#### U.S.A.-CANADA NEWSLETTER

# Clan Egan Association

Editor: Patricia A. McLaughlin & P. O. Box 627 & Wrightwood, CA 92397 & (619) 249-6858

#### 8TH CLAN EGAN RALLY

Seventy-three Egans from across the world were warmly greeted at Gurteen Agricultural College in Ballingarry, Roscrea (Co. Tiperarry) by hostess Anne Hogan when the Clan rallied on Thursday, June 27, 1996.

#### Treading the Old Sod

On Friday, we all joined Clan chief Michael Egan for a tour of Redwood Castle (Lorrha). It was occupied by the Normans until 1350, when O'Kennedy Chieftains took over and installed the MacEgans, a leading Irish family of brehons and ollaves. Highly respected scholar, Flann MacAodhagain, wrote his approbation of the Annals of the Four Masters there in 1656.

Before renovation, the castle walls were covered with ivy six feet thick, trees grew out of the roof, and access was a steep, spiral, debris-encrusted stairway. Restoration of the centuries old Castle, which now belongs to Michael and his wife Eithne, was a labor of love. Rebuilding began at the top and today five floors are finished. For me, one of the highlights was the view from the roof. When someone asks me what Ireland is like, I think of that castle and its beautiful view.

At Modreeny, Michael J.S. Egan showed us the grave of Darby, the first Egan of record to receive a coat of arms. After lunch we visited lovely Sopwell Hall manor house at Ballingarry. Then some of us went to Killeigh at Tullamore to visit the home of our ancestor, Howard Egan, while others returned to the Redwood Castle charel for Mass.

On Saturday, we drove in caravan to Blackwater Bog in Shannonbridge (Co. Offaly). Who would think that a tour of the bog could be so much fun? Peat, Ireland's chief source of energy, is the color of dark rich coffee grounds and is spongy to walk on. As we traversed the bog by train, we noticed that the power plant exudes a wonder-ful aroma and learned that the burning of peat is a non-polluting process. Peat is harvested by huge tractor-type machines but we had a chance to dig peat the old way, with a slane.

From the bogs, Michael J.S. Egan led us on a trek up a path to view a prehistoric stone. Then we went to the impressive monastic ruins at Clonmacnoise on the banks of the Shannon River. As we viewed the monastery grounds and the graves marked with ancient crosses, we felt deep appreciation to those generations of devoted monks who carefully reserved sacred writings and culture for the future they never knew.

#### Saga of the Dun Cow

When I asked Patrick Egan to speak to me in Gaelic, he recited and translated a poem about a Dun Cow who searched for and mourned the loss of her little companion. Patrick told us that the cow represents Ireland and the lad symbolizes all the lads that Ireland has lost over the years through emigrations to other countries. Maybe this is why visiting Ireland seemed more like a homecoming than a vacation.

With only three days left to see the rest of Ireland, my sisters and I had to forgo Saturday dinner at Redwood Castle.

#### The Friendly Prize

We got lost our first morning in Dublin (we got lost just about every day we were there!) but on this first morning I asked directions from a postman on his rounds. When he directed me, he expressed his disappointment that he didn't have the time to go with us, to make sure we reached our destination. His attitude typified all the Irish we met, friendly and kind. Our Dublin bus driver even sang to us!

After leaving Ireland, my sisters and I visited the home of our father's ancestors in England, and then went to Sweden where our maternal grandmother was born. We couldn't help making comparisons. The Irish won the "friendly prize" with us. I can't wait to go back in four years.

© Karen Stoddard (Karen, who lives in Sandy UT, contributed her trip notes for this article.)

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## MY IRISH BLESSING FOR YOU May all your days be rimmed with a bit

of gold'n sunshine,
Straight down from Heaven it comes
to remind us God's watchin' over!
Ah yes, and may your heart be
overflowin' with laughter,
For it's a fact, you know, that worry can't
face up to laughter so it fast runs away.
Faith! Every one of us needs a bit
of serenity
To clear away the cobwebs and let
the fresh air in.

