

January  
2010



# Connections

The Newsletter of GENCOM, The Computer Genealogy Group Shreveport, LA Editor: Patricia Minton Bettis

January 24 Meeting  
2:00 Sunday Afternoon  
Hamilton S. Caddo Library  
*“The Trip That Took 157 Years!”*

Thais Reimuth will show a Power Point presentation of her trip to Germany last summer.

A fifth generation New Orleanian of German descent, this talk will be an update to the program she gave us in 2006 entitled *“The Germans Who Came to New Orleans”*.

She will present information on six family surnames originating in Germany.



*Thais with Schloss Engers in the background*

# German Research Tips

By Shirley Hornbeck

## UMLAUT:

A "double dot over a letter". The double-dot (called a dieresis; the letter-symbol combination is called an umlaut) is the correct, German way of writing the word; the ue, oe or ae letter combinations are a way of representing the umlaut in non-germanic alphabets which lack the umlauts.

## DOUBLE "S":

The English equivalent of the character that looks like "B" embedded in names is actually a separate character in German that stands for a double s as "ss".

## GERMAN SURNAME SUFFIXES FOR FEMALES-

A special suffix comprised of the letters "-in" is often seen in German Research old German records, added to the surnames of females, and is simply a German language grammatical practice which feminizes the name in question. When you see the "-in" suffix added to a German surname, it is intended to demonstrate that the surname was borne by a female.

When the "-in" suffix is added in this way, it DOES NOT MATERIALLY CHANGE the existing surname itself. If you see your female ancestor denoted as "Katharina SHNEIDERIN," for example, Katharina's actual surname would still be SCHNEIDER for all intents and purposes in your research. It is also important to note that the use of the feminine suffix on a surname in German DOES NOT INDICATE whether the female was unmarried or married. It was used for BOTH single and married females, identically.

This is a standard, centuries-old German grammar practice, more common to old records than current ones. Since, unlike English, every noun has a GENDER in German, the use of the feminizing suffix for surnames of females was in keeping with the structure of that language. Even today, German grammar still adds the letters "-in" to the end of feminine NOUNS, such as "Freundin," meaning "female friend" ("Freund" being "male friend"), and "Lehrerin," meaning "female teacher" ("Lehrer" being "male teacher.")

Note that while this suffix commonly occurred in earlier centuries, it was NOT used UNIVERSALLY throughout Germany---you may find German records which completely OMIT the use of the suffix for feminine surnames. Some researchers will never encounter this form. The use in German of the feminizing "-in" suffix on surnames of females has greatly diminished in modern times.

EVANGELISCHE in Germany means virtually the same as "Lutheran"(followers of Martin Luther), but in Switzerland "Evangelische" means virtually the same as "Reformed" (followers of Zwingli and Calvin). Historically, in both of these areas "Evangelische" was a term adopted by the Reformers to distinguish their "Protestant" positions from that of the Roman Catholic Church which they were opposing.

## LANDKREIS/KREIS:

Landkreis, short just "Kreis" is the administrative body one notch above village" or "town".

From the top to the bottom:

(a) Country, like "Kingdom of Prussia"

(b) State or Province, like "Provinz Posen" or older "Departement Posen" .

(c) Gubernatorial (or: Administrative) District (This has no equivalent in the USA administrative organization), like "Regierungsbezirk Bromberg"

(d) County, like "Landkreis Meseritz" or just "Kreis Meseritz"

(e) Town, Township or Village, like "Stadt Betsche"

A 'Kreis' is, in essence, a county. It literally is a 'circle or ring' and refers to 'sphere' of influence. It is usually translated very generically as 'district', but with Prussian 'administrative districts' being comprised of several Kreise, it gets confusing to refer to them as districts.



# Surfing the Web Stimulates Older Brains

*Web-Savvy Baby Boomers, Seniors Plumb More Regions of the Brain During Internet Searches*

*By Julie Edgar*

*Contributed by Don Zesch*

-- Googling is good for Grandpa and Grandma, says a new study by researchers at UCLA.

The study, which looked at brain activity during web searches, resulted in a fascinating finding: Middle-aged to older adults who know their way around the Internet had more stimulation of decision-making and complex reasoning areas of the brain than peers who were new to web surfing.



What's more, reading didn't stimulate the same number of brain areas as Internet searching.

The UCLA study, funded by the Parvin Foundation, involved 24 adults from 55 to 78 years old, half of whom had experience searching the web from once a day to many times a day. The other half reported using the Internet never to once a month. The participants didn't have any neurological conditions such as dementia and were similar in age and educational level.

In order to measure brain activity during reading and web searches, the 24 adults underwent functional magnetic resonance imaging (MRI) scans while separately performing both activities, either a new Internet search or reading text on a computer screen that was formatted to look like a book.

While reading stimulated the same areas of the brain in both groups, those who regularly searched the Internet showed twice the increase in brain activity when performing the new Internet search than their counterparts, especially in the areas of the brain that control decision making and complex reasoning.

"The study results are encouraging, that emerging computerized technologies may have physiological effects and potential benefits for middle-aged and older adults," says principal investigator Gary Small, a professor at the Semel Institute for Neuroscience and Human Behavior at UCLA and director of the campus' Memory and Aging Research Center.

"Our most striking finding was that Internet searching appears to engage a greater extent of neural circuitry that is not activated during reading -- but only in those with prior Internet experience."

Small concludes that the more experience the subject had in searching, the greater it engaged a person's brain.

Although Internet use has increased among all age groups in the U.S., far fewer boomers and seniors search the Web daily, according to the Pew Internet & American Life Project. The report, released in August, says 40% of people 50 to 64 years old and 27% of adults 65 and older are getting information online every day, compared to about 55% of those 18 to 49. The study surveyed 2,251 adults 18 and older from April 8 to May 11 of this year.

Small acknowledges that the less web-savvy people might not have grasped the strategies for accessing information online, but with more time "may demonstrate the same brain activation patterns as the more experienced group."

## Copying Documents With a Digital Camera



I have been using a camera for copying old family photos, lineage listings in the family bible etc (which is hard to lay flat for a scanner), and ancestral paintings, for several years.

You can get "high-tech" if you want, but I've found the best (and SIMPLE) factors to remember are:

- \*turn off your flash (flash gives a harsh light that washes out lighter photos.)
- \*set up an area in the middle of the room away from a window (causes shadows, reflections)
- \*a light but cloudy day (diffused light will soften/eliminate shadow problem. You want light to diffuse equally throughout the room)
- \*TRIPOD to eliminate camera movement when working with slow exposure times!!!! (you can get the mini ones cheap at department stores, however, the full sized ones are far more versatile for this purpose)
- \*If your camera won't work close enough, get a "close-up" macro lens or macro filter (available on ebay if you don't have a camera shop nearby) If your camera doesn't have an adaptor or threads, just buy a filter bigger than your lens size and carefully HOLD it in place over the camera lens somehow during exposure.

I prefer to lay the photo flat on a table, low stool, or flat chair seat (sometimes a horizontal camera setup works, but that involves TAPING or clamping the photo to hold it vertically in place, which is a NO-NO for archival photos). I like to get squarely ABOVE the flat-lying photo, so aow flat surface is best for me. Then you check to eliminate any cast shadow or reflection from your shot, and when you have it all ready click off several photos using different settings

(digital cameras can store hundreds, and allow you to delete ones that aren't up to par, so you have room to take more pictures).

Afterward, remember that computer programs such as Photoshop are great for eliminating cracks or spots in a photo, and an experienced person can sometimes repair facial features if the photo is stained or creased. Also, with experience photos that are too dark can be lightened with success (if DETAILS are visible in the dark area), and SOMETIMES parts of photos that are too light can have details pulled up and enhanced. I have done this in many "ruined" pictures with success. It just takes practice. I recommend investing in Photoshop, or something similar if you are going to be working with photos a lot.

Lura Hennings Manter



**Hello everyone.**

Sure hope that you had a safe and healthy Christmas and New Years. This month I will share more helpful links that have been sent to me.

Leroy sent me this link.

The web site below is the Federal Governments web site for TaxAct.

You can fill out and file on line your Federal tax forms free using it. You can also file your State Tax if you have a State tax for a small fee. Leroy says he has used it for several years. You even get to E-file your Federal tax form for free. The Deluxe version is only \$7.95 and it will import the information from your last year's tax forms into this years. Sure saves a lot of time. The deluxe version also lets you file more complicated tax forms. Take a look at it.

[https://www.taxactonline.com/s\\_online\\_tax2009/index.asp?nosc=1](https://www.taxactonline.com/s_online_tax2009/index.asp?nosc=1) Thanks Leroy.

The next one is a little late for this season but you may want to add it to your favorites for next year. Great old time Christmas music that seniors will remember.

[http://heavens-gates.com/50s/50s\\_christmas.html](http://heavens-gates.com/50s/50s_christmas.html) Thanks Don and Jerry.

This is a great site. It was sent to me by Jerry Jones. It has power points, videos, jokes, etc. Check out all of the indexes. Thought maybe you would enjoy looking around on this site.

[http://www.tom-phillips.info/jokes\\_index.html](http://www.tom-phillips.info/jokes_index.html) Thanks Jerry

I have been playing on Facebook.

I really did not know much about it until I received this e-mail from Dummies.com.

It has a tutorial on how to register and you can click on other links to learn other things like how to post pictures, tag pictures, find friends, join a network and a bunch of other stuff. Since I joined I have been keeping up with my grandchildren and their activities. Try it; I think you will like it.

[http://www.dummies.com/how-to/content/how-to-get-on-facebook.html?cid=dn\\_article](http://www.dummies.com/how-to/content/how-to-get-on-facebook.html?cid=dn_article)

As most of you know cooking is one of my hobbies..THIS IS AN AWESOME COLLECTION Of Recipes! Check them out. <http://www.wtv-zone.com/Joker/Kitchen.html>

**Windows 7**

If Santa brought you a new computer or you have updated from Widows Vista, you probably now have the operating system called Windows 7. Windows 7 does not come with an email program as previous versions of windows did. The link below will tell you about the different free email programs that will work and how-to find them.

[http://email.about.com/od/windowsemailclients/f/Where\\_Can\\_I\\_Find\\_the\\_Windows\\_7\\_Email\\_Program.htm](http://email.about.com/od/windowsemailclients/f/Where_Can_I_Find_the_Windows_7_Email_Program.htm)

Below is an interesting site. Just put your mouse on a city anywhere in the world and the newspaper headlines pop up. Double click and the page gets larger. Then you can either read the pdf version or click through to the paper itself in the upper right corner.

<http://www.newseum.org/todaysfrontpages/flash/>

Also, if you look at the European papers, the far left side of Germany will pop up as TheStars&Stripes(European edition, of course). AND, this site changes every day with the publication of new editions of the paper. Enjoy!

Well that is all for this month **Stay SAFE and WARM**





# *Les Filles du Roi*

## **The Kings Daughters**

*By Dick Eastman December 27, 2009*

If you have French-Canadian ancestry, you probably have encountered the term "Filles du Roi" at some point in your genealogy research.

Millions of today's Canadians and Americans can find one or more of the Filles du Roi in the family tree. I thought I would explain the term this week and also provide some historical background information.

The French term "Filles du Roi" translates literally as "the daughters of the King."

Between 700 and perhaps 1,000 young, single women traveled to Quebec City, Trois Rivières, and Montréal from 1663 to 1673 as a part of a program managed by the Jesuits and funded by King Louis XIV. These hardy immigrant women married and raised families. In fact, many of them raised large families in the tradition of the day. Many of their sons and daughters went on to also have large families, and so on and so forth for generations. As a result, millions of living people are descended from this group of pioneer women.

In the mid-1600s, most of the people arriving in what was then called New France were young French men intent on farming or fur trapping. Relatively few women traveled to the new land, which created a problem for these young men: there were very few women of marrying age.

As if the farmers and fur trappers didn't have enough competition finding wives, King Louis XIV sent almost 1,200 soldiers of the Carignan-Salières regiment to Québec in 1665 to fight the Iroquois Indians, who were aggressive and killed many settlers. The soldiers were deployed at strategic points of the territory to defend the colony and its residents. The regiment was successful, and a peace treaty with the Iroquois was signed on July 10, 1667. The Regiment then returned to France but left behind 400 soldiers and officers, aged between 19 and 30, who all agreed to remain in the country as settlers. With an additional 400 young men added to the colony, the marriage problems worsened. Jean Talon, intendant of New France, carried out the colony's first census. He recorded that the population was a bit more than 3,000, with 719 unmarried males and only 45 unmarried females living in the colony. This did not bode well for the future of the settlement.

In the custom of the day, the oldest daughter of a family in France received as large a dowry as possible from her parents to improve her chances of marriage. Dowries often included furniture, household articles, silver, land, or other inherited goods. Younger daughters of the same family typically received smaller dowries. Daughters of impoverished families often received no dowry at all, which reduced their chances of finding a suitable mate. These younger daughters were prime candidates for an opportunity in the New World. Starting in 1663, the French government recruited eligible young French women who were willing to travel to New France to find husbands.

The King of France offered to pay for transportation to New France of any eligible young woman. He also offered a dowry for each, to be awarded upon her marriage to a young Frenchman. Each woman's dowry typically consisted of 1 chest, 1 taffeta kerchief, 1 ribbon for shoes, 100 needles, 1 comb, 1 spool of white thread, 1 pair of stockings, 1 pair of gloves, 1 pair of scissors, 2 knives, about 1,000 pins, 1 bonnet, 4 laces, and 2 silver livres (French coins). Many also received chickens, pigs, and other live-stock. Because the King of France paid the dowries instead of the parents, these women were referred to as the Kings Daughters.

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Their travels must have been difficult. In 1664, the Conseil Souverain reported to the French minister for the colonies, Jean-Baptiste Colbert, that sixty of the 300 people who embarked at La Rochelle the previous year had died at sea before reaching New France. In France Madame Bourdon was made responsible for one hundred and fifty girls whom the king sent to New France in vessels from Normandy. She wrote that the young women in her charge gave her plenty of exercise during such a long voyage since they of all kinds and conditions. Some were very badly brought up and very difficult to handle. Others were better bred and gave Mme. Bourdon more satisfaction.

There are many contradictory stories about the origins of these women. Some stories claim that they were mostly prostitutes who were forced onto ships in French harbors and sent to New France against their will. Other stories claim that these women were mostly recruited by Jesuits who insisted upon accepting only women of the finest moral character. The truth is probably somewhere between these two extremes. About 40 Daughters, called Daughters of Quality (filles de qualité), were from wealthy upper class families and had dowries of over 2000 French pounds. Several of the Daughters of Quality have provable descents from royalty.

On October 27, 1667, in a letter to Jean Baptiste Colbert, Quebec intendant Jean Talon confirmed the recent arrival of the first young ladies. Jean Talon wrote: Instead of the 50 that your despatch had me hope for, 84 young girls were sent from Dieppe and 25 from La Rochelle. There are fifteen or twenty from quite good families; several are real young ladies and quite well brought up... The vast majority of the group was of French origin, although there were girls of other nationalities as well. According to the records of Marie de l' Incarnation, who knew many of these women, there were among them one Moor, one Portuguese, one German, and one Dutch woman.

Those who arrived safely usually found husbands within a few weeks. In fact, there are records of some of the young women marrying within days after their arrival in New France.

Since many of them produced large families, hundreds of thousands - if not millions - of people in North America today can find one or more of these young women in their family tree.

An alphabetical listing of all the Filles du Roi and their husbands is available on the Encyclopedia of Genealogy at: [http://www.fillesduroi.org/src/Filles\\_list.htm](http://www.fillesduroi.org/src/Filles_list.htm)

You can find a lot more information about the Filles du Roi on the World Wide Web. Some of the better sites include the following list: In English:

A Scattering of Seeds: The Creation of Canada:

<http://www.whitepinepictures.com/seeds/i/12/sidebar.html>

An essay by Peter Gagné on Quintin

Publications' Web site: <http://www.quintinpubli>

## Louisiana Chivari

(Continuing the works of Pascal Fuselier )

*(From the Crow's Nest by Pascal Fuselier This writer began his weekly newspaper column in the little Cajun town of Mamou, Louisiana.*

*Starting in 1971, Pascal wrote hundreds of articles; he offered 30 years of political commentary, current events, Cajun French language instruction, old war and sea stories from his time in the US Navy during*

*World War 2 and the US Merchant Marines, and plenty of historical*

*and cultural anecdotes from French Louisiana. Editor Lisa McCauley offers Pascal's most pointed, entertaining, and remarkable writings for the first time as a collection – gathered from Mamou residents' attics, garages, and scrapbooks. Although Pascal has passed on, it is the editor's hope that his stories will always - forever - remain with us.*



The custom of charivari was brought to Louisiana by the Creoles and Acadians. The custom is Latin in origin and has been practiced in France from remotest times. It is a survival of a superstitious ceremony observed by many primitive peoples in which making noise by beating drums or beating on pots or other objects to make a loud racket was done to keep evil spirits away from the newlyweds. These evil spirits were supposedly very jealous and if allowed to enter the honeymoon abode they would bring harm to the happy pair. Noise however frightened the evil spirits away.

Charivari was once a universal custom in French provinces but it degenerated into coarse horseplay to plague the bride and groom who had neglected certain conventions or failed in some way to conform to rigid proprieties expected of them.

I was asked several times if I ever attended a charivari and unfortunately I never did. I know that the custom was still practiced when I was growing up in the 1930s but for a few isolated times faire le charivari went out of fashion with the coming of the second World War.

As a New Orleans newspaperman Harnett T. Kane traveled the bayous and marshlands of Louisiana. Kane wrote "The more I saw of this place and people the more I came to appreciate them. From conversations over gumbo .... I absorbed consciously or unconsciously. bits of placesways of speech quirks of behavior..." Kane was so intrigued with the Cajuns that in 1940 when the opportunity came for him to write a book about them he jumped at the chance. Kane stated "...these pages represent what I saw or re-saw during the past eighteen months and what came back to me from those previous journeys: prairie cowboys who herd their cattle in French gdmers who can

hunt and fish as well as their grandsons men who live by repairing buggies for others who know no other way to travel in their backlands operators of night clubs under thatched roofs bayou politicians thicker to the square yard perhaps than anywhere in the world and sweet-faced Evangelines who did not wait for a Gabriel but married the other boy down the way."

In his exceptional book *The Bayous of Louisiana* published in 1943 by Bonanza Books of New York Harnett T. Kane attended a charivari on a prairie of southwestern Louisiana. Kane observed: "Only one other South Louisiana institution can match the Mardi Gras in its semi regulated horseplay and that is the French-style charivari. The custom has been common along many bayou areas but it seems to have survived in particular style along the prairies. It is a matter of inequality or lack of balance that makes for charivari. A widower of fifty-eight takes a bride of eighteen. Ho-ho he has a noise coming to him that one. What you thinkahn?" Kane explains that when a widower marries a widow there is no cause "pour faire le charivari." There is no reason for such a serenade in roughhouse that is a 'new marriage' - the two start with the same status.

Things were always at their best when those that were to be visited by a charivari group did not like it and showed their feelings. If someone had a good friend in the honeymoon household he might arrange to slip in on the wedding day and 'fix' the nuptial bed. It was sometime adjusted that it would collapse when the couple would get in it. Sometimes cowbells would be attached to the springs and the crowd would be outside below the window listening and offering suggestions.

Kane said he was staying in a prairie neighborhood when one evening a knock on his door woke him up. A breathless man was at the door. He asked Kane if he wanted to see a charivari. Kane said yes and the man told him they were ready to start one outside the nearest town. On the way Kane was told that an old fellow a merchant with ten children with his first wife who had died eight months ago had married a young girl just out of convent school and had returned with her a short while ago from New Orleans. He also told Kane the couple was just having supper and the serenading band could get there before bedtime. The new husband was sort of a skinflint so the idea of a charivari had developed spontaneously during the day. Kane said they stopped when they heard a crowd where a huge band of men were gathered on the road.

It was a clamorous procession from the start but when the couple's house came in sight the whooping howling singing caterwauling intensified. A light that had been on suddenly flicked off. So they were going to be mean about it were they? The crowd was

not displeased at the prospect of a clash of wills.

For an uninterrupted hour and a half the unwanted visitors screