



### Foreword from Chieftain Andy O'Day

Hello O'Dea Clan Members! It has been almost a year since the O'Dea Clan Gathering in Ennis. There are some things that I hope are going on in the Clan. I certainly hope that you are already planning your trip to Ireland in July 2005. We are really becoming a close knit family unit. It just seems the more times I go to Ennis, the more family I find. By now I really think that Anthony O'Dea is my brother. I also hope that each of you has gotten at least one additional member for the Clan. It is most important that we continue to strive for additional members for the strength of our Clan Family. Slan, Andy O'Day

### East Indian O'Deas

A recent email from a Darryl de la Hoyde of Brighton, UK, shows some clan descendants in East India. Darryl wrote:

"My mother's Maiden Name: Kathleen Mary O'Dea Birthplace: Dongargargh, India 1937. Grandfather's name: Dermot Diceart (Dysert).O'Dea."

### Political Graveyard!



During a search through the following website, Ed O'Day found some interesting facts on the name O'Day

<http://politicalgraveyard.com/bio>

**O'Day, Caroline Love Goodwin (1875-1943)** -- also known as Caroline O'Day -- of Rye, Westchester County, N.Y. Born in Georgia, 1875. Delegate to Democratic National Convention from New York, 1920 (alternate), 1924, 1928, 1932, 1936; U.S. Representative from New York at-large, 1935-43. Female. Died in 1943. Interment at Kensico Cemetery, Valhalla, N.Y.

**O'Day, Harold E.** of Manchester, Hillsborough County, N.H. Delegate to New Hampshire state constitutional convention from Manchester 11th Ward, 1948. Still living as of 1948.

**O'Day, R. E.** of Great Falls, Cascade County, Mont. Democrat. Alternate delegate to Democratic National Convention from Montana, 1936. Burial location unknown.

**O'Day, Timothy** of Juneau, Alaska. Mayor of Juneau, Alaska, 1967. Still living as of 1967.

**O'Dea, Cornelius** of Elmira, Chemung County, N.Y. Democrat. Alternate delegate to Democratic National Convention from New York, 1940. Burial location unknown.

**O'Dea, Daniel** of Lowell, Middlesex County, Mass. Democrat. Delegate to Democratic National Convention from Massachusetts, 1932 (alternate), 1940, 1944, 1948. Burial location unknown.

**O'Dea, Daniel D.** of Lowell, Middlesex County, Mass. Democrat. Delegate to Democratic National Convention from Massachusetts, 1960. Still living as of 1960.

**O'Dea, Michael** of Southfield, Oakland County, Mich. Republican. Delegate to Republican National Convention from Michigan, 1988. Still living as of 1988.

**O'Dea, Richard E.** of Paterson, Passaic County, N.J. Democrat. Alternate delegate to Democratic National Convention from New Jersey, 1940. Burial location unknown.

There is also a whole page of "Days," but the "Deas" seem never to have been bitten by the political bug as there are none!

*Editors Note: There was an obscure Minnesota state legislator named O'Dea. So someone was bitten by the bug in Minnesota, where the state bird is the mosquito.*

### INSIDE THIS ISSUE:

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## THE EDITOR SPEAKS!



*Following numerous requests from members wishing to receive future newsletters in electronic format (hence saving on printing and speeding up receipt of the newsletters!), we have decided to start a trial run on the first PDF edition. So far we have been notified by a small number of members that you would like to receive a paperless version. We still need more takers. If you have a moment we would like to invite you to fill in the enclosed questionnaire which allows for feedback on ideas for upcoming newsletters. There is a box on the questionnaire to tick for electronic versions (please be sure to add your e-mail address!). Alternatively if you are unable to complete the questionnaire and would still like to receive newsletters in PDF format you can email me [ahogan@infi.net](mailto:ahogan@infi.net).*

*The software necessary to read PDF documents can be downloaded for free from Adobe at the following website <http://www.adobe.com/support/downloads/main.html>*

### ELLIS ISLAND FIND

A recent O'Dea Clan Forum posting on U.S. immigrant Matt O'Dea occasioned the following exchange involving two different Matthew O'Deas. Pat Fitzgerald, who is doing research for her brother-in-law Phil O'Dea of St. Louis, asked on February 14:

Matt O'Dea left Ireland (Youghal?) about 1909 and died in St. Louis, MO 1921. His father was Philipp O'Dea and his mother Julia Brown. Any information would be very appreciated.

Clan Genealogist Ed O'Day responded:

Have you checked out the Ellis Island database at <http://ellislandrecords.org/>? There is only one Matt O'Dea in the entire file (1893-1924). Here's the basic data on him: Matt O'Dea arrived in New York on 6 January 1900 aboard the *Lucania* out of Queenstown, Co. Cork. He was 18 and single, traveling in the company of Henry Clancy, 22, both of them from Kilrush, County Clare. He paid his own passage, and was intending to join a sister, Mary A. O'Dea, at 20 Orchard St., Danbury, Connecticut. Ed also suggested that she might check the 1900 to 1920 censuses for Connecticut and Missouri, city directories for Danbury and St. Louis, and eventually obtain the birth record of Matt O'Dea of Kilrush from the General Registrar's Office in Dublin.

