

on the best contributions should be collected and exchanged between larger groups, between counties, towns and finally even reach foreign countries. Lectures should be given so as to help writers to express themselves; these lectures could be in any language, and would be translated into Irish. And finally, the best items in all these magazines should be published in book form. MacSwiney believed that by this means a large number of potential writers could be found and trained and that once an Irish literature was established, intellectual life in Ireland would be transformed and become true and national. If this were not done, even if political freedom were obtained there would still always exist two nations in Ireland. He himself saw something of the difficulty of his scheme and characteristically remarked: "Pé deacaracht atá ann leantar ar an obair," and, "Teine na litridheacht ar lasadh i gcroidhibh na nGaedheal"⁴⁹—this was his dream for the healing of Ireland: he too believed there was no Empire that a new song's measure, if conceived in the language of the people, could not trample down.

On becoming Lord Mayor, both MacCurtain and MacSwiney insisted that whenever it could be done municipal business should be conducted in Irish. They also insisted that the Chairman and Vice-Chairman of all public boards should be Irish speakers. MacSwiney went further, and we find this entry in the records of the Borough Council:

"On the motion of the Right Hon. the Lord Mayor, seconded by Councillor O'Leary, the following resolution was passed unanimously:

"That this Council bring under the notice of all parents and teachers that no new appointments to the Clerical Staffs under our control will henceforth be given to any applicant save one who speaks and writes Irish fluently, and that accordingly, we impress on parents and teachers the injustice they are doing to the children under their care by not taking steps to have Irish taught to them efficiently.

"That the Cork County Council be invited to join with us in this resolution and that copies of the resolution signed by the Lord Mayor and the Chairman of the County Council, be sent to every Parish Priest in the County and City of Cork asking them to have it read from the altar on a date to be fixed so that all parents will have this decision affecting the future of their children brought under their notice in the gravest possible manner."

⁴⁹Translations: "Whatever the difficulty the work must be continued"; "The literary fire alight in the hearts of the Gaedheal."

It was by constant visits to Bealathangaoraigh (Ballingeary) where Irish was still the habitual language of the people, that he acquired at last both fluency and accuracy. Irish was always in his mind, and he would speak no English in those parts of the country where the people understood Irish. Like all who plan ahead, the children were his great concern, and he would try to encourage them to speak it among themselves. Thus on one occasion in Bealathangaoraigh, in the Autumn of 1919, he gave a wristlet watch as a prize to the little girl who spoke most Irish on her way to and from school. Both MacCurtain and himself, as Lord Mayor, made it a practice to visit regularly all the schools in Cork City, speaking to the children in Irish, examining their progress in conversation, encouraging them and their teachers and trying to rouse their interest and their love for Irish and for Ireland. In his own home he made every effort to make certain that Irish should be the very earliest speech to reach the ears of his little daughter.

In the winter of 1917, he had begun to concern himself with the autobiography in Irish of an old Fenian, Tadhg Murphy, by trade a tailor, and known everywhere in Cork as Seandún. This old man had a keen mind and a sense of style, and was an authority on Irish idiom. In 1911 he began his autobiography. His sight failed, and friends would come in and write from his dictation, Terence MacSwiney being one of them. When MacSwiney discovered that he had personal knowledge of the Fenians he persuaded the old man to concentrate on that period, and he would come to his house two or three times a week to write down Seandún's memories of the years 1865-67, up to the execution of the Manchester Martyrs in November, 1867. Seandún died before he had finished his autobiography, but his story of those three years was put together by MacSwiney, and the book, *Sgéal Sheandúin*, published in 1920 in Dublin by Browne and Nolan, MacSwiney writing an Introduction for it.

He fully realised how difficult was the problem of reviving Irish. Presently he developed a scheme which he believed would bring success. It was that each little community throughout the Gaeltacht, or little group of Irish speakers in the towns, should start a manuscript magazine. Everyone should write for this, even those who had never written before; everything would be acceptable, stories, plays, poetry, translation, description, accounts of different occupations; or two people could collaborate, one providing the matter the other the form. These magazines should be exchanged between the centres, and later