

tation. In 1891 he became Interim Professor of Modern Languages in the State University of New Brunswick. But he was soon at his old work in Connacht, and virtually the whole of his career has been given to Ireland. His work as a folk-lorist had begun early. The first collection, published in Dublin in 1899, containing the Irish text of more than a dozen stories, suggests already the zest and the thoroughness of his wanderings in the West. The first story was learnt by the young savant from an old 'spealadoir' (reaper) in Roscommon. A long and racy story came from an old gamekeeper in the same county, who 'had the greatest repertoire of stories of any shanachie I ever met.' Two old women in Ballinrobe, County Mayo, were the custodians of other tales. An old man living near Feenagh, in the County of Leitrim, was responsible for another; an old horse-trainer from a spot near Galway for yet another; and so on. It is a racy and enlivening book, with some grim phases; but at the period of its publication, Ireland on the whole, took but little notice of it '*Cois na Teineadh*' (Beside the Fire) was issued a little later, and more readers and students came to realize the freshness and spirit of the work. But they had little conception of the delight and romance the ingathering had meant for Dr. Hyde. He wandered and worked with a zeal such as had characterized Asbjornsen in Norway and Lonnrot in Finland in earlier days, and though he seemed to glean and gather for a land largely indifferent, the life, the adventure, the story-telling, and the story-tellers away beyond the Shannon were their own reward.

In 1893 he became President of the Gaelic League, founded in Dublin by a few people who realized that if the Irish language were to be saved new measures must be adopted; academic ideas must be put away, the speaking of the language by those who knew it insistently encouraged, a pride in it fostered, while the young students must be taught it as a living language, and they and native speakers brought as much as possible into contact. The Gaelic League attracted little notice at first. That the ancestral language had much to do with nationality or progress was not recognized or dreamed of by the many. Dr. Hyde's labors widened. The following year he published 'Love Songs of Connacht'—with an English translation—strains of love, hope, despair, joy, most of which had been familiar to him from his youth, some of which had been sung by the people for generations. As in the case of so much popular song in Irish, most of the authors were unknown. The strains were part of a tradition—passionate and melodious voices