Two days later, Maureen Mundy made those steps unnecessary. Maureen, a long time Clan member from Leeds, posted this detailed information to the Forum:

My great-uncle Matt O'Dea is the one mentioned in the Ellis Island database who set sail on the *Lucania* out of Queenstown, Cork, on the 31 December 1899 and arrived in New York on 6 January 1900. He was sponsored by his sister Mary of Danbury Connecticut and went on to sponsor his brothers in 1901 and 1905 who both traveled on the *Teutonic* from Queenstown. Matt was born in 1880, one of 10 children of Michael O'Dea and Nora McMahon who farmed at Moveen West, in the Kilrush Union, 5 miles outside Kilkee, on the Loop Head Peninsula, where the Shannon and Atlantic meet. He settled in New Haven, Connecticut and lived way past 1921.

Ed thanked Maureen for her input and for making the O'Dea Clan Forum work as it should. Newsletter readers with Internet access can find some other interesting exchanges on the Forum at <http://network54.com/Hide/Forum/62766>.

Pat Fitzgerald is still in search of the correct Matt O'Dea, concentrating on the family tradition that he came from Youghal, rather than County Clare. Can anyone from Cork or with Cork origins give her a hand? Contact her at 6374 Pershing Ave., St. Louis, MO, USA, or e-mail [p.l.fitzgerald@att.net](mailto:p.l.fitzgerald@att.net)

*If you have any genealogy questions and information you would like to submit to the clan you can contact our O'Dea Clan Genealogist, Ed O'Day (contact details on final page) or go to <http://www.odeaclan.org> or <http://www.clan.odea.net>*

## The 1881 Census of Canada—online, and free!

One of the most recent additions at the Church of Latter Day Saints' genealogy website ([www.familysearch.org](http://www.familysearch.org)) is the 1881 Census of Canada. Packaged along with the 1881 Census of Britain and the 1880 Census of the United States, it is easy to search, and provides a great deal of information. As always, searching the Mormon's site is free.

All enumerated individuals are included -- not just the heads of households. This is a great advantage over the 1871 Census of Ontario, of which only the Index of Heads of Households is available free, online.

I was curious as to how many of the O Deas were in Canada in 1881, so I accessed the Mormon's site and searched the usual names: Dea, Day, Dee, Dey and Dae, with and without the O, with and without the apostrophe, with and without the space. I used "Irish origin" as a limiting factor only with the name "Day." I came up with a list of 792 individuals living in New Brunswick, Nova Scotia, Quebec and Ontario, and one lone couple on the west coast in British Columbia. No O Deas were found in Manitoba or the Northwest Territories (now the provinces of Alberta and Saskatchewan), and none on Prince Edward Island. Unfortunately, the census did not include Newfoundland, which remained a British protectorate until joining the Canadian confederation of provinces in 1949.

In 1881, Canada had a population of 4.3 million people. Of the O Deas among them, the vast majority did not spell their name with an O.

Day: 392; Dee: 149; Dea: 88;  
Dey: 40; O'Dea: 31; Odea: 26;  
O'Day: 24; O Dea: 21; Oday: 6;  
Odey: 5; O Day: 4; O Dee: 3;  
O'Dey: 2; O'Dee: 1

They are mostly Roman Catholics, but there are plenty of Presbyterians, Methodists of several

varieties, Baptists, members of the Church of England and even a Free Thinker!

The clan is well represented in most occupations:

Barber: 1; Blacksmith: 5;  
Boat builder: 1; Bricklayer: 1;  
Carpenter: 4; Carter: 1;  
Clerk: 6; Confectioner: 1;  
Cooper: 2; Couturiere/Dressmaker  
/Seamstress: 8;  
Doctor: 3;  
Engineer: 1; Farmer or farm labourer: 92;  
Finisher: 1; Fisherman: 4;  
Footer: 1; Gardener: 1;  
Gas Fitter: 1; Grocer: 1;  
Hackman: 1; Hotel Keeper: 1;  
Joiner: 1; Labourer: 50;  
Landing Waiter: 1; Manufacturer: 1;  
Marble Cutter: 1; Master washman: 1;  
Merchant: 4; Milkman: 1;  
Mill Hand: 1; Milliner: 2;  
Miner: 1; Music Teacher: 1;  
Nurse: 1; Painter: 1;  
Pilot: 1; Plumber: 2;  
Printer: 3; Quarryman: 1;  
Sadler: 1; Servant: 21;  
Shoemaker: 3; Stationer: 1;  
Stonecutter: 1; Storekeeper: 1;  
Tailor/tailoress: 3; Tanner: 1;  
Teacher: 3; Telegraph Operator: 1;  
Truckman: 2; Upholsterer: 1

I entered all the names into a spreadsheet, which gives me the ability to sort all 792 individuals by province, religion, occupation, or age. By far the most valuable sort, however, is the ability to sort by first name. This allows the searcher to look for a particular John, Bridget or Michael and ignores the various spellings of the surname.

