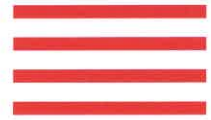


# Studia Hibernica



NO.48 2022

---

## Ailt Taighde/Research Articles

Tírechán and the *magi*  
*John Carey*

Plantation and politics in Williamite Ireland  
*D. W. Hayton*

Institutionalising changing conceptualisations of charity in Ireland: charitable loan fund societies in Ireland, 1729-1823  
*Ray O'Connor*

Theatre in Ireland in the mid-nineteenth century: the troubled 1840s  
*Karina Holton*

A trifling matter? Names in Irish on carts: the Dublin Castle files  
*Mary Phelan*

'Pro Fide et Patria', but for Europe: *Iris Hibernia* and a Swiss-led vision for European Ireland  
*Jerry White*

*Edited by Ciarán Mac Murchaidh and William Murphy*



Dublin City University/ A Journal of Irish Studies  
Ollscoil Chathair Bhaile Átha Cliath/ Iris de chuid an Léinn Éireannaigh  
PRINT ISSN: 0081-6477 ONLINE ISSN: 2397-4532

## Clár/Contents

Tírechán and the <i>magi</i> <i>John Carey</i>	1
Plantation and politics in Williamite Ireland <i>D. W. Hayton</i>	13
Institutionalising changing conceptualisations of charity in Ireland: charitable loan fund societies in Ireland, 1729–1823 <i>Ray O'Connor</i>	37
Theatre in Ireland in the mid-nineteenth century: the troubled 1840s <i>Karina Holton</i>	63
A trifling matter? Names in Irish on carts: the Dublin Castle files <i>Mary Phelan</i>	103
'Pro Fide et Patria', but for Europe: <i>Iris Hibernia</i> and a Swiss-led vision for European Ireland <i>Jerry White</i>	129
<b>Léirmheasanna/Reviews</b>	
<i>Adomnán's Lex Innocentium and the laws of war</i> (Houlihan) <i>Sparky Booker</i>	157
<i>The case of the Abbot of Drimnagh: a medieval Irish story of sex-change</i> (Ó Síocháin) <i>Trevor Herbert</i>	159
<i>The mythological cycle of medieval Irish literature</i> (Carey) <i>Micheál Hoyne</i>	162
<i>Athassel Priory and the cult of St Edmund in medieval Ireland</i> (Young) <i>Sparky Booker</i>	164
<i>Cromwell and Ireland: new perspectives</i> (Bennett, Gillespie and Spurlock) <i>James Kelly</i>	166

<i>The Irish to the rescue: the tercentenary of the Polish Princess Clementina's escape</i> (Maher) <i>Mícheál Mac Craith ofm</i>	169
<i>Begging, charity and religion in pre-Famine Ireland</i> (McCabe) <i>James Kelly</i>	172
<i>Nature and the environment in nineteenth-century Ireland</i> (Kelly) <i>Jennifer Keating</i>	175
<i>Douglas Hyde: my American journey</i> (Mac Mathúna, Ó Conchubhair, Comer, Ó Seireadáin and Nic an Bhaird) <i>Bobbie Nolan</i>	177
<i>Protestant nationalists in Ireland, 1900–1923</i> (Morrissey) <i>Ida Milne</i>	180
<i>Na Fianna Éireann and the Irish revolution, 1909–1923</i> (Hay) <i>Darragh Gannon</i>	182
<i>Léachtaí Uí Chadhain: Mórchnuasach in ómós do Mháirtín Ó Cadhain (1906–1970)</i> (Mac Amhlaigh agus Mac Giolla Léith) <i>Radvan Markus</i>	184
<i>'An Alien Ideology': Cold War perceptions of the Irish republican left (Mulqueen)</i> <i>Brian Hanley</i>	188
<i>The darkness echoing: exploring Ireland's places of famine, death and rebellion</i> (O'Brien) <i>Eric G. E. Zuelow</i>	190

forefront of environmental history more generally, not least the question of hybridity and co-production. Several of the essays, particularly by Foley and Adelman, show very fruitfully how previously static ideas of a nature/human binary might be dissolved or at the very least blurred in Irish context. Likewise, there are thought-provoking suggestions here as to why, despite Ireland's overwhelming rurality in the nineteenth century, it too should be considered as an active agent in the dawn of the industrialisation-fuelled Anthropocene. Meanwhile, and continuing to think on a scale beyond the national, Orr eloquently suggests how an Irish scientist might be recentred within a Francophone scientific community, pointing to a different kind of nineteenth-century connectedness.

There are hints throughout too of parallel lines of enquiry that understandably lie largely beyond the volume's parameters. The introduction rightly suggests the value of 'the global perspectives provided by the environmental humanities' (p. 8), yet the secondary source base that underpins the collection centres the Anglophone, North American, British and sometimes European world. There remains a vast body of research that explores environmental histories of the wider globe, and that may have equal, if not more, relevance as points of contextual and methodological comparison. On the latter, there is plentiful scope too to develop work that critically and explicitly explores method in environmental history, and that considers conceptual connections to other types of history writing and indeed to other related fields. Above all though, Kelly's collection outlines just how fruitful and productive the environmental is as an approach to historical thinking that also has vital real-world contemporary resonance. If as historians we are all engaged in 'relentless acts of recovery' (p. 15), then this volume is generative of compelling new ways in which we can retrieve and rethink the past.

Jennifer Keating  
University College Dublin

**Douglas Hyde: my American journey.** Edited by Liam Mac Mathúna, Brian Ó Conchubhair, Niall Comer, Cuan Ó Seireadáin and Máire Nic an Bhaird. UCD Press. Dublin, 2019. ISBN 9781910820483 (hardback). €50.