And it's my hope that your whole life is overflowin' with love, For without it, we'd all be very poor

f or without it, we'd all be very poor indeed!

And may the good Lord watch over us all! ©Patricia A. McLaughlin

#### **IMPORTANT NEWS**

### SPECIAL LETTER FROM OUR CO-LEADERS ON PAGE 6!!!

#### NEW CONTACT PERSON:

While USA-Canada Co-leaders Robert and Janet Sloan continue their missionary work for the Church of Jesus Christ of Latter-Day Saints, direct questions about membership and dues to:

Vince Egan PO Box 1255 Lexington, SC 29072 Phone: 1-800-868-5878

#### EGAN PENCE

Vince Egan will be collecting yearly dues or an "Egan Pence." The dues are voluntary and non-binding. Fifteen dollars is the suggested amount. The money will be used to pay newsletter and mailing expenses, and 1998 Rally expenditures for planning and publicity. A portion of the "pence" will be forwarded to Ireland to help with upkeep and expenses of Redwood Castle. Please make checks payable to Clan Egan Association USA, and mail to Vince Egan.

#### CLAN RALLY IN USA:

Plan now to attend the next Clan Rally in the Baltimore-Washington DC area, early summer 1998. Watch for Rally news from Jane Eagan, Roskos, MD.

#### **CLAN BULLETIN BOARD**

- Is anyone willing and able to compile a database of ancestors for the American-Canadian Chapter?
- Please photocopy and share the enclosed Membership Application with others of Egan ancestry.
- Copyright of all original material used in the newsletter is reserved by the authors. Material may not be reproduced without the authors' expressed consent.

#### **MOVING?**

PLEASE don't forget to send us your address changes.



# THE MANY FEATHERED CLOAK: CLANN AODHAGAIN AND COLLECTIVE MEMORY

"Birds of the forest of wisdom" (from Anluan MacAodhagin's <u>The Contention of the Bards</u>) was the aphorism which inspired the design of the Egan crest. I should like to add to that the image of the many-feathered cloak, and to explain why it is a fitting symbol of Clann Aodhagain.

First, in order to understand ourselves as a family, we need to know something of our origins in the mists of prehistory among the remarkable Celts.

Let us travel back through time to a period when human beings who had hunted and foraged for their livelihood were emerging into the sunlight of open spaces. They not only developed ways to grow and cultivate their own food, they also discovered metals, learning to mold and forge them into tools, weapons, pots and jewelry. Their cultural evolution broadened when they began to trade with distant peoples, acquiring not only valuable products but also new ideas.

In the second half of the second millennium BC, they are known as the "Tumulus" culture, named for the mounds which covered their burial sites. Later, as "Urn-fielders," they buried their dead in urns in flat cemeteries, exhibiting qualities which scholars consider pre-Celtic. Their increased sophistication was evident in their weaponry, use crop rotation and the development of other skills.

Between 700 and 500 hundred BC, horsemen from the east contributed the stock which catapults this people from proto- to fully Celtic. At this point we discover allusions to them in ancient historical sources (Keltoi – the hidden people, Galli, Galatae).

The first Celtic era is called "Hallstatt" and by the seventh century BC, they

were engaged in a huge expansionist effort across the European and Asian continents. However, the Celts achieved their greatest flowering in the La Tene culture, with a level of artistic achievement that continues to astound and inspire us. Around 500 BC, they reached the height of their territorial expansion. They sacked Rome in 390 BC, and Delphi in 279 BC.

#### **Ancient Gift of Memory**

But, you are wondering, whatever happened to the forests, the birds and the many-feathered cloak? I haven't forgotten. In fact, memory is really the main subject of this lecture.

What we know of the Celts' religion is sketchier than our knowledge of Celtic culture and attributes. It is also far less than many today are claiming. Still there is much that we can glean from traces in archaeological remains, as well as in early Irish literature and history.