I may get around to publishing the list on a website – it is far too big to be included here, so until then, I am happy to do lookups. Email me at [mvail@shaw.ca](mailto:mvail@shaw.ca)

**Sumbitted by Meg Dea Vail,  
Edmonton, Alberta, Canada**

## GROSSE ILE: COFFIN SHIPS - IRISH GRAVES

*During a visit to Quebec with my family in August/September 2002 we spent a night in the quaint village of Montmagny (pronounced, mo-men-ye) on the Southern shore of the St Lawrence River, not far from Quebec City. One of the village's many points of interest is its location opposite Grosse Ile, the remarkable island that served as the quarantine station for Canada's early immigration period. The island, and its sometimes tragic history, has always held a fascination for me, especially after learning that my great uncle, Dr. Walter W Aylen (1865-1954) had taken over as the Medical Superintendent of Grosse Ile in 1929. My geographic proximity, the island's inextricable link to Ireland, the uncovering of a Dea namesake as an island fever victim or some more subliminal motivation, prompted this article on the island's early history. In commending it to readers, I gratefully acknowledge the helpful information gleaned from the numerous authors and sources listed in the bibliography.*

Submitted by Brian Dea, Sydney, Australia

### The Location and the Name

***“The Iroquois, in 1655, made a descent on Grosse Island and murdered M Moyen and his wife; his children were carried off as prisoners.” The Legendary Lore of the Lower St Lawrence, J E Le Moine***

Grosse Ile (Big Island) is located off the town of Montmagny, towards the south shore of the Saint Lawrence River, approximately 50 km east of the city of Quebec. It is one of the twenty one islands in the Ile-aux-Grues (Crane Island) archipelago and, despite its name and 2 km by 800m size, is not the largest island in the group. Its name appears to have come from the fact that there were two islands called Ile-aux-Oies (Goose Island) one called La Petite (small) Ile-aux-Oies and the other La Grosse (big) Ile-aux-Oies, hence Grosse Ile. Mention of the island is made as early as 1663 in Jesuit records. The Ile-aux-Grues archipelago is located between the much larger islands of Ile d'Orleans (Island of Orleans) and Ile-aux-Coudres (Hazelnut Island). The island's location at a point in the river where the navigation channel is at its narrowest was an advantage that led to its eventual use as a quarantine station.

### The Requirement for a Quarantine Station

***“An Act to establish Boards of Health within the Province and to enforce an effectual system of Quarantine...” Assembly of Lower Canada, February 25<sup>th</sup> 1832***

From the time of Jacques Cartier in 1534, the Saint Lawrence River has played a pivotal role in the exploration and settlement of Canada. From the days of the fur trade to the gradual conversion to agriculture and the timber export industries, this great river together with the city of Quebec which stands at the point where deep water navigation ceases, have borne the brunt of human passage from foreign lands. The challenges associated with this traffic were exacerbated by the fact that, due to harsh winter climatic conditions, this major human influx had to be between the months of May and November.

Two important factors led to the establishment of Grosse Ile as a quarantine station in the Spring of 1832. The first of these was the rapid increase in the number of sailing vessel arrivals at Quebec to satisfy the demands of the export timber trade to the United Kingdom and the development by shipowners of the emigrant trade as “paying ballast” on the return journey to North America. The second factor was the knowledge that a cholera epidemic, which started in India around 1826, had already reached Europe and was likely to find its way to North America via incoming emigrants. In February of 1832 the Government allocated funds for both the medical care of emigrants and the establishment of a quarantine station.

### The Choice of Grosse Ile and Its Establishment

**("...And be it further enacted by the authority aforesaid that there shall be a Quarantine Ground or Anchorage in the Port of Quebec and that the same shall be as near as may be to Grosse Ile..." Assembly of Lower Canada, February 25<sup>th</sup> 1832)**

The actual choice of the island was made by Captain (later Admiral) H W Bayfield of the Royal Navy who was making a survey of the St. Lawrence at that time. A doctor, troops of the 32<sup>nd</sup> Regiment and teams of workmen were sent to the island to build the required infrastructure. Regulations were put in place requiring all vessels to stop for inspection at Grosse Ile and to not proceed the remaining 50 km to Quebec City without a "certificate of health". All ships were again inspected at Quebec before the landing of passengers. The urgency in these preparations is evident in the fact that early Summer immigrant traffic in 1832 was already exceeding previous years. Between May 26<sup>th</sup> and June 2<sup>nd</sup>, approximately 15,000 people faced inspection. A total of 397 vessels had docked at Quebec compared to 372 the previous year. The Summer's human influx had just begun.

### Cholera

**("...It is characterised by violent vomiting, purging with watery rice-coloured evacuations, severe cramps, and collapse, death often occurring in a few hours..." Cholera - Shorter Oxford English Dictionary)**

Although it is far from certain, the ship Carricks, which arrived from Dublin in early June 1832, is suspected of introducing the first cases of cholera. She had departed the U K with 192 passengers on board and had lost between 42 and 59 individuals to an "unknown disease" during the crossing. Although stopped and inspected at Grosse Ile, the vessel was allowed to proceed to Quebec City. By the 10<sup>th</sup> of the month deaths from cholera were being reported in the cities of Quebec and Montreal. The suddenness and extent of the spread of the disease was frightening. The island's facilities as well as hospitals in the major cities quickly became swamped with sick, dying and the dead. By the end of September, approximately 3,300 burials had been reported in Quebec City. Montreal's death toll was approximately 1,900. Despite processing over 50,000 immigrants, by Summer's end and the reduction of the disease to less than epidemic proportions, only 28 burials were recorded on Grosse Ile itself. Grosse Ile had had its baptism of fire and a slight preview of what was to happen 15 years later.

