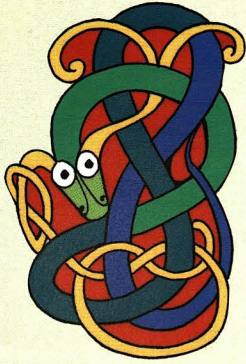


FREE

IRISH IN LEEDS

PUBLISHED BY LEEDS IRISH HEALTH AND HOMES



Nollaig Shona!

That means Merry Christmas and we wish that to all our readers as well as a happy new year. You will notice some changes to the newsletter. Some are deliberate and some beyond our control. It is a bit short this time but will return to normal in the New Year. We would welcome any comments or suggestions for future issues. Please feel free to write in with your ideas for articles. Is there anyone out there doing good work among the Irish community that we should be highlighting for example? Let us know if there is anything going on that we can publicise!

Enjoy the holiday period.

Eddie Mulligan

LEEDS IRISH HEALTH AND HOMES BRING NATIONAL COMMUNITY AWARD BACK TO YORKSHIRE



On 16th September LIHH were named as the National Community Award Winners by The Irish Post, the number one UK-based paper for the Irish community in Britain. The award ceremony took place at the Park Lane Hotel in London and was attended by a

numerous Irish stars including the Northern Ireland rock band Ash who scooped the Music award and sporting legend Martin O'Neill who won the Sports Man Hall of Fame award. Daniel O'Donnell was awarded the Lifetime Achievement Award.

TV presenter Eamonn Holmes who was compère on the night spoke about LIHH as a recognised model of good practice and asked Ant Hanlon, Director, what made LIHH the organisation they were:

"At LIHH we provide a sense of community and identity that makes people feel like they still have that link with Ireland and their community. All too often the experiences of the Irish community as an immigrant community are overlooked, particularly in relation to the provision of services and support. The key thing that LIHH aims to do is to treat everyone as an individual and with this in mind we can respond in the proper way and treat people with the dignity they deserve. This National Award is testament to all the hard work of the staff team at LIHH and is a tribute to all of our clients who have used our service over the last eight years."

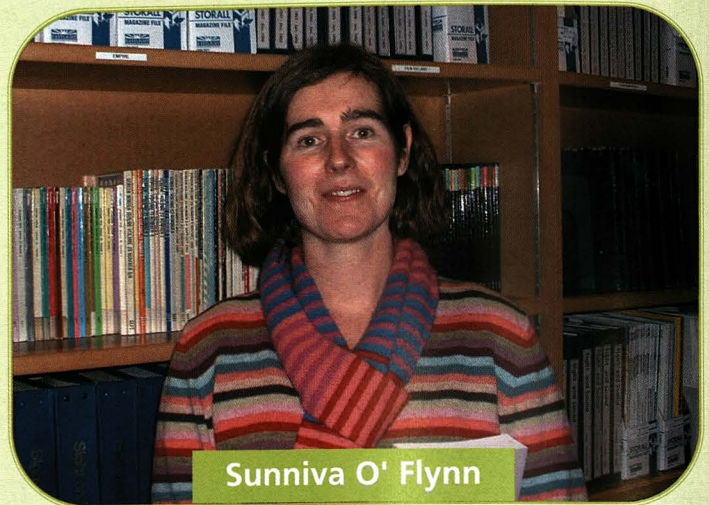
Irish Post Chief Executive John F Coyne added:

"We are delighted to continue the great tradition of 29 years of celebrating the success of Irish people in the arts, music, sports and business at these Irish Post Awards.

Of equal importance is the enormous and often unseen contribution of those stalwarts of the community, like LIHH, who tirelessly give up their time and effort to promote the needs and concerns of the Irish community."

LEEDS IRISH FILM FESTIVAL

Over the past few months LIHH in a joint venture with the Irish Music Project Leeds, have been working toward organising a festival of Irish films in Leeds. Hyde Park Cinema agreed to stage the event if we could get the films and so a plan was formulated. Jay Arnold from Screen Yorkshire was very supportive and enthusiastic about the venture and was confident that we would get financial support from the Lottery Fund. Eddie went over to the Irish Film Institute (IFI) in Dublin for a few days in early November to



select the films and was given a lot of assistance and support from the staff there. The idea is to show a short Irish language film followed by a feature length Irish film on each of the four Mondays in March next year. There are so many excellent Irish films that it was difficult to choose four but we eventually got four that we hope will please the audience. The shorts were also difficult to choose as the selection is wide and varied and of excellent quality.

In addition to Jay Arnold, we would like to thank David Thompson, the manager of Hyde Park who took to the idea with enthusiasm, Sunnive O' Flynn from the Archive Department of the IFI as well as Antoinette Prout, librarian and Aoife Coughlan who works with film festivals. All of the above were very helpful and treated us with cheerful good humour at all times. Finally, thanks is due to Peter Todd of the British Film Institute for his valuable input. With any luck the short festival will take place from 7th March 2005 at Hyde Park Cinema. Watch out for more information in the local press and media nearer the time. We hope to launch the project with few celebrities from the film world in the city centre on March 7th.