The druids, the intellectual class of the Celts, combined the functions of religion, history, law, medicine and poetry. The word "druid" is derived from the Celtic word for oak, probably because they were associated with worship in forests and with certain sacred trees, primarily, but not exclusively, the oak.

The druidic class operated as the memory of its people, preserving history and religious self-understanding from generation to generation through a careful education of its members. To insure that the corpus of their culture would continue, druidic functions were often hereditary, and the education of one of them would take from twelve to twenty years.

Conscious that their origins lay in the forests of a distant past, the Celts perpetuated that memory by continuing to perform their religious rites in the forests. Birds, dwelling in the realm between earth and sky, seemed to be

messengers from heaven. The freedom and beauty of their flight symbolized the aspirations of the human spirit. Thus, it is not surprising that birds were used in augury, nor that druids' cloaks were made of feathers. Perhaps the cloak served as a reminder that the druid occupied the border territory between seen and unseen, between divine and human, as though the druid were a sort of human bird.

How and when the Celts came to Ireland is still a matter of some conjecture and much disputation among scholars. For our purposes, we may be content with knowing that a number of Celtic migrations to Ireland may have begun as early as the third millennium BC, and ended as recently as the fifth century AD. Despite our Gaelic pedigree, evidence points to our being of a non-Goidelic tribe which ruled parts of Ireland before the arrival of the conquering Gaels.

#### Origins in the Mist?

The MacAodhagains were almost certainly an ecclesiastical family and, perhaps one of those druidic families which were converted to Christianity as there is a direct line of descent from the druidic intellectual class to the aes dana, the intelligentsia of prehistoric and early Christian Ireland. The number of bishops in our family is significant because the Irish equated bishops and druids, giving them the same privileges and social status in their law tracts.

Most likely we practiced law in the monasteries and in the Ui Maine territory until the coming of the Normans, when their continental monasteries caused the ancient traditions and their practitioners to go underground. The annals and other early sources seem to record a resurgence of Irish culture and law after some assimilation and accommodation to the Norman population.

#### Birdsong in the Dark Forest

Remember the feathered cloak? It traveled a long way from ancient druidic forests on the continent to those of pre-Christian Ireland. Even with the coming of Christianity, it was not discarded. The intellectual class underwent a baptism of sorts, but it did not disappear until the 17th century. The official garb of the ollamh, the highest order in that intellectual class, was the feathered cloak.



"Birds of the forest of wisdom" begins to take on a resonance not audible without the background music of history. This family had an extraordinary number of ollamhs known far and wide for their wisdom and erudition. It was the MacAodhagain ollamhs who were primarily recognized as the birds who sang in the dark forest of wisdom, whose soaring intellectual flights enlivened the still trees, domesticating the wild woods for the rest of the population.

The mantle inherited by the ollamhs was the ancient priest-prophet cloak of feathers which symbolized their role as border dwellers between seen and unseen, between divine and human. And if they no longer dwelt in forests, the forests dwelt in them as a primordial memory reminding them of the mystery of their origins and of all that is beyond human comprehension.

What we really celebrate in this remarkable family is memory. We, and some few other families like us, were the memory of the Irish people, a continuous thread of it stretching back not centuries but millennia, conserving its history, genealogies, law, and literature from generation to generation. Without memory, history, tradition, we do not know where we have been and what we have done. In effect, we do know who we are.

#### Feathering the Cloak

Thanks in good measure to the MacAodhagain ollamhs and brehons, the Irish people do know who they are as a family, as do we. I would like to suggest the feathered cloak as a symbol: many individuals making one garment, one family; and to hope that, as we become more familiar with our collective past, we will be more aware of the role each of us has to play in a MacAodhagain future.

© Patricia Egan Burns (Patricia, an author and poet in St. Louis MO, writes under the pen name Patricia Colling Egan. This article was excerpted from her 1996 Rally talk on a subject she continues to research.)



#### HELPI

CAN YOU HELP US LOCATE
CORRECT ADDRESSES FOR
THESE CLAN MEMBERS?

Mary Egan 1061 North Broadway Eliz. Seton Yonkers, NY 10701

James J. Egan 2120 So. Joliet St. Aurora, CO 88014

Timothy Egan 138 So Alexander (or 128?) New Orleans, LA 70019

John & Kit Guhl 5604 Brookview Ave. Edina, MN 55424

Catherine Price Lignall RR# Saskatoon, Saskachewan Canada STK 3J6



DONALD G. EGAN (Oaklawn, IL) is a retired policeman, a member of the Emerald Society and a dedicated family historian. While in Ireland for his first Clan Rally in 1996, Don visited Co. Mayo in search of his family's roots in Eden (Knock). His impressive family notebook includes family charts, along with reproductions of census reports, birth and marriage certificates, naturalization records, burial information, and family photos. Great-grandparents Patrick Egan and Mary Moran are buried at Knock.

CLAN CHAPLAIN JOSEPH F. EAGAN, SJ attracts glowing reviews for his book RESTORATION AND RENEWAL: THE CHURCH IN THE THIRD MILENNIUM. One reviewer described the post-Vatican II: "Eagan sees Vatican II as a revolutionary event and spells out its profound significance in expert fashion. He also tells us what happened next and why -the tension between forces working for renewal and those for restoration." Order from Sheed and Ward. (1-800-333-7373)

#### PATRICIA A. MCLAUGHLIN

(daughter of Thomas A. Egan of Devleash, Kiltimagh, Co. Mayo) lives with her husband Rex, and Australian Sheep Dog Caitlin, in the mountain town of Wrightwood, CA where she writes, researches genealogy, and edits this newsletter. She is a member of the Assoc. of Christian Therapists, has an editorial services business to help other writers, and runs "Camp Teddy Bear" for 9 grandchildren. Patricia's book about spirituality will be available in the summer of 1997. It describes her healing of terminal cancer through prayer in 1979, includes exercises to deepen prayer life, and invites each one to reflect the light of Christ to His "little ones." Paulist Press is accepting advance orders. Call 1-800-218-1903 and request THE JESUS WALK: THE ROAD TO HEALING BODY AND SOUL, #3732-1.

#### GENEALOGY AND HISTOI A PERSONAL VIEW

We must be very careful about genealogy and family history for 3 reasons. First, genealogy attempts spurious accuracy, yet none of us can be 100% sure who our father really was. The further back we go, the less certain we can be about forefathers. Second, genealogy is patriarchal. Third, family history is selective. We remember our heroes but prefer to ignore our black sheep.

So why study family history at all? First, it's fun! Second, family history links us into history from the point of view of ordinary people, our own relatives and ancestors. These are not the Generals or the Kings. They are the foot soldiers, and in my case, the small tenant farmers of Mayo.

I was born in 1952 in Nottingham, England. In 1957, my family returned to their native Ireland. My father Thomas Egan was born in 1920 on a very small farm just outside Kiltimagh (Co. Mayo). My grandfather, who was born in 1870, had 13 children, only 9 of whom survived infancy. In many ways, my family was very typical of the West of Ireland at that time.

#### A Voice From the Past

The history of my family prior to 1870 was blank, until Clan Chief Michael J. Egan received a copy of an old letter in 1972, from Alicia Egan in America. This letter, dated 1905, was written by John Egan of Turlough to his son Joseph, in Elizabeth, NJ. John, who was born in 1835 and never left Ireland, was my great-grand uncle. Though his letter is too long to quote in entirety, I'll quote two paragraphs:

"My father was 76 years of age, when he died in 1859. He was therefore born in 1783, and was 15 years of age in the eventful year of 1798. His father and grandfather were both alive in that year. His grandfather was then a hale

old man and lived for some years after him. His father had therefore an opportunity of learning from his grandfather the history and traditions of the family from the time his ancestors first came to the county of Mayo. As my father's grandfather was only the fourth in descent from his great grandfather, who was the first of the race that settled in Mayo county, you can regard these traditions as quite accurate for my father was very particular in relating them to me without any additions or subtractions or embellishments of his own."

"It has cost me some trouble to fix the date of our ancestor's coming first to Mayo, but as his eldest son fought at the battle of Aughrim on the Catholic side, history comes to our aid in deciding the date as the war of James and William took place in the years 1689-90, or about that date. It follows therefore that the father of the Aughrim warrior must have come to Mayo about the year 1654 which was the year of the Cromwellian disturbances as otherwise his eldest son would not be old enough to carry arms during the war of James II and William III. The Aughrim warrior's father was Brian, whose father was Boes. Boes never came to Mayo county."

Now just think about this. Here is my great granduncle, telling what his father had told him of what his grandfather had told him about his great-grandfather and his father before that. This means that Boes was our great-great-great-great-great-greatgreat-great-grandfather. Eleven generations, including mine.

#### The First Rule of Research

If Brian had moved from Sligo to Mayo in 1654, he might have been born about 1625 and his father Boes might have been born about 1595. Not one in a hundred Irish families could trace their families back 400 years. The first rule of genealogical research: Be Lucky! We certainly were!

The first rule of genealogical research: Be Lucky! We certainly were! To understand how lucky we were though, you have to consider both history and genealogy over the previous few hundred years in Ireland. Compulsory registration of Births. Marriages and Deaths was only introduced in Ireland (and the rest of Britain) in the 1860s. Hence if you know where your grandparents came from you might be able to trace your great-grandparents and with a bit of luck, from Marriage or Death Certificates you might be able to go back to the 1820's or even the 1800's.

#### History's Contribution

Before compulsory registration, genealogies were written only for important people. In Medieval times, these were the Gaelic Chieflains and their administrative and intellectual elites (the Ollaves and Brehons), many of whom were Egans.

In 1601, this old Gaelic culture crashed to defeat at Kinsale, but power had already been changing hands since the colonisation of the Midlands and Munster 50 years before. This was finally copperfastened by the Cromwellian Land Settlements in the 1650's.

For the next 200 years therefore, power in Irish society was held by the predominantly Protestant Anglo-Irish Ascendancy class. Once you start searching back beyond 1820, it is predominantly Ascendancy. Ordinary small farmers, such as the Egans of Mayo, are ignored. What makes John's letter unique is that he gives us a bridge across this period. Boes was probably born years before Kinsale.

The Search for Missing Pieces
Many Egan genealogies cover the
period roughly from 1100 to 1600.
The question arises therefore: might it
be possible to link John Egan's genealogy into these? Kathleen Mulchrone's
1944 genealogy summarised data on
hundreds of Egans. Many that she

detailed were related to Brehons of old Gaelic chieftains. The problem is making a provable connection.

One theory is that we descended from the Brehons of Connaught. My second cousin, Declan Banim in Tasmania, states that his 1960s Dublin research supports this 100%. Unfortunately, he has been unable to indicate precisely where the information is located. Searches of the National Library, the Royal Irish Academy and the National Archives have been unfruitful.

Michael J. Egan contends we may be descended from the Brehons of Breffni and there is at least one man called Boes who was living in the right area at the right time, but we cannot conclusively prove that Boes is our direct ancestor. There is a third possibility. Genealogies tend to be written for important people. The genealogies we have may not cover all the Egans who were alive for example in the late 1500s. It is possible that we are descended from some totally unrecorded family.

It seems certain that Murtagh, our own direct ancestor, fought at the Battle of Aughrim in 1691. The consensus is that Murtagh survived Aughrim.

Otherwise a lot of us wouldn't be here today! Aughrim was the most significant battle of the Williamite Wars.

The Battle of the Boyne which our orange brethren celebrate was a defeat for James's Army, but Aughrim was the coup-de-grace. In fact Aughrim was the biggest battle fought in either Britain or Ireland. Compared to it, disagreements like Hastings or Culloden were only skirmishes.

Murtagh, the Aughrim warrior was only an ordinary soldier. It would be surprising to find reference to him in historical documents. We know that the Irish Regiments who fought at Aughrim were predominantly raised by the local Gentry. Also, we know from John Egan that Murtagh rented his

farm from the Browns of Brownstown. Since the Browns intermarried with the Burkes, he may have been a member of Colonel Burke's Regiment, which held out at Aughrim Castle after general defeat until they were almost annihilated. However, there were very few survivors!

After 1691, John's letter is mainly concerned with close family matters rather than general history, hardly surprising since the 1700s were largely a settled period under the new Ascendancy Class.

The 1798 Rising erupted in Mayo with French landings at Killala and victory by the combined French/Irish forces over Redcoats at Castlebar. John 's father was 15 then, an important point. If he was a few years older, he might have gone with the rebels to defeat and slaughter at Ballinamuck. Sometimes it pays to be young!

Again, during the 1800s, John mentions very little that can be directly related to history. Yet, 20 years before he had been involved with the Land League, founded originally as the Land League of Mayo by Michael Davitt, a Mayo man himself. Surprisingly, none of this was mentioned by John.

An even more extraordinary omission is any The lack of reference to the Great Famine is even more extraordinary considering that John had lived through it as a teenager. Mayo was one of the worst affected counties of all. Why this complete silence?

This was very frustrating but there didn't seem to be much that could be done about it. Once again, we were lucky! In 1990, a box of very old papers came to light in the old family home in Kiltimagh. © Charles Egan (TO BE CONTINUED)

(Excerpted from a talk prepared for the 1996 Clan Rally. Charles and his wife Carmel live in England and have an extensive database of Egan family history.)

#### HAPPY BIRTHDAY, MICHAEL!

And thank you for all you have done to unite the Clan so that we can preserve the collective memory of the Aodhagains.

(The USA-Canada Chapter presented Clan Chief Michael J. Egan with an inscribed rosewood gavel and sounding block embedded with the crest.)

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#### MORE LASTING THAN KINGS

(for Michael J. Egan on the occasion of his 80th birthday, February 6, 1997)

"Remember" sang Amergin, druid of the sons of Mil;
"Remember" sighed the wind among old oak trees on the hill,
Hazel, holly, rowan too, their symphony of praise
Soared skyward to the Lord of All ere Ireland knew His ways.

Before the tonsured clerics came, wise Brehons plied their trade, Remembered for their countrymen a world their forebears made. Review the centuries' Speckled Book inscribed with prose and rhyme: Clann Aedhagain's ollamhs grace each page, calligraphers of time.

The Easter fire St. Patrick lit dimmed druidism's light Soon filideacht believed, engaging in the Christian fight Supplanting priests of nature's sun with bishops who displayed The true Son's Life in theirs, Life even death obeyed.

Two things the Aedhagain name implied: faith, treasures of the mind; Long years before the Clann was born, in Annals, we can find Anchorites and bishops, abbots, scribes, who bear that name Whose deeds, whose noble words attest, the justice of their fame.

Kings pass, their firefly pomp and show, shortlived, though brightly lit, Fades quickly in the flow of time, extinguished. While the wit And wisdom of the Brehon can revive with knowledge vast, Can inspire more hopeful futures from their storehouse of the past.

Sing Brehon names like Baethgalach, like Saorbrethach, or Sabh Sing Solamh or sing Cosnamach, sing three martyrs who have died Yet live among the branches of the bright-leaved wisdom trees In a forest where the Aedhagain Ollamhs sing in many keys.

