, dedicating the book to the work of the Gaelic League.¹ The success of the future of Irish heritage and culture lay firmly in the changing of cultural worlds.

1 Douglas Hyde, *Literary History of Ireland from the Earliest Times to the Present Day* (London, 1899).

Ireland was not alone in this revival mindset. Revival movements in Hungary, Poland, and Iceland in particular, nurtured the philosophy of the value of literature and writing practices as the cornerstone in the creation of identity within cultural and societal understandings.

If this is the case, however, how do we reconcile the benchmarks by which language revival is monitored and assessed as being rooted solely in oral language with its success assessed by the number of speakers? The criteria used for assessment of language revival is mainly oral language, but the aims of the revival movement and the prolific amount of written material available to support this in many different forms still needs in-depth analysis in assessing the revival concept. These writings include literary, journalistic, and diary sources. The new use of print for Irish language material, provided a forum to ensure that the Irish language became a fixed element of the psyche of the new Irish State; the reverse was also true, that the foundation of the State became a fixed element in the future of the Irish language.

Professor Mac Mathúna's lecture concurs with recent research on the Revival as part of the Decade of Centenaries that the reliance and interdependence on Europe and the United States in particular was always deemed an important aspect of the Revival process. This was evident in the writings of the time and throughout the twentieth century, almost until the onset of the World Wide Web in 1989. The practical implementation of the Revival meant that the revival of language would rely predominantly on the education system and formal avenues of administration. It has been argued by Brian O'Keeffe and John Horgan in particular that there was an over-reliance on these platforms for revival, but we need only view the prolific amount and quality of Irish language and Anglo-Irish writing, alongside their influence on Irish, European, and American global societies, to measure the degree of success of this cultural and language movement. The role of these societies has been very well analysed in Professor Mac Mathúna's lecture tonight, while also highlighting the need for economic support from the United States. The importance of the native speaker is a core element of language revitalisation. However, assessing the revival in the context of native speakers alone disregards the basic philosophy behind the language movement and the Gaelic League, as evidenced in writings of journals of the nineteenth century, in particular, *An tÉireannach*, *Ancient Ireland*, *Bolg an tSolair*, *The Ecclesiastical Record*, *Dublin University Review*, and the *Gaelic Journal*. These forums were used by future Irish leaders as platforms for thought on the future of the nation and the language, ranging

from the ability to say a greeting in Irish to writing a book. This is a momentous achievement by any standards for reviving a language that was considered dead for 300 years. Why then, is there such doubt about the value of the language in current Irish society if the revival is to be acknowledged?

As Seán Ó Tuama wrote in his reappraisal of *The Gaelic League Idea* in 1972:

Finally, one must remember that in the act of revival itself we are engaged in a new and absolutely audacious human and intellectual venture, the very planning of which and the very execution of which, will of itself help to give our culture a new dimension of experience and a unique quality of its own. In fact, we are undertaking a cultural task the like of which was probably never before attempted by democratic means. It is more than likely indeed that the Gaelic League idea was one of the most exciting long-term ideas ever broached anywhere.

But nobody in recent times has really presented it to the Irish people in these terms.²

Echoes of Hyde's sentiments still exist in Seán Ó Tuama's 1972 assessment of the Gaelic Revival. There were some specific aspects that dictated the route and direction that this movement would take, not least the trans-Atlantic influence which preceded the foundation of the Gaelic League by almost fifty years and the subsequent tours by Douglas Hyde. This is linked directly to writing practices and processes where the print form, in particular the newspaper form, was central to the message that was being communicated. For example, the column 'News of the Movement' in the *Gaelic Journal*, did not differentiate between the native and emigrant community in its published reports, be they 'there' in the United States or 'here' in Ireland. Normally, the subscription for the Oireachtas fund (the national Irish language, literary and cultural festival), also had as many subscribers from the United Kingdom, the United States, and other areas in Europe as Ireland. Regular reportage of Irish language usage at meetings is also recorded.