### The Ireland that Spawned the Emigrants of 1847

**("I have called it an artificial famine. Potatoes failed in like manner all over Europe, yet there was no famine, save in Ireland. The Almighty, indeed, sent the potato blight, but the English created the famine." John Mitchel, Author and Young Ireland Leader)**

The political and economic conditions in Ireland that produced the tide of emigrants to North America which reached its flood between 1847 and 1851, had their beginnings long before. The harsh regime of Oliver Cromwell in the mid 1600's and the Jacobite's defeat in the 1690's caused the first major period of emigration from Ireland, however, at that time, France and Europe were the destination of choice rather than North America. The Penal Laws enacted in the 1600's and enforced during the early 1700's, increased the dispossession of Irish land as well as the conversion of landholders to the status of tenant farmers paying rent to absentee English landlords through local, and very often, unsympathetic managers or agents. These adverse ownership and economic changes were further compounded by the extreme suppression of the Catholic faith and the degradation of its followers. Those Irish Catholics who spurned the inducements of conversion to "The Established Church," were further alienated and were destined to found and endure the legacy of "hedge schools" and "mass rocks".

The demands on the Irish tenant farmers to produce exportable agriculture produce for absentee landowners coupled with the taxes imposed under the Penal Laws reduced their

livelihoods to subsistence levels with their main diet consisting of the produce from small plots of potatoes, turnips and cabbage. After many poor potato harvests and shorter famine periods, Ireland was devastated by a major potato blight which commenced in 1845. It produced, between the years 1845 to 1849, what we know today as the "Great Irish Potato Famine" With no agriculture production, uncollectible rents and starving tenants, landowners resorted to mass evictions and in some cases, the purchase of passage out of the country for their tenants. Those landlords who did offer the inducement of paid passage away from Ireland paid as little as possible. The rapid increase in the demand for passage to North America for these malnourished emigrants resulted in further exploitation by ship owners through severe overcrowding and the extension of the sailing season into adverse Spring and Fall weather periods. Although the United States was by far the most popular destination for these downtrodden and dispirited individuals, a doubling in 1847 of the cost of passage to the States and the confiscation of overcrowded ships by USA authorities caused many shipowners to choose Quebec as the disembarkation point for their human cargo. The "coffin ships" were on their way to Grosse Ile.

#### Grosse Ile 1847

**"It would be better to simply send a battery of artillery from Quebec City to sink these ships to the bottom, than to let all these poor people suffer such a slow, agonizing death"**  
**Fr. E A Taschereau, Priest on Grosse Ile and later the first Canadian Cardinal)**

The Government and the civil administrators in Quebec had followed the news of increasing famine in Great Britain and Europe with some trepidation and when the faster steamships brought news in the Spring 1847 of the number of early emigrant sailings from Liverpool and the Irish ports of Dublin, Sligo and Cork, preparations were made for a larger than normal intake of needy immigrants. Doctor George Mellis Douglas had held the position of Medical Superintendent at Grosse Ile since 1836. In April, a new hospital had just been completed with a capacity for 200 sick individuals. Provision had been made to shelter an additional 800 healthy persons. These preparations, which were based on historical traffic figures, were to prove devastatingly inadequate in coping with the unsuspected volume of malnourished Irish immigrants ravished by numerous diseases, but especially with Typhus, the deadly louse borne pestilence also called ship fever.

As with the Cholera outbreak of 1832, there is divided opinion as to which ship first introduced this scourge, the Urania from Cork which arrived on May 8<sup>th</sup> or the Syria from Liverpool on the 20<sup>th</sup>. Irrespective of the culprit, by May 23<sup>rd</sup>, reports from the island indicated that the hospital already held 530 sick, with deaths occurring at the rate of 30 to 40 per day. A hot Summer and a rapid increase in ships arriving pushed the number of the sick in hospital to 1100 by early June and the death rate to over 50 per day. Unfortunately, statistics as grim as these were to continue until late October. As Grosse Ile still did not have a pier capable of docking sailing ships, the sick had to be ferried to the island by boat crews supplemented by the soldiers stationed on the island. This task and the much more onerous one of removing the dead from newly arrived vessels was further complicated by the fact that most passengers were too ill or weak to assist or even to fend for themselves. The work of the doctors was unrelenting. Dr Douglas fell ill and extra medical staff were pressed into service. Whilst medical aid was critical, religious and spiritual comfort was also in demand. Clergy from both the Roman Catholic and Anglican churches distinguished themselves throughout the Summer through their tireless efforts to comfort the ill and dying and to bury the dead. The cemetery, known today as the Irish Cemetery, which was laid out in 1832, and which until then had catered for individual burials, was overwhelmed. Individual burial plots quickly gave way to long trenches being dug to serve as mass graves. Soil had to be brought to the island to cover some of these mass burial ditches which can still be seen in the cemetery's relief. Estimates as to the number of deaths at Grosse Ile during 1847 vary, however, approximately 5,500 victims were buried, including those who died on Grosse Ile as well as those

who died while on board quarantined vessels. The Irish cemetery holds over 6,000 of Grosse Ile's 7,553 burial plots.

During 1847, almost 100,000 people set sail for Quebec. Deaths from disease at sea and on Grosse Ile reduced the actual number of immigrants who actually landed in Quebec to about 90,000. Regrettably, Grosse Ile did not screen all typhus carriers. This terrible pestilence quickly spread westward to other major cities such as Montreal, Kingston and Toronto where "fever sheds", mostly along the waterfront, were set aside in an attempt to house and care for the ill. Again, in these places, the death toll soared.