Histry of the CCE Leeds

This year sees the 35th anniversary of the formation of the Leeds branch of Comhaltas Ceoltóiri Éireann (CCE), which is the association of traditional Irish music and culture. Over the past 35 years the branch has gone from strength to strength with a few changes along the way. Many wonderful and talented musicians have passed through the door of the "Regent" public house, (the first home of the Leeds branch) and the Irish Centre.

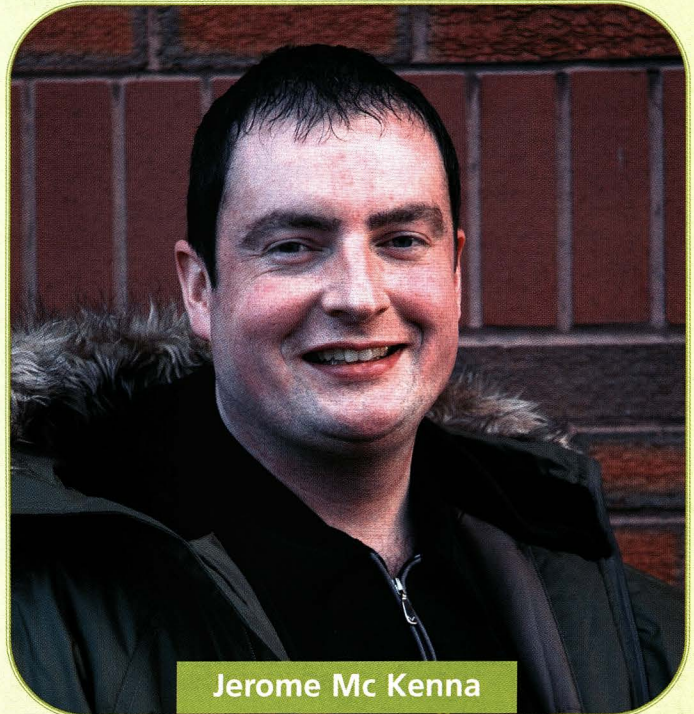
There have been many excellent teachers along the way but three people who gave their time week after week on Saturday afternoons for many years are Maureen and John Ferguson, now living back in Ballina, Co Mayo, and our very own Michael Tennyson a very talented and world class piano accordion player who has inspired many a young student. Due to other commitments by students and teachers, music lessons were restricted in 2002 and teaching sessions now take place in the Irish Centre Leeds on Tuesday nights between 6.30 and 8.30 pm. At present, lessons are provided in Piano accordion, flute, tin whistle and fiddle. We hope to provide button accordion and bodhran lessons.

Hello there! My name is Jerome Mc Kenna and I started working for LIHH in August of this year. I originally come from Keady, Co. Armagh and I eventually settled in Leeds in 1997. I worked for the Post Office for six years and last year I started to work for a similar organisation to LIHH. I also married a "Leeds lass" last year and I have now made Leeds my second home. Another thing that I did last year was to buy my first season ticket for Elland Road, but I take no responsibility for the goings on there!

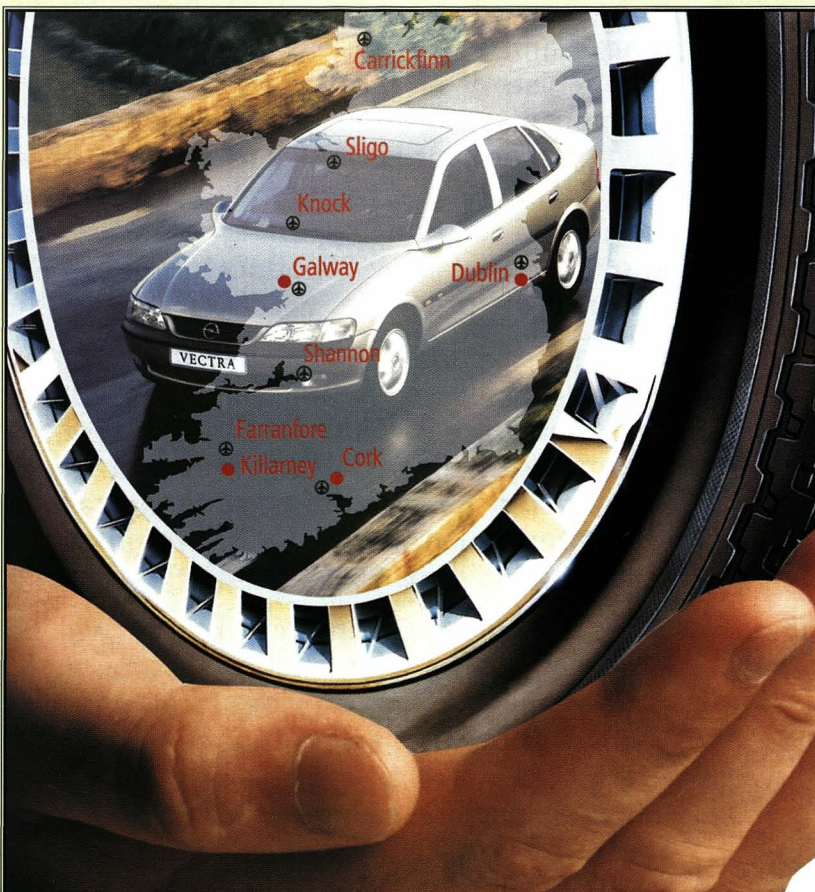
For the past few years I have been following the success of the Armagh football team and I try to make a habit of going to the big games in Clones and Dublin. Unfortunately this year I ended up supporting the losing side in the All-Ireland final due to my wife's connections.

I enjoy working for LIHH as it is often easier to relate to people from a similar background to your own, but I have noticed a gap in the services provided to Irish people in the Leeds area. This could probably be

overcome by a stronger united voice from us, the Irish in Leeds. The staff here are a great bunch of people, willing to help others in whatever way they can. It's good to see people benefiting from the work that LIHH do and I think it should be supported by all the Irish in Leeds.



Jerome Mc Kenna



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The trefoil or Shamrock, at one time called the "S e a m r o y", symbolises the cross and blessed trinity. Before the Christian era, it was a sacred plant of the Druids of Ireland, because its leaves formed a triad. The well known legend of the Shamrock connects it definitely to St. Patrick and his teaching. Preaching in the open air on the doctrine of the trinity, he is said to have illustrated the existence of the Three in One by plucking a shamrock from the grass growing at his feet and showing it to his congregation. The legend of the shamrock is also connected with that of the banishment of the serpent tribe from Ireland by a tradition that snakes are never seen on trefoil and that it is a remedy against the bites and stings of snakes and scorpions. The trefoil in Arabia is called shamrakh and was sacred in Iran as an emblem of the Persian triads. The fact Shamrock is an Arabic word may well be a surprise to many people but there you have it. The trefoil, being a sacred plant among the Druids, and three being a mystical number in the Celtic religion as well as all others, it is probable that St. Patrick must have been aware of the significance of his illustration.

COMMUNITY ENGAGEMENT

During the present Government's term of office, there has been an enormous drive by national and local bodies to gain the views of local communities as to how they should shape and deliver points of action. Whether it is asking people about how an area should be regenerated or whether a certain health policy will have a marked effect on the health of a community, agencies have been told that they must ensure that they get as wide a range of responses as possible. Different policies or initiatives will have

different meanings and consequences to different sets of people. For instance, because there is a disproportionately higher rate of Coronary Heart disease amongst Irish people, for many differing reasons, the agencies dealing with health care need to make sure that when they are looking to implement strategies such as the National Framework on Coronary Heart Disease (CHD) they have a plan for talking with Irish people to gain their views on how their strategy might change their pattern of health. If they don't then millions of pounds could be wasted as literally, their message could be missing its target.

Over the coming years, there is going to be a massive regeneration of the East Leeds area. The Government has earmarked considerable investment funds to ensure better housing, transport and infrastructure for the area, recognising that for many years there has been significant under-investment.

East Leeds is of particular significance to the Irish community in Leeds as it is an area where many people first came to settle in Leeds. Areas like the Bank were the destination during the Famine years; the Irish centre is based on York Road. Mt St. Mary's and St Patrick's churches are full of Irish history. Place like Gipton and Burmantofts are full of people who ancestry has Irish roots. It is therefore essential that, as a community, if there are things that we would like to see happening from an Irish angle, that we have an opportunity to feed this into the process.

Community engagement is key to delivering initiatives in which people feel involved and that their voice is valued. Let's make sure our community which has contributed so much to making Leeds the city it is, has an opportunity to shape its future and pay respect to its past.

The Leeds Irish Community Forum will be discussing some of the above issues at its future meetings and provides locals agencies with a focal point for engagement. Let's make sure we're saying the right things by coming along and giving your views. The next meeting is on 27th January 2005 at 7.30pm in the Irish Centre.

History and Customs of Halloween

Halloween is celebrated annually. But just how and when did this peculiar custom originate? Is it, as some claim, a kind of demon worship? Or is it just a harmless vestige of some ancient pagan ritual?

The word itself, "Halloween," actually has its origins in the Catholic Church. It comes from a contracted corruption of All Hallows Eve. November 1, "All Hollows Day" (or "All Saints Day"), is a Catholic day of observance in honour of saints. But, in the 5th century BC, in Celtic Ireland, summer officially ended on October 31. The holiday was called Samhain (sow-en), the Celtic New year.

One story says that, on that day, the disembodied spirits of all those who had died throughout the preceding year would come back in search of living bodies to possess for the next year. It was believed to be their only hope for the afterlife. The Celts believed all laws of space and time were suspended during this time, allowing the spirit world to intermingle with the living.

Naturally, the still-living did not want to be possessed. So on the night of October 31, villagers would extinguish the fires in their homes, to make them cold and undesirable. They would then dress up in all manner of ghoulish costumes and noisily paraded around the neighbourhood, being as destructive as possible in order to frighten away spirits looking for bodies to possess.

Probably a better explanation of why the Celts extinguished their fires was not to discourage spirit possession, but so that all the Celtic tribes could relight their fires from a common source, the Druidic fire that was kept burning in the Middle of Ireland, at Usinach.

Some accounts tell of how the Celts would burn someone at the stake who was thought to have already been possessed, as sort of a lesson to the spirits. Other accounts of Celtic history debunk these stories as myth.

The Romans adopted the Celtic practices as their own. But in the first century AD, they abandoned any practice of sacrificing of humans in favour of burning effigies.

The thrust of the practices also changed over time to become more ritualized. As belief in spirit possession waned, the practice of dressing up like hobgoblins, ghosts, and

witches took on a more ceremonial role.

The custom of Halloween was brought to America in the 1840's by Irish immigrants fleeing their country's potato famine. At that time, the favourite pranks in New England included tipping over outhouses and unhinging fence gates.

The custom of trick-or-treating did not originate not with the Irish, but with a ninth-century European custom called souling. On November 2, All Souls Day, early Christians would walk from village to village begging for "soul cakes," made out of square pieces of bread with currants. The more soul cakes the beggars would receive, the more prayers they would promise to say on behalf of the dead relatives of the donors. At the time, it was believed that the dead remained in limbo for a time after death, and that prayer, even by strangers, could expedite a soul's passage to heaven.

The Jack-o-lantern custom probably comes from Irish folklore. As the tale is told, a man named Jack, who was notorious as a drunkard and trickster, tricked Satan into climbing a tree. Jack then carved an image of a cross in the tree's trunk, trapping the devil up the tree. Jack made a deal with the devil that, if he would never tempt him again, he would promise to let him down the tree.

According to the folk tale, after Jack died, he was denied entrance to Heaven because of his evil ways, but he was also denied access to Hell because he had tricked the devil. Instead, the devil gave him a single ember to light his way through the frigid darkness. The ember was placed inside a hollowed-out turnip to keep it glowing longer.

The Irish used turnips as their "Jack's lanterns" originally. But when the immigrants came to America, they found that pumpkins were far more plentiful than turnips. So the Jack-O-Lantern in America was a hollowed-out pumpkin, lit with an ember.

So, although some cults may have adopted Halloween as their favourite "holiday," the day itself did not grow out of evil practices. It grew out of the rituals of Celts celebrating a new year, and out of medieval prayer rituals of Europeans. And today, it is only as evil as one cares to make it.

Tom's Story about Soda Bread

Aunt Maisie passed away and my mother sent me off to the country to cheer up Uncle Toby. "Ah! I miss poor Maisie, and I miss her soda cakes even more," Uncle Toby said to me in the farmhouse kitchen. "Your mother in her letter said it was your birthday today, Billy," he went on. "Yes, I'm twelve today," I said proudly. "Look, Billy lad, would you like to help me bake a soda cake? It might be a bit of a treat for you if it turns out all right." I nodded, and he waved me towards the pantry. "There's flour and soda in there," he said.

I returned with a bag of flour, a bag of soda and some sultanas. "We won't bother with the sultanas today, but if the soda cake turns out all right we'll bake a sultana cake after supper," he said. "How much flour?" I asked him. "About six or seven cupfuls," he replied. I poured seven cupfuls on to the table. "How about the soda? Would one cup be enough?" I then asked him. He rubbed his chin. "I think maybe three," he said doubtfully. "And yeast?" I said, although I wasn't sure myself that you put yeast in a soda cake. "You've got me there, Billy," he mumbled. "Ah! Put in two or three good handfuls."

Then Uncle Toby handed me a wooden roller. "You pound and I'll mix," he said. He sloshed some buttermilk on to the table and we were on our way. I pounded away like a demon and suddenly he let out a string of curses. "Watch it, you little crab. You've nearly taken one of my fingers off." "Sorry, I mumbled," and just then something resembling a spider ran across the table. "What is it? I shouted. "Tis only a sultana," he said, and he mixed it into the cake. I never saw a sultana with eight legs before, but I remained silent. I didn't want to hurt the old man's feelings. More mixing, more pounding, more cursing, more swearing and the cake was nearly ready. Then Jim Clancy, the postman, came in. "What's that?" he asked, glancing at the table. "It's a cake," Uncle Toby snarled. "What do you think it is?" "Well, I'd do better with the heel of me shoe," laughed Jim. "Away with you, Jim Clancy," Uncle Toby fumed.

When the postman was gone I fetched a griddle and Uncle Toby put the cake down by

the hob. Next he lit his pipe and drew a chair nearer the fireplace. I picked up a stool and we sat there watching the cake. After a while, Uncle Toby said, "You'd better go and let Jasper out. He's in the doghouse to the right of the yard." When I came back, Uncle Toby was looking anxious. "I'm worried about the cake," he said. "It's beginning to stretch too much." Sure enough, the cake had taken on a strange appearance. It now looked something like a witch's hat. Without warning some soot fell down the chimney, just missing the cake. Uncle Toby jumped from his chair and shouted up the chimney, "Leave us alone, Maisie. We're doing our best!" Suddenly the cake trembled and fell on to the hot coals. "Get the tongs and throw it out in the yard," Uncle Toby roared. "Jasper might get a mouthful from it." But Jasper sniffed it suspiciously and then started to howl mournfully. "What's he howling for?" I asked. "Probably for Maisie," came the reply. "She used to give him two slices every morning for breakfast." I followed Uncle Toby back into the farmhouse. "Get a loaf of bread from the pantry and we'll have a bite to eat," he said.

That was the first and last time I ever baked a cake.

Tom Reilly

The Date of Christmas

The idea to celebrate Christmas on December 25 originated in the 4th century. The Catholic Church wanted to eclipse the festivities of a rival pagan religion that threatened Christianity's existence. The Romans celebrated the birthday of their sun god, Mithras during this time of year. Although it was not popular, or even proper, to celebrate people's birthdays in those times, church leaders decided that in order to compete with the pagan celebration they would themselves order a festival in celebration of the birth of Jesus Christ. Although the actual season of Jesus' birth is thought to be in the spring, the date of December 25 was chosen as the official birthday celebration as Christ's Mass so that it would compete head on with the rival pagan celebration. Gradually over time the original reason for the festival was forgotten and what we remember is Xmas.

Despite the efforts of the church Christmas was slow to catch on in America. The early colonists considered it a pagan ritual. The celebration of Christmas was even banned by law in Massachusetts in colonial days.

Mistletoe and Holly

Two hundred years before the birth of Christ, the Druids used mistletoe to celebrate the coming of winter. They would gather this evergreen plant that is parasitic upon other trees and used it to decorate their homes. They believed the plant had special healing powers for everything from female infertility to poison ingestion. Scandinavians also thought of mistletoe as a plant of peace and harmony. They associated mistletoe with their goddess of love, Frigga. The custom of kissing under the mistletoe probably derived from this belief. The early church banned the use of mistletoe in Christmas celebrations because of its pagan origins. Instead, church fathers suggested the use of holly as an appropriate substitute for Christmas greenery.

Xmas

This abbreviation for Christmas is of Greek origin. The word for Christ in Greek is Xristos. During the 16th century, Europeans began using the first initial of Christ's name, "X" in place of the word Christ in Christmas as a shorthand form of the word. Although the early Christians understood that X stood for Christ's name, later Christians who did not understand the Greek language mistook "Xmas" as a sign of disrespect.

Poinsettias

Poinsettias are native to Mexico. They were named after America's first ambassador to Mexico, Joel Poinsett. He brought the plants to America in 1828. The Mexicans in the eighteenth century thought the plants were symbolic of the Star of Bethlehem. Thus the Poinsettia became associated with the Christmas season. The actual flower of the poinsettia is small and yellow. But surrounding the flower are large, bright red leaves, often mistaken for petals.



The Christmas Tree

The Christmas Tree originated in Germany in the 16th century. It was common for the Germanic people to decorate fir trees, both inside and out, with roses, apples, and colored paper. It is believed that Martin Luther, the Protestant reformer, was the first to light a Christmas tree with candles. While coming home one dark winter's night near Christmas, he was struck with the beauty of the starlight shining through the branches of a small fir tree outside his home. He duplicated the starlight by using candles attached to the branches of his indoor Christmas tree. The Christmas tree was not widely used in Britain until the 19th century. It was brought to America by the Pennsylvania Germans in the 1820's.

Santa Claus

The original Santa Claus, St. Nicholas, was born in Turkey in the 4th century. He was very pious from an early age, devoting his life to Christianity. He became widely known for his generosity for the poor. But the Romans held him in contempt. He was imprisoned and tortured. But when Constantine became emperor of Rome, he allowed Nicholas to go free. Constantine became a Christian and convened the Council of Nicaea in 325. Nicholas was a delegate to the council. He is especially noted for his love of children and for his generosity. He is the patron saint of sailors, Sicily, Greece, and Russia. He is also, of course, the patron saint of children. The Dutch kept the legend of St. Nicholas alive. In 16th century Holland, Dutch children would place their wooden shoes by the hearth in hopes that they would be filled with a treat. The Dutch spelled St. Nicholas as Sint Nikolaas, which became corrupted to Sinterklaas, and finally, in Anglican, to Santa Claus. In 1822, Clement C. Moore composed his famous poem, "A Visit from St. Nick," which was later published as "The Night Before Christmas." Moore is credited with creating the modern image of Santa Claus as a jolly fat man in a red suit.



Irish History Three Major Figures

On July 8, 1770, Mary Ann McCracken -- patriot, philanthropist and sister of United Irish martyr Henry Joy McCracken -- was born in Belfast. Mary Ann was the fiercely independent daughter of a Presbyterian sea captain. With her sister, Margaret, she started a small muslin business while only in her late teens, unheard of for women at that time. She and her family helped revive interest in the Irish harp by founding the Belfast Harp Society. Mary Ann was a supporter of Henry Joy's United Irish activities and may have helped him form many of his ideas regarding social reform and Catholic emancipation. Mary Ann worked hard to get a pardon for her brother in 1798, and even attempted to arrange an escape. When both these efforts failed, she accompanied Henry Joy to the gallows. After her friend Thomas Russell, in whom Mary Ann may have had a romantic interest, was executed for his United Irish activities in 1803, she withdrew from Irish politics. Much to her credit, however, Mary Ann did not become a bitter recluse -- she devoted most of the rest of her life to helping the poor and supporting the anti-slavery movement. She also contributed to Dr. Madden's famous 7-volume history of the United Irishmen.

Mary Ann died in 1866 at the age of 96. On July 8, 1642, Owen Roe O'Neill, nephew of Hugh O'Neill and an officer in the Spanish army, arrived at Lough Swilly and was immediately given command of the Irish army then in revolt against Cromwell's forces. O'Neill had been serving in the Spanish army since 1610 and had made a name for himself during his defence of Arras against the French in 1640. Like the Jacobites later in the century, O'Neill would claim to be fighting for the King and legitimate ruler of England. O'Neill defeated the Scottish Parliamentarians at the battle of Benburb on June 5, 1646, but it would be the only major victory for the Irish forces during the revolt. Cromwell and his battle-hardened veterans landed in Dublin in August. He quickly set into motion his plan for the re-conquest of the island. O'Neill began marching south to attempt a junction with Ormond's Royalist army in November when he suddenly died. Some say he was poisoned but no evidence supports that.

On July 9, 1750, John Philpot Curran, lawyer and nationalist, was born in Newmarket, Co. Cork. Curran, a Protestant, first gained fame by winning a judgment for a Catholic priest who had been horsewhipped by Lord Doneraile. A colleague of Gratton, Curran represented Rathcormack, Co. Cork, in the Irish Parliament and was a strong advocate of Catholic emancipation. During his career, he would defend many famous Irish revolutionaries, including Napper Tandy and the Sheares brothers. After the '98 rising, he represented Wolfe Tone, and he opposed the Act of Union with Great Britain. But in 1803, when he discovered his daughter, Sarah, was secretly engaged to Robert Emmet, he refused to take Emmet's case and drove Sarah from his house. Curran retired to London in 1814, where he was friendly with Thomas Moore and Lord Byron until his death in 1817. John Philpot Curran's body was returned to Ireland and is buried in Glasnevin Cemetery, Dublin.

During the months of July and August the Royal Armouries in Leeds staged a project entitled "Life in Leeds". It was a celebration of the diversity in the city and many of the communities provided information about their respective communities which was then sent out to a marketing agency who made up high quality display material which was available to the public throughout the two months. Apparently some people in the Irish community had been asked to contribute to the event but for some reason had failed to do so. Corrine Silva found out about the event by accident during the course of her work on the heritage project. By this time, however, it was too late for us to benefit from the marketing facility so she and Eddie Mulligan made some provisional arrangement with various Irish groups around the city to see if we could make a meaningful contribution to the project. We gave the organisers our video showing some the work we do with Irish people, we provided them with a selection of images and music which they put on a video loop and were shown to the visiting public on a daily basis.

We were also allocated two days in August to put on any events we liked so on the 26th and 27th we had music from Des Hurley and Sinead and poetry from the Triple Spiral Poets. The Joyce O'Donnell and Elizabeth McCleave schools of Irish dance performed on both days. Danny and Helen Kennely from the Historical and Cultural Society Provided a display and Corrine and Eddie ran workshops for visiting children who were able to colour in Celtic designs and take each other's pictures and stick them a card with a statement about themselves and place it on a display in the hall. The two days were a huge success and were very well received by the general public.

John Holland

Irish Engineer and Inventor of the Submarine (1841-1914)

John P. Holland was a single-minded genius and a dreamer. A schoolteacher and engineer, John immigrated to the United States in 1873 where his wonderful talent for machine design would revolutionize warfare.

John was born on February 29th, 1841 in Lascannor, County Clare, Ireland. His father, John Phillip Sr., patrolled the west coast on horseback, watching for French invasion attempts. He died soon after John was born. His mother, Mary Scanlon, moved the family to Limerick in 1853 where he was influenced and encouraged by Brother Dominic Burke, a science teacher. By the end of the 1850's, he had not only drawn out plans for an airplane but also his first plans for a submarine, which he never radically changed.

During the 1850's became a teacher, and taught in Limerick and many other areas of Ireland. In 1870, after reading Jules Verne's "20,000 Leagues Under the Sea" he was again greatly enthused with his dream of building a submersible. In 1873, he followed his family to Boston, where worked briefly as an engineer but he was soon teaching again in St. John's Catholic School in Patterson, New Jersey.

It was there that John would finally start to really experiment with his submarine ideas. He submitted his submarine plan to the United States Navy, but the Navy Secretary called it a "fantastic scheme of a civilian landsman". Undaunted, he continued his efforts and in the late 1870's he was funded by the Fenian Brotherhood, who wanted to use John's submarines to prevent British warships landing in Ireland. The Fenians were sufficiently impressed to provide funding for a design "suitable for war".

John quit his teaching job and began designing and constructing his ideas full time. His prototype "The Fenian Ram", launched in 1881 could reach speeds of nine mph surfaced and seven mph underwater. Part of design was a compressed air cannon, which could fire underwater. John parted company with the Fenians after a row over funding.

In 1888, John won a Government competition for submarine design but it was not funded. In 1891, his paper, "The Practicality of Mechanical Flight" proposed an aircraft design engineers of today think might actually have flown ten years before the Wright Brothers.

John formed The Holland Motor Torpedo Boat Company in the 1890's to build a vessel for the U. S. Navy. But Navy interference made it impractical. His sixth design, called the Holland. It was superior to previous designs and had many revolutionary principles. It had a gasoline engine for surface propulsion and batteries for underwater movement that allowed speeds similar to his Fenian Ram design. It also carried the first torpedo tube. Even though the then Navy Secretary, Theodore Roosevelt, recommended Holland's submarine, the Government refused to buy the design. Near bankruptcy, Holland was forced to accept a buyout offer to continue his work, and the Holland Motor Torpedo Boat Company became the Electric Boat Company. By 1900, with a few modifications, the "Holland" was sold to the U. S. Navy for \$150,000 dollars and became its first submarine. Within a few years, the Electric Boat Company was selling submarines and designs to Britain and Japan. But by 1904, the company owned most of John's patents and he left after a dispute over developing the design. His attempts to start his own submarine company was frustrated by Electric Boat and the Navy who prevented him from using many of his original ideas.

John died in August 1914, forty days before a German submarine sank a British Cruiser at the outset of World War I. He died in poverty, with no public recognition for his designing and building the first modern submarines. It took fifty years for the brilliance of his design to be recognized. In 1951, the "Albacore" was built in the original porpoise shape and managed to exceed the seven-knot underwater speed that the Holland and the Fenian Ram achieved over fifty years earlier.

During John's lifetime his only reward was the Medal of the Rising Sun, which he received from Japan after its success over the Russian Fleet in 1904-5.

Childrens Poems

My Irish heritage.

I'm on the coach to Holyhead, heading for the
ferry where I'll be promptly fed,
With sausages & soda bread.
We listen to the captain say "we're leaving soon"
so I look out the window & see a full moon.
The sea is quite rough so I have to stay tough,
across the Irish Sea, where I love to be.
I can see Dublin city & the view is so pretty,
where the hills are bright green & no one is mean.
We get to the dock with a bump & a knock
but no one cares much because we're escaping the hutch.
The air is clear & they sell the best beer & for
all the best fun, you'll be sure of it here!!!

By Declan Igoe Aged 11 years

The Irish Festival

The music plays for days and days
The dancers dance in many ways
He bodhran goes Boom! Boom! Boom! Boom!
The fiddler plays a merry tune
You start to feel in the mood
When you eat some Irish food
A beautiful song the lady sings
The Irish feeling that she brings
A man tells all the folks
Lots of old Irish jokes
The Irish symbols that you see
Are true symbols of you and me
Tales from old Ireland are told
To the people young and old
Listen to the music play
Listen to what the people say
The men are in the bar
Drinking Guinness and ale
When they wake up next morn
They find themselves very pale
Why don't you come to the Irish Ball?
Dancing for everyone one and all.

By Niamh Hanlon & Ciara Hanstock (11 years)



Margaret Carroll is a retired Civil Servant who has worked as a volunteer for the last 12 years with Burmantofts Senior Action Richmond Hill Elderly Aid, Inner East Leeds healthy Living. The work is mainly with older residents many of whom are suffering from social isolation and Margaret has raised more than a half a million pounds for various projects to make life a bit easier for the elderly people in the area. Her hard work and dedication was recognised earlier this year when George Mudie the local M.P. for East Leeds nominated her for the "Older Volunteer Heroes from Local Constituencies" award from the "Experience Corp".

Margaret went down to the House of Commons on June 22nd to receive her award from Tom Levitt M.P. Chair of the All Party Parliamentary group on the Voluntary Sector. Typically, Margaret was more taken by the fact that she met Tony Benn M.P. than by the award itself. She said, "I have long admired the man and that made my day".

We would like to pay tribute to Margaret who is a fine example of a working class woman whose caring attitude and dedication to making the lot of those less fortunate than herself, is a credit to her, and an inspiration to the rest of us.

DAYS REMEMBERED

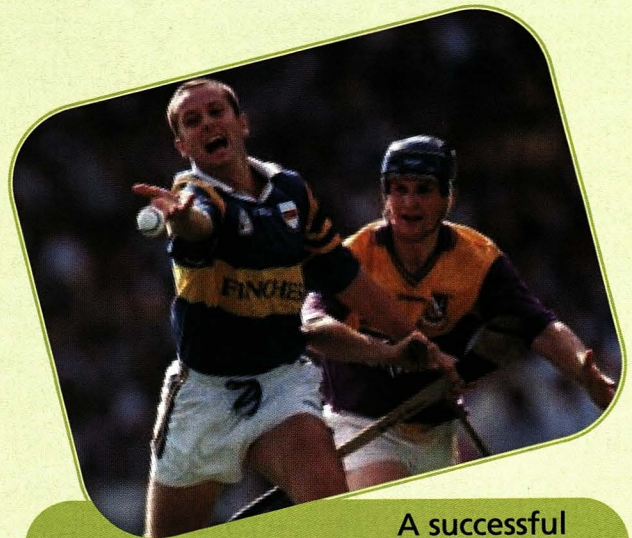
Did you know that Leeds once hosted an All-Ireland Final? It's true. In 1961, the Arena in Roundhay Park was the venue for the All-Ireland Junior Football Final between Yorkshire and Louth. Yorkshire had beaten London in the Championship of Britain Final in Birmingham to earn their first British Championship. The All-Ireland Final was to be held in Leeds so a suitable venue was sought. The Roundhay Park Arena was chosen and on Sunday 8th October 1961, 5000 people gathered to watch the match. It was a good game by all accounts and Louth won by 1-13 to 1-10 to earn their first junior title since 1934. Mick Neary from the Brothers Pearse club in Huddersfield was Yorkshire's star that day when he bagged 1-04 for his county.

The Game of Hurling

Hurling is one of the fastest and most skilful field games in the world. It is an ancient Gaelic sport, played long before the coming of Christianity. The earliest written record of the game is contained in the Brehon Laws of the fifth century. The first great hurling hero was Setanta whose legendary adventures are known to most Irish children. The game was banned by the Statutes of Kilkenny because of its popularity with the Normans.

The 18th century was known as the 'golden age' of hurling. Landlords promoted the game; inter-barony and inter-county games were played. These matches were very well organised; teams lined out in set positions (21 a-side) and the behaviour of each player was controlled by a strict code of honour. Events from 1790 to 1800 caused the gentry to withdraw their support for the game of hurling. This, together with the effects of the Great Famine, severely damaged the development of the game.

The Gaelic games are organised on a local level - the parish being the basic unit of organisation. Hence, the national games have become intertwined with community spirit and local pride.



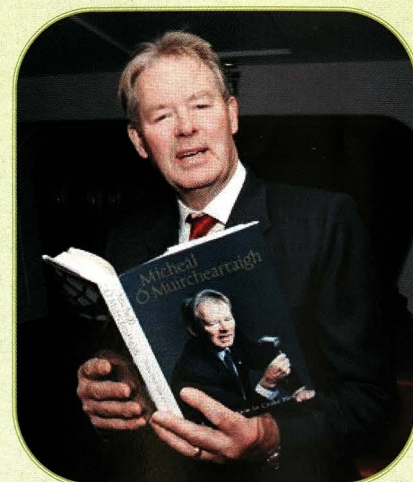
A successful revival of hurling commenced in 1884 with the founding of the G.A.A. Until then no standardised rules existed. It is the third most popular sport in Ireland (soccer is 2nd) and is played by approximately 100,000 Irish people. The women's equivalent of hurling, camogie and is played according to the same basic rules, but with a smaller pitch and smaller sticks. There are 50,000 camogie players in Ireland. Since the first Senior Hurling Final in 1887, Cork have won the most times with 27 victories. The provinces of Leinster and Munster dominate the modern game - out of all of Connaught and Ulster, only Galway have managed to win the Hurling championship.

Facts

- Highest individual score in a Senior Hurling Final: Nicky English of Tipperary scored 18 points (2-12) in the 1989 final against Antrim.
- Most appearances in a Senior Hurling Final: Christy Ring of Cork (1941-1954) and John Doyle of Tipperary (1949-1965) each appeared in 10 finals, winning 8 of them.
- Most All-Ireland Winners medals: Noel Skehan of Kilkenny won 9 medals between 1963 and 1983.
- Largest attendance at a Senior Hurling Final: When Cork beat Wexford in 1954, they did so in front of 84,856 fans.

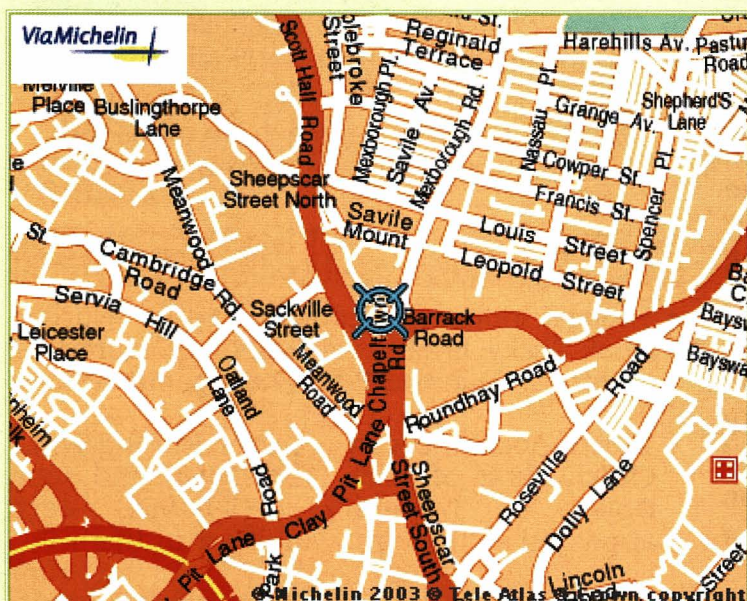
From Dún Síon To Croke Park

Micheál Ó Muirchertaigh is quite simply the voice of Gaelic Games and a living legend in Ireland. Every Sunday during the season GAA fans turn down the sound on their television sets and tune into the radio station to listen to Micheál's commentary on the games. His stirring account of the action is interlaced with wit and wisdom. His detailed knowledge of the sport is infinite and extends to even the smallest clubs throughout the land and which allows him to comment upon the history of the players and clubs in an unrivalled manner.



Micheál was born in Dingle, Co. Kerry, in 1930 and made his radio debut in 1949. He has entertained his audiences for half a century with his erudition and humour. In this book he tells his own story in his own inimitable way and in the process informs the reader about the history of the GAA with tenderness and passion. He is truly a giant among broadcasters who is respected by anyone who ever heard his views on the game.

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