One of the better examples of the coverage of the angle of the movement in the United States in the *Gaelic Journal* related to the first Irish language cultural festival, the Oireachtas. Mr Patrick O'Byrne of the Gaelic Society, New York was present at a meeting of the Central Branch, Gaelic League, Dublin on 24 September and was accorded an Irish welcome. In returning thanks,

2 Seán Ó Tuama (ed.), *The Gaelic League Idea [The Thomas Davis Lectures]*, (Cork, 1972), p. 109.

Mr O'Byrne dealt with the present position of the movement in America and continuing said, 'Your Oireachtas was, I think, taken up better by the press in America than anything that has come from this side of the Atlantic for some time past'. The novelty appealed to them. The very idea of the Irish people having a literary competition in their own language in Dublin was so extraordinary that they eagerly took notice of it. He considered that there were two great reasons that should induce every Irishman to join the movement for the preservation of the Irish language. First, it offered a common platform to those of different religious thought, and second, it formed a strong bond of union between the Celtic peoples of Ireland, Scotland, and Wales. This again echoes Douglas Hyde's tour. This is just one example of the material which demonstrates the interdependence of both communities on either side of the Atlantic. The endorsement in the main Irish language revival journal of this unified approach, transcending geographic borders was important at the time. The reportage and discourse in these journals was significant therefore for the attempt to determine the multifaceted nature of the identity of immigrant communities and the understanding of the citizenship which they envisioned for themselves and their new country.

The analysis of Hyde's American Tour, 1905–06 presented by Professor Mac Mathúna tonight can certainly be classified as one of the significant media events as coined by Chris Morash. The rationale for the tour, as well as current research by Professor Mac Mathúna and Dr Máire Nic an Bhaird and other scholars further enhances our own understanding of Douglas Hyde. As Professor Mac Mathúna stated, the idea of a tour of America on behalf of the Gaelic League arose when a number of influences came together — a cause, a champion, an organiser, and a favourable societal context. Clearly, the Gaelic League idea was not limited by geographical or linguistic boundaries and Professor Mac Mathúna's lecture tonight has further enlightened us on the international reach of this movement, which served as a link not only between Ireland and the United States, but between the United States and future Irish presidents. Although it is almost 120 years since this tour, this type of societal context, which was also employed by many other prominent literary figures, serves as an important avenue and link in developing a positive, progressive image and understanding of Ireland in an international milieu. This literary and linguistic study is in fact central to our understandings of the global village coined by Marshall McLuhan, where we now understand the increasingly important role of leaders like Douglas Hyde, a leadership which surpasses many literary, cultural, linguistic, and geographical borders.

DOUGLAS HYDE 1860–1949



Rugadh Dubhghlas de hÍde (An Craibhín) ar an 17 Eanáir 1860 i dTeach Longfoirt, An Caisleán Riabhach, Contae Ros Comáin. Fuair sé bás ar an 12 Iúil 1949. B'fhear é a chuir tús le go leor rudaí tábhachtacha. Ba é bunaitheoir agus an chéad Uachtarán ar Chonradh na Gaeilge é, an ghluaiseacht náisiúnta ar athbheochan na Gaeilge. Ba é an chéad Ollamh le Nua-Ghaeilge é sa Choláiste Ollscoile, Baile Átha Cliath, agus ba bhall gníomhach é den chéad Seanad d'Ollscoil na hÉireann. Sa bhliain 1938, ceapadh é gan freasúra mar an chéad Uachtarán ar Éirinn go mí Mheithimh 1945.

Aithníodh de hÍde go forleathan lena ainm cleite An Craibhín Aoibhinn nó An Craoibhín. Ba údar é ar roinnt saothar scoláireachta, *The Love Songs of Connacht* (1893) agus *A Literary History of Ireland* (1899) san áireamh.

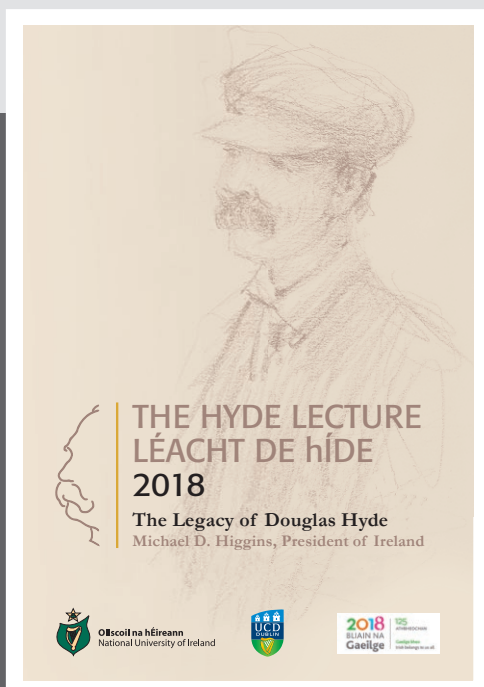
Buíochas le tiomnacht fhlaitiúil ón Dr Adam Boyd Simpson, sa bhliain 1922, ghlac Seanad OÉ le moladh chun irisleabhar taighde Gaeilge a bhunú. Ceapadh de hÍde mar eagarthóir air. Foilsíodh an foilseachán a tháinig as, *Lia Fáil* idir 1925 agus 1932. Sa bhliain 2013, d'athchruthaigh OÉ eagrán macasamhlach de *Lia Fáil* agus rinne an tUachtarán Mícheál D. Ó hUigín é a sheoladh. I 2018, thug an tUachtarán Mícheál D. Ó hUigín an chéad léacht de shraith Léacht de hÍde, dar teideal '*The Legacy of Douglas Hyde*'.

Douglas Ross Hyde was born on 17 January 1860 in Longford House, Castlerea, Co Roscommon. He died on 12 July 1949. He was a man of firsts. He was the founder and first President of Conradh na Gaeilge (the Gaelic League), the national movement for the revival of the Irish language. He was the first Professor of Modern Irish in University College Dublin, and an active member of the first National University of Ireland Senate. In 1938, he was elected unopposed as the first President of Ireland and served until June 1945.

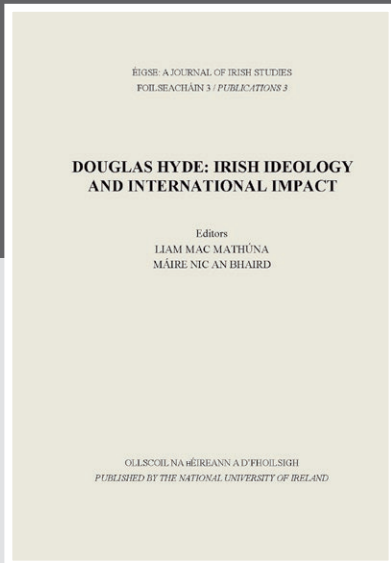
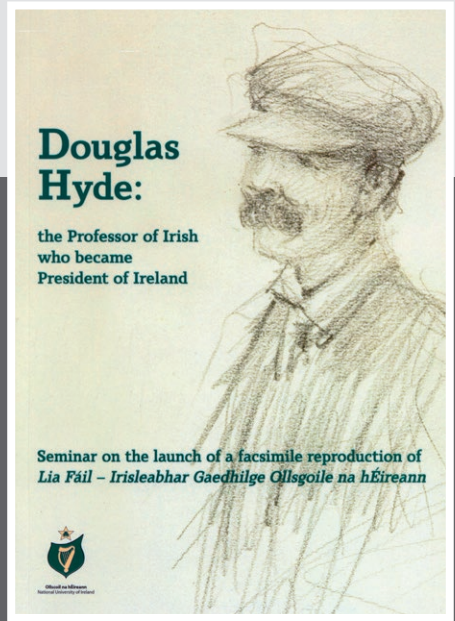
Hyde was commonly known to his contemporaries by his pen name, An Craibhín Aoibhinn or An Craibhín. He was the author of a number of scholarly works including *The Love Songs of Connacht* (1893) and *A Literary History of Ireland* (1899).

Thanks to the generous bequest from Dr Adam Boyd Simpson, in 1922 the NUI Senate accepted a recommendation to found a journal of Irish research. Hyde was appointed editor. The resulting publication, *Lia Fáil*, was published between 1925 and 1932. In 2013, NUI reproduced a facsimile of *Lia Fáil* which was launched by President Michael D. Higgins. In 2018, President Higgins delivered the inaugural Douglas Hyde lecture entitled *The Legacy of Douglas Hyde*.

*First Hyde Lecture by
President Higgins 2018*



Douglas Hyde: the Professor of Irish who became President of Ireland was published by NUI in 2016. Proceedings of a seminar held on the launch of a facsimile reproduction of Lia Fáil – Irisleabhar Gaedhilge Ollsgoile na hÉireann. Edited by Attracta Halpin, Registrar of NUI and Áine Mannion.



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BIOGRAPHIES

Professor Liam Mac Mathúna

Liam Mac Mathúna is Emeritus Professor of Irish at University College Dublin, where he was Head of the School of Irish, Celtic Studies, Irish Folklore and Linguistics from 2006 to 2013. He is a graduate of University College Dublin and NUI and was awarded a doctorate by the University of Innsbruck for an analysis of the topographical vocabulary of Old Irish. He taught Celtic languages at Uppsala University, before being appointed a lecturer in Irish in St Patrick's College, Drumcondra, Dublin, where he served as Registrar from 1995 to 2006.

He has published widely in Ireland and abroad on the lexicon, literature and culture of Irish. He was founding editor of *Teagasc na Gaeilge* (1980–88) and co-editor of *Studia Hibernica* (1991–2001). His publications include *Dúchas agus Dóchas* on the history of Irish in Dublin, *Béarla sa Ghaeilge*, a monograph study of Irish/English literary code-mixing, 1600–1900, a new edition of An tAthair Peadar Ua Laoghaire's ground-breaking novel, *Séadna*, and *Saothrú na Gaeilge Scríofa i Suímh Uirbeacha na hÉireann, 1700–1850* on the cultivation of written Irish in urban areas (co-ed. Regina Uí Chollatáin). He edited a facsimile reproduction of *Lia Fáil: Irisleabhar Gaedhilge Ollsgoile na hÉireann 1–4* (ed. Douglas Hyde, 1925–32), the first NUI journal devoted to Léann na Gaeilge, and is editor of its successor *Éigse: a Journal of Irish Studies*. Together with Dr Máire Nic an Bhaird, he is currently engaged in research on the life and work of Dr Douglas Hyde. His ongoing study of the Ó Neachtain circle in eighteenth-century Dublin reflects his interest in its contribution to the rise of modernity in Irish.

Professor Sarah Prescott

In August 2022, Professor Sarah Prescott succeeded Professor Dorothy Miell as Head of the College of Arts, Humanities and Social Sciences at the University of Edinburgh.

Professor Prescott was previously Principal of the College of Arts and Humanities and Professor of English Literature at University College Dublin (UCD). During her tenure, Professor Prescott oversaw major transformation of the undergraduate curriculum. She worked extensively with external partners and alumni to enhance the student experience and the employability of UCD graduates.

After earning a BA at the University of York, Prescott continued her studies at the University of Exeter where she received a PhD in 1997 with a thesis titled *Feminist Literary History and British Women Novelists of the 1720s*.

Prescott was also Director of Aberystwyth University's Institute of Literature, Languages, and the Creative Arts (ILLCA) which comprises the Aberystwyth Arts Centre. In collaboration with Aberystwyth University's Welsh and Celtic Studies Department, the University of Edinburgh and the National University of Ireland, Galway, she was involved in a three-year project funded by the Leverhulme Trust on *Women's Poetry 1400–1800 from Ireland, Scotland and Wales in Irish, English, Scots, Scottish Gaelic, and Welsh*.

Professor Regina Uí Chollatáin

Regina Uí Chollatáin is College Principal of the UCD College of Arts and Humanities, and the Chair of Modern Irish and Literature in the UCD School of Irish, Celtic Studies, and Folklore, where she was the Head of School from 2015–2021. She is the Academic Strand Director of UCD Ad Astra Scholars and the founder and Director of the UCD de Bhaldráithe Centre for Irish Language Scholarship (2008–17).

Uí Chollatáin completed her PhD in the National University of Ireland, Maynooth and was awarded an IRCHSS scholarship and IRCHSS Archival Fieldwork Bursary. She was awarded the NUI Post-Doctoral Fellowship in Léann na Gaeilge/ an Léann Ceilteach in 2003. She is a member of the National Steering Committee for the Irish language Advanced Language Skills initiative (2013-) and was a co-editor of Ainm.ie (2012–15). She is a member of the International advisory board for *Éigse: a Journal of Irish Studies*, National University of Ireland. She was awarded the Ireland Canada University Foundation Senior Visiting Professorship in 2011–12 and the Nicholas O'Donnell Fellowship, Newman College, University of Melbourne in 2019. She was appointed to the first State Board of TG4 and is the current Chair of the State Board of Foras na Gaeilge.

Her main areas of research are Irish language media, the Revival period, and women's scholarship during and prior to the Irish language revival. Uí Chollatáin continues to publish widely in national and international journals and books in these areas, with more recent publications relevant to this lecture including *Saothrú na Gaeilge Scríofa i Suímh Uirbeacha na hÉireann, 1700–1850* (BÁC, 2016) which she co-edited with Liam Mac Mathúna, and two chapters in the *Edinburgh History of the British and Irish Press 1800-2017* (2020).







Dubhghlas de hÍde
Douglas Hyde
An Craoibhín Aoibhinn 1860–1949

Photograph from the NUI archives.

Cover picture: John B. Yeats (1839–1922) Portrait of Douglas Hyde, 1901, pencil on paper. The Niland Collection. Presented by James A. Healy 1966 (John & Catherine Healy Memorial Collection). Reproduced courtesy of The Model Gallery, Sligo.



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