And we who bear the Aedhagain name, what music shall we make To shake the leaves of wisdom trees so light falls on the snake-Like path those tread who wander through the Forest of the Birds, Life's Forest where the singers are the masters of the word?

© by Patricia Colling Egan

Special thanks to those who helped make this newsletter possible. This is your newsletter — let us hear from you. Please submit news, queries, or articles for inclusion in the next newsletter. (800 words maximum)

Contact the editor at address on Masthead. — The Editor

#### MESSAGE FROM CLAN CO-LEADERS USA

We send our love and greetings to the members of the Clan Egan Association from Charleston, VA, our home for the coming 2-1/2 years. As you may know, we are representing the Church of Jesus Christ of Latter Days Saints here and watching over the approximately 170 young "elders" (ages 19-21) and "sisters" (ages 21-23) who volunteer and serve for 18-24 months, sharing the message of the restored gospel and the Book of Mormon. We spend two weeks of each month traveling throughout West Virginia to meet with and interview each one of these choice young people. It is a busy but enjoyable and rewarding responsibility.

When we first came to WV, there was only one person — Anna Egan Smucker of Bridgeport, WV — with whom we had prior acquaintance (through correspondence regarding Egan genealogy). We have now met with Anna on two occasions. It is truly a delight to "connect" with wonderful people worldwide through the Clan Egan Association.

We are most grateful to Pat (Egan) McLaughlin who has volunteered her writing and editing talents, as well as a great deal of her personal time, to write, publish and mail this annual newsletter. We are also grateful for Jane Eagen and her willingness to organize the 1998 Rally in Baltimore, MD. It sounds wonderful! We hope many of you will be there. God Bless You All!

ROBERT AND JANET SLOAN 1809 Shadybrook Road Charleston, WV 25314 Phone: (304) 344-0412

#### ANCESTRAL NOTICE BOARD

Michael Egan (b. 1826), eldest brother of John Egan, Turlough Cottage (Castlebar, Co. Mayo), emigrated to the U.S. (possibly Pennsylvania). His sons were Patrick, Thomas, Luke and Michael. His daughters' married names were Maria Dixon, Anne Hoban, Bridget Sullivan, Kate Boland and Sara Coyle. If you can help, contact Charles Egan, 26 Samels Court, South Black Lion Ln, Hammersmith London W6 9TL Tel: 0181-7480958.

Several descendants of **South Mayo Egans** offer to compare family charts with others who share their interest. Write to Patricia A. McLaughlin, who will put you in touch with your possible relatives.

Your query can appear in this column!

# Clan Egan Association

### Letter of Invitation

You are invited to become a member of the U.S.A.-Canada chapter of the worldwide Clan Egan Association. This modern-day association of descendants of the ancient Gaelic family clan of Mac Aodhagain was organized 7 August 1982 at a gathering at Redwood Castle, Lorrha, Co. Tipperary, Ireland. About 400 members worldwide belong to chapters in Ireland, Australia, Canada, and the U.S.A. Among the membership, there are Egans, Eagans, Eagens, and Keegans along with those who carry other surnames but trace their lineage to the Mac Egans of Ireland. All who share the association's objectives to promote the study of and preserve Mac Egan family history are invited to join. Upon joining, members become part of the worldwide membership and also receive mailings of chapter newsletters and notification of upcoming gatherings. Members are invited and encouraged to submit their own Egan pedigree for preservation in the clan archives. If you are interested in becoming a member, please fill out and send in the form below.

Membership Application CLAN EGAN ASSOCIATION, U.S.ACANADA CHAPTER			
Name(s) as you wish to appear on membership rolls:			
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Telephone: ( )	and the state of t		
(Please remember to send us a change of address if you move.)			

The membership fee is \$1500. Please send this form and a check payable to:

CLAN EGAN ASSOCIATION

Vince Egan, Director of Development P.O. Box 1255 138 Zenker Road Lexington, South Carolina 29072 1-800-868-5878