In 1905 Douglas Hyde, together with his wife Lucy, embarked on an eight-month fundraising tour of the United States on behalf of the Gaelic League of Ireland. The aim was to raise support for the organisation and to promote Irish and Irish-language affairs, but also, and more importantly, to raise money.

By the beginning of the twentieth century, the Gaelic League was facing financial difficulty and had identified the Irish diaspora in America as a potential source of support, owing to its size, sense of national pride and resources. The Irish-born population of the United States was over 1.6 million in 1905, while the

diaspora, inclusive of second- and third-generation Irish, was closer to five million. There were distinct Irish communities spread across the northeast, the midwest and the Pacific coast, mainly in urban centres, and many of these post-Famine Irish-Americans had achieved economic and financial success while continuing to maintain a commitment to Ireland and its prosperity. The Gaelic League message of cultural revival and national pride appealed to their sentiments, and the diaspora was seen to have both the means and desire to support a fundraising effort. With this in mind, the tour was arranged.

Beginning in New York City on 15 November 1905, Hyde travelled over 19,000 miles coast-to-coast, visited sixty towns and cities across eighteen American states and one Canadian province, and spoke to combined audiences of upwards of 75,000 people. This odyssey was expertly orchestrated by the Irish-American lawyer, art collector and patron of the arts John Quinn, the ‘unofficial American agent for the Irish cultural revival’, who had organised a similar lecture tour for W. B. Yeats in 1902–03 and whom Hyde had first encountered in Ireland in 1902 while a guest of Lady Gregory. At each location, Hyde delivered lectures at Irish clubs or universities on one of four pre-agreed themes—the Gaelic movement, the last three centuries of Irish literature, the folk tale in Ireland, or the poetic literature of Ireland—and made an appeal for funds. He then met with the audience, followed by a dinner with various local Irish-American dignitaries and prominent figures in American life—including community leaders, governors, senators, church figures, and even President Theodore Roosevelt, with whom Hyde dined twice.

The tour was a resounding success, demonstrated not only by the significant funds raised across the country but also the extensive, exhaustive and supportive local and national newspaper coverage. Wherever he went, Hyde’s arrival was eagerly anticipated, his speeches well attended, and his fundraising efforts well received. On 19 January 1906, in a report on Hyde’s impending arrival to the city, the *San Francisco Call* stated that ‘he has everywhere met with success’; this was not an exaggeration as the tour raised approximately \$60,000 in total. These funds were crucial in replenishing the Gaelic League’s finances and went towards supporting its activities in Ireland, but were of wider cultural and political significance too: the funds raised helped to sustain the cultural revival that influenced the revolutionary generation who, in turn, helped to bring about political change.

Hyde kept a record of his trip to America in the form of journal and diary entries, which were subsequently published as a collection titled *Mo Thuras Go hAmerice* in 1937, shortly before his nomination to be Ireland’s first president. Since the collection was published in Irish and is not widely available, until now the audience for Hyde’s writings has been limited to only readers of Irish with archival access. *My American Journey* is therefore an immensely important new edition of Hyde’s memoirs: it provides an English translation for the first time, thereby increasing the accessibility of the text to non-Irish readers, and is now available to the wider public. It improves accessibility for modern Irish readers too by including a standardised Irish version of the original. The book also complements the primary texts with a foreword by

President Michael D. Higgins, a comprehensive introduction, supplementary archival material, and twenty-eight pages of exceptionally detailed notes that contextualise Hyde's travels. The introduction by Liam Mac Mathúna provides an invaluable survey of the context in which Hyde's tour took place, in regards to Ireland and America, and helpfully summarises the itinerary, reception and key personalities encountered for each region that Hyde visited—beginning with New York and New England, continuing to the midwest, and moving on to the Pacific Coast. It is also a beautifully designed book, accompanied by extensive colour illustrations, including postcards, photos and excerpts from primary sources. The postcards sent by Douglas and Lucy Hyde from cities across the United States to their children at home in Ireland are particularly pleasing and they provide a fascinating, unique insight into the Hydies' personalities and their own experiences of the tour.

With this publication, a record of great importance has now been made accessible to a much wider audience. Its value cannot be overstated, particularly to those who are interested in the cultural revival in America and its distinct manifestation there as opposed to in Ireland. It is also important for the study of the relationship between the revival movement in Ireland and in the United States, and the wider connections between Ireland and Irish-America at the turn of the twentieth century. The supplementary material is invaluable to the researcher, while the story itself is entertaining and provides engaging snapshots of Irish-America at the time, including a contemporary 'who's who' and a rich travel commentary. Significantly, it provides a rare insight into Hyde as an individual and his perspective of the tour and of the period in history more broadly. By journeying with Hyde from America's east coast to the west and back again, hearing his thoughts, sharing his sense of humour, and meeting the people he encountered, the reader gains insights into Hyde's motivations and his character, and witnesses first-hand the results of his efforts.

Despite his many important roles (president of the National Literary Society, founding president of the Gaelic League, first professor of Irish at UCD, and first president of Ireland, to name but a few), the volume of scholarly work on Hyde himself has been surprisingly small—with the most notable contributions being Janet Egleson Dunleavy and Gareth W. Dunleavy's 1991 biography *Douglas Hyde: a maker of modern Ireland* and Brian Murphy's more recent *Forgotten patriot: Douglas Hyde and the foundation of the Irish presidency* (2017). Hyde's activities in America, the manifestation of the Gaelic Revival there, and his encounters with it have not yet received substantial attention. This book seeks to address this paucity, and does so in an outstanding fashion. It recounts an important period in Douglas Hyde's life when he was at the pinnacle of his powers and captures an Ireland on the cusp of change, while bringing Hyde's contributions to the revival and to the making of modern Ireland to a new audience.

Bobbie Nolan  
Dublin City University