### The Orphaned Irish Children

**("The number of orphans is very great. Most will die ... happy not to have known their misfortune here" Father E. A. Taschereau)**

Amid this tragedy of death, there are acts of humanity and kindness that go some way towards offsetting the magnitude of the heartbreak and misery. In 1847, these compassionate acts were rendered by the French, English and Irish families of Upper and Lower Canada through the adoption of the thousands of Irish children left orphaned by the death of parents from the fever on Grosse Ile, Quebec City, Montreal and other Canadian cities. Some estimates place the ratio of children to adults amongst the fever survivors as exceeding fifty to one. Records, both civil and religious, from 1847 indicate that it was a time for good minded people to step forward, and there is ample evidence to show that one group, the French population of Quebec, were at the forefront in the move to adopt and care for these homeless waifs. Although rural families in the more remote regions of Quebec would not have been directly aware of the demand for homes for these Irish children, Catholic priests and other ministers of religion who had been alerted to the problem by their religious hierarchy, came to the orphanages and took groups of children back to their respective parishes to be taken in by local families. Many years later at the unveiling of the Celtic Cross on Grosse Ile, French speaking Irish would acknowledge the debt owed to these many French families, not only for their charity in a desperate time of need but also for the fact that they did not let the children in their charge forget the fact that they were Irish.

### The Celtic Cross

**("... The desolate and neglected aspect of the particular portion of the island allotted for the resting place of so many of our blood and our faith seemed to strike us with reproach..." Letter from J Gallagher County President, AOH Quebec Division, seeking funding to erect a monument to the Irish whose last resting place is Grosse Ile)**

There are a number of monuments and plaques on Grosse Ile to bear witness to the pivotal role that the Island has played in the history of Canadian immigration. The oldest of these is a simple stone monument erected by Dr. Douglas to commemorate the tragic loss of life amongst the doctors and medical staff whilst serving on Grosse Ile between 1832 and 1847. It also commemorates the large number of their patients who, during these same years, suffered the same fate. Other more modern and detailed monuments reinforce these feelings and inform visitors on these tragic events, however, the largest and most recognised of these memorials is the fourteen-meter Celtic Cross, located on Telegraph Point, the highest point on the island. This large grey granite monument was commissioned by the North American chapters of the Ancient Order of Hibernians around the turn of the century and was unveiled at a large gathering of dignitaries, clergy and the general public on August 15<sup>th</sup> 1909. The second tier on the base of the cross has imprinted on granite tablets on three sides, the following inscriptions in English, French and Gaelic.

#### **South face (English)**

Sacred to the memory of thousands of Irish emigrants who, to preserve their faith, suffered hunger and exile in 1847-48, and stricken with fever, ended here their sorrowful pilgrimage.

### West face (French translation)

To the sacred memory of thousands of Irish emigrants who, in order to preserve their faith, suffered famine and exile, and, victims of fever, ended their sorrowful pilgrimage here, comforted and strengthened by the Canadian Priests. Those who sow in tears reap in joy.

### East face (Gaelic translation)

Children of the Gael died in their thousands on this island having fled from the laws of foreign tyrants and artificial famine in the years 1847-48. God's blessing on them. Let this monument be a token to their name and honor, from the Gaels of America. God Save Ireland.

The North face contains a memorial tablet with the names of the Roman Catholic priests who ministered to the sick and dying during the 1847-48 typhus outbreaks. Included amongst the total are the names of fourteen priests who became ill but recovered and six who paid the ultimate sacrifice serving their pitiful flock.

### Bibliography

- *Marianna O'Gallagher's publication "Grosse Ile - Gateway to Canada 1832-1937" (Livres Carraig Books, Ste Foy, P Q)*
- *Parks Canada Website and Published Material on Grosse Ile.*
- *Brendan Graham's publication "The Whitest Flower" (Harper Collins Publishers)*
- *J M Le Moine's publication "The Legendary Lore of the Lower St Lawrence"*
- *Croisieres Lachance marketing material.*
- *Various websites with Grosse Ile references.*

### Dumb Laws--Ireland

Any person who shall pretend or exercise to use any type of witchcraft, sorcery, enchantment, or pretend knowledge in any occult or craft or science shall for any such offense suffer imprisonment at the time of one whole year and also shall be obliged to obscurity for his/her good behavior. (1736)

Source: <http://dumblaws.com>

Editor's Note: I've been hauled off in chains for pretending knowledge in science, even if it is the pseudo-science of statistics. As Mark Twain said, "There are lies, damn lies, and statistics."

### Memorial Plaques:

### Remember Your Ancestor and Preserve Your Heritage

Pertaining to the O'Dea Memorial Plaque and the O'Dea Castle Restoration Fund: we have added two more names to the plaque. The bank balance listed on the date that this is written is \$1425US. Please let Ed O'Day (see contacts list on final page) know of the name or names you would like listed on the plaque in the O'Dea castle and enclose \$100US or more with each listing.

The Louisville connection is Joan Koechig, St. Charles, Missouri and the connection for San Francisco is Bob and Ev O'Dea, Palm Desert, California.

Please accept our apologies and note the following corrections to the last O'Dea newsletter, which incorrectly published the name below as Edward O'Dea.

Michael O'Day  
1840-1875  
Louisville, KY, USA

Edmond O'Dea  
Annaghdown, Co. Galway  
1786 Ireland  
West Brookfield, MA USA 1863

Clement J. and Marie F. O'Dea  
1895-1982 / 1898-1976  
San Francisco, CA, USA

# IRISH EASTER TRADITIONS

## Good Friday

- Clean house thoroughly inside and out-whitewash applied.
- Obtain new clothes.
- Do no work on the land just in the house.
- Plant a small amount of crop seed to bring blessing on it all.
- Shed no blood, work no wood, hammer no nail .
- Maintain quiet from Noon till three P.M.
- Visit church-take off shoes. Visit holy wells and graveyards.
- Do not fish with nets or lines, no fishing boat put out to sea, alternatively gather bia tragh-shore food-seaweed and shellfish for the main meal.
- Cut hair to prevent headaches in the year to come-trim finger and toe nails.
- Water from the holy well will have curative properties on Good Friday.
- A child born on Good Friday and baptized on Easter Sunday had gift of healing.
- Eggs laid on Good Friday-Mark with cross and each eat one on Easter Sunday. Eggs hatching on that day will produce healthy chicks.

## Easter Saturday

- Drink three sips of holy water each for health. Sprinkle on everything for good luck.
- Bring cinders from the Paschal fire to be blessed.

## Easter Sunday

- Butchers have mock funeral for a herring symbolizing end to abstinence.-whip the herring, have a procession.
- View the reflection of the sun in a pail of water and move it so the sun appears to dance.
- Do something with eggs. Give them, colour them.
- Have a Cludog or cluideog ritual-children collect and cook eggs and other food in a structure which they make on the edge of the farm.
- Brightly dressed Tobies go from place to place to demand the eggs of Easter singing, dancing dressed in bright colored rags.
- Have a Cake Dance. Cake being the prize for best dancer. Easter cake dance-a pruthog.

Courtesy of <http://www.ncf.carleton.ca/~bj333/HomePage.season.html#easter>

## Own Your Own Picture of O'Dea History

Space in the last newsletter prevented the inclusion of all of Henriette Scherft-O'Dea's artwork. Henriette, who lives in Massachusetts, is the wife of Mick O'Dea and sister-in-law to James A. O'Dea of Dublin. Professional renditions of sites important in O'Dea castle history are available from the artist. Presented in the last issue included:

St. Tola's Cross

The Castle with the surrounding open fields

The artist offers her works of art for twenty US dollars or 20 Euros, plus postage. Each is matted to 8"x10" size and is ready for framing. While this newsletter presents copies of the artwork, the true detail of each cannot be adequately reproduced here. Orders do not need to be prepaid.

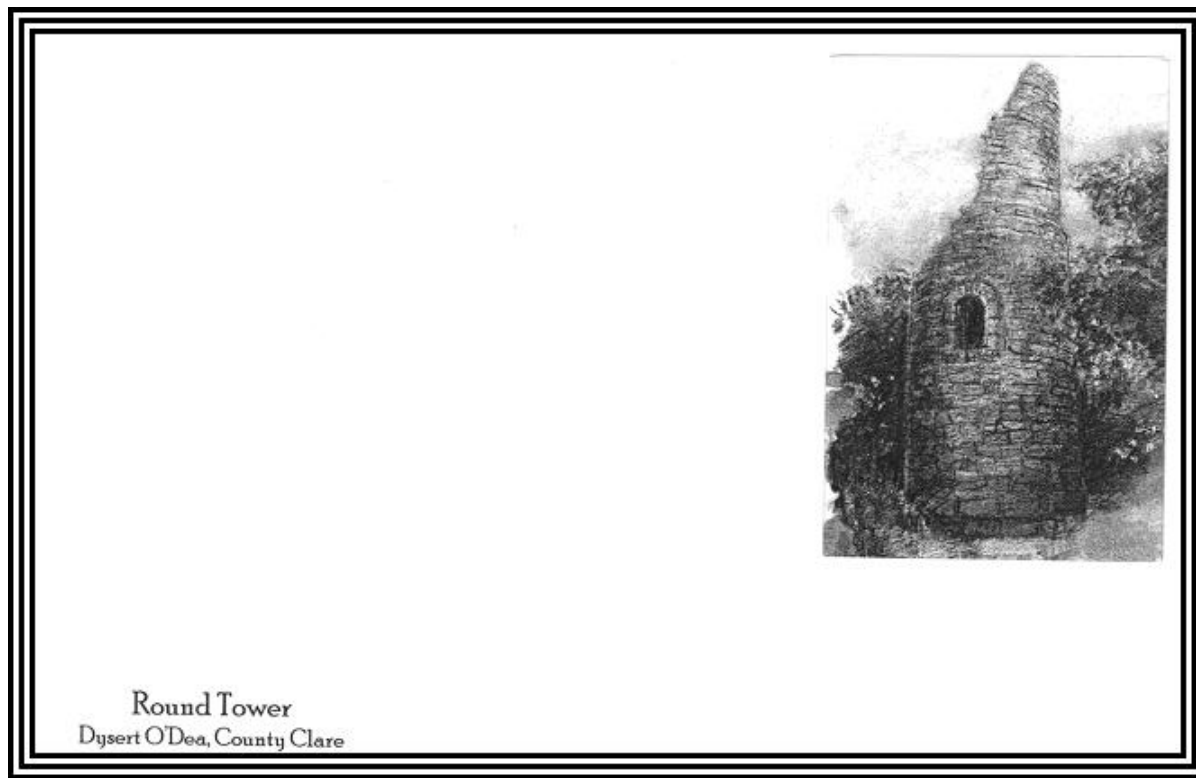
For further information or to order:

Michael O'Dea,  
96 Orange St,  
Roslindale, MA 02131, USA  
(617) 325-9245  
[michaelodea@lycos.com](mailto:michaelodea@lycos.com)

The drawings in this issue represent the following landmarks:

Romanesque Doorway

Ruins of the Round Tower



Round Tower  
Dysert O'Dea, County Clare

## Fancy a Giggle?

Two Irishmen, Pat and Mike, were adrift in a lifeboat following a dramatic escape from a burning freighter. While rummaging through the boat's provisions, Pat stumbled across an old lamp. Secretly hoping that a genie would appear, he rubbed the lamp vigorously. To his amazement, a genie came forth, although he stated that he could deliver only one wish, and not the usual three. Without giving the matter much thought, Pat blurted out "Make the entire ocean into Guinness Ale!" The genie clapped his hands with a deafening roar and immediately the entire sea turned into the finest brew ever sampled by mortals. Simultaneously, the genie vanished. Only the gentle lapping of Guinness on the hull broke the stillness as the two men considered their circumstances. Mike looked disgustedly at Pat, whose wish had been granted. After a long, tension filled moment, he spoke: "Nice going Pat -- now we're going to have to pee in the boat."

*May you live to be a hundred, with an extra year to repent! (Irish proverb)*

## Membership Renewals

If you have not already paid your membership fee please do so now. €30 or US\$30 is the new clan membership fee for **Individual** or **Household** membership. This figure applies until July 2005.

Fees can be paid to James O'Dea at the address on the final page.

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### From the Continuing Cast of O'Dea Characters: A Story from "The Rebel Clan," by Richard Cronin [Risteard Ua Croinin]

An interesting obituary notice appeared in "The Ennis Chronicle" of May 31<sup>st</sup> 1790. "Rev. Patrick Curtin, parish priest of Dysert, died at the age of 101."

Hely Dutton, the author of the "Statistical Survey of County Clare: published in 1808 mentions Rev. Father Curtin as an example of good health and longevity. "He never had a toothache, and got a new tooth at 98, never lost a tooth but the one that was replaced at this unusual age and enjoyed good health to the last."

[Author's] Note: Up until 1871 when the head of Christ on the High Cross of Dysert O'Dea was cemented into place, it was used by local people to cure toothache by placing it against the jaw of the sufferer. Could Fr. Curtin's situation have something to do with this or is it merely a coincidence.

*If you don't own a copy of "O'Dea, Ua Deaghaidh, The Story of a Rebel Clan," you should. If you already own one, you should reread it, especially before and after attending a triennial clan gathering. The pictures and stories make the visit more memorable.*

The tradition of Hot Cross Buns dates back to pagan times, when the cross represented the moon and its four quarters and, when the Romans arrived in Britain, they introduced spiced buns which were marked with the sign of the cross.

On Good Friday in 1361 it is recorded that small spiced cakes, marked with a cross, were distributed by Father Thomas Rockliffe to the poor of St Albans. After this, it became traditional to make and eat hot cross buns every Good Friday.

It was believed by many that hot cross buns had miraculous powers. People would hang them from their kitchen ceilings to protect their homes from evil and they were used in powdered form to treat all types of illnesses. It was also said that hot cross buns baked on Good Friday would never go mouldy - although this was probably because the buns were baked so hard that there was no moisture left in the mixture for the mould to live on!

### Hot Cross Buns

#### Ingredients

1 oz (25 g) fresh yeast  
10 fl oz (1/2 pint) warm milk  
3 oz (75 g) butter  
2 eggs, beaten  
1 lb (450 g) wholemeal flour  
1/2 teaspoon salt  
1/2 nutmeg, freshly grated  
6 oz (175 g) currants  
2 oz (50 g) candied peel, chopped  
3 oz (175 g) honey

#### Crosses:

shortcrust pastry made with 4 oz (125 g) wholemeal flour

#### Glaze:

1 egg, beaten with 3 fl oz (90 ml) milk



Makes: 16 buns

#### Method

In a small bowl, sprinkle the yeast into half the milk. In another bowl, mix the eggs and butter into the remaining milk. Put the flour into a mixing bowl and add the salt, nutmeg, currants and candied peel. Make a well in the centre and put in the yeast mixture, butter and egg mixture and honey. Mix everything to a dough and knead it in the bowl. Cover it and leave it in a warm place for 90 minutes or until it has doubled in size.

Heat the oven to 400F/200C/Gas 6. Knead the dough again and form it into 16 round buns. Lay them on floured baking sheets. Roll out the

pastry and cut it into thin strips. Use these to make the crosses on the buns, hanging them over the dough loosely and letting them touch the baking sheets on each side. This allows for the expansion of the buns. Brush the buns with the beaten egg mixture and leave them in a warm place for 20 minutes to prove. Put a tray of hot water into the bottom of the oven to make it steamy. This gives the buns a thin, soft crust.

Bake the buns for 20 minutes, or until they are golden brown. Cool them on wire racks and serve them split and buttered.

Courtesy of <http://www.crewsnest.vispa.com/easterbuns.htm>

## Point/Counterpoint: In Defense of "That Darn Apostrophe" Submitted by Ed O'Day

The Winter 2002 Newsletter contained the rationale of Chairman James A. O Dea of Dublin for omitting the apostrophe commonly used in contemporary versions of our Clan surname. James explained that English grammar (where O' suggests a contracted "of") was inconsistent with "from Déaghaidh," the proper translation of the Irish surname O Déaghaidh.

Knowing no Irish, I learned from James' linguistic expertise, but dissent from his practice. As a symbol of Irish ancestry in use for centuries, a badge of ethnicity worn proudly by millions, especially those of the Irish Diaspora, the O apostrophe deserves a vigorous defense. Grammar is ever shifting, so I posit a new rule: The surname apostrophe is *not* a contraction. It is a connector. The letter O is an integral part of my family name, and since it belongs with it, the apostrophe provides an effective link between the parts. Without "the darn apostrophe," a stand-alone letter O at the start of the surname is easily mistaken for middle initial.

For me, using the apostrophe has become as important as its omission seems to be to James. Oh, sure it's a handicap at times, most often when others ignore it. Airlines and hotels are the biggest offenders. Their affinity for losing reservations by filing them under "Day" makes me testy. Next time, I'll set them straight on the intricacies of English grammar, Irish prepositions, and the apostrophe as connector between my O and my D. That'll teach them to forget my apostrophe!

On some occasions, the apostrophe comes in handy, and it can be fine-tuned to the situation. When a telemarketer asks for "Mr. Day," I can honestly reply, "Sorry, there's no Mr. Day here." Then there's the mail that comes addressed to "Mr. Oday." Whether an appeal for funds or a chance to win a sweepstakes matters not; it doesn't merit opening. Only those who capitalize my surname correctly and honor its apostrophe are deserving of a response. Yet more likely to draw my ire are on-line order forms that return an error message asking me to "correct" my name, simply because the firm's computer program can't handle the apostrophe. I refuse to become "ODAY" to do business with them. Until they update their software, I'll shop elsewhere.

The apostrophe issue raised its head anew when our new VISA cards arrived this week. James would have viewed my card as correct, but it will come as no surprise that the embossed imprint "Edward J O Day" annoyed me enough to gird for battle. The missing apostrophe was not just a computer glitch, since my wife's card clearly read "O'Day." Activate the card from my home phone as instructed? Not on your life. I dialed the toll-free "Customer Satisfaction" number instead. My VISA bank would know of my displeasure. For the affront to my surname, I would threaten to desert the plastic economy entirely.

But after enduring the usual menu choices and recorded messages, I was relieved to hear a friendly voice respond, "This is Dave O'Donnell. How may I help you?" My fear of being blown off or laughed at vanished with the realization that I was talking to another "O apostrophe" Irish-American! "Dave," I asked, "can you give me back my apostrophe?" "I don't see why not," he answered, and with a swift but audible keystroke restored the punctuation connecting the Irish O to my Anglicized spelling of Déaghaidh. A replacement card is in the mail. My darn apostrophe is back where it belongs. My O would have been very lonely without it.

Editor's Note: No less an authority than Richard Cronin uses the darn apostrophe throughout "The Story of a Rebel Clan." Your serve, James!

### THE EDITOR SPEAKS! (Again)

Once upon a time, there was a famous newspaper in the United States. Its motto was "All the News that's Fit to Print." The publishing staff of the newspaper went on a much-deserved labor strike and the editors were forced to put out the newspaper by themselves. In frustration, the story goes, the editors changed the motto to "All the News that Fits." That is the motto of this newsletter. If we end up with an odd number of pages, breaking all the rules, so be it. Readers can rest assured that any article they may submit to the newsletter WILL be printed.

# OFFICERS OF THE DYSERT O DEA CLAN ASSOCIATION 2002-2005

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Membership Fee: €30 or US\$30 for 3 year Individual Membership or per household

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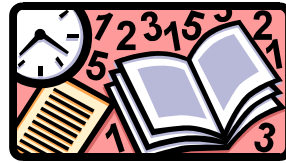
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# Questionnaire!



This is your chance to shape the future of the O Dea Newsletters! We'd like to know some details about yourself, whether you would like to receive paperless versions of future editions and also allow room for suggestions. We would like to receive all replies by 1<sup>st</sup> August 2003.

Your Name \_\_\_\_\_

Address \_\_\_\_\_

City, State, Postal Code \_\_\_\_\_

Country \_\_\_\_\_

E-Mail \_\_\_\_\_

Are you interested in paperless (electronic) editions of the O Dea newsletters? \_\_\_\_\_  
Many have voiced an interest in this delivery system, less than 20 have signed up for it!  
**(If so please ensure that an e-mail account is added in the details above.)**

Your Occupation \_\_\_\_\_

Hobbies/Crafts \_\_\_\_\_

Countries Visited \_\_\_\_\_

Do you live near a famous landmark(s)? If so, please list. \_\_\_\_\_

Any unusual pets? If so, please list. \_\_\_\_\_

## **Suggestions for future editions – please list from 1-6 (1 most like to see, 6 the least.)**

- \_\_\_\_\_ A Day In The Life – Interviews of O Dea members with unusual jobs or lifestyles.
- \_\_\_\_\_ Who Me? – Interviews of members depicting name, Irish connection, favourite Irish music and food/blessings, favourite place to visit in Ireland and so on.
- \_\_\_\_\_ Around The World In 40 Photos – Photos of members living near a famous landmark – one or two photos to be published in each edition.
- \_\_\_\_\_ Hobbies Anyone? – A list of crafts made by members who have items available for sale or raffle – useful for Christmas time!!
- \_\_\_\_\_ Itching To Travel – a list of people willing to let a room or exchange their home for holidays. Exclusive to O Dea members around the world!
- \_\_\_\_\_ In Search of... – Hit a brick wall in your genealogy research? You can specify your sticking point and also ask for help with lookups.

Any further suggestions?

\_\_\_\_\_  
\_\_\_\_\_

Would you be willing to contribute an article? Even if you don't think you can write?  
(That's what editors are for!) Yes  No

Please return questionnaires to: **Ann Dea Hogan**  
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**Cottontown, TN 37048 USA**

To receive a questionnaire as a Word doc. or text document please send an email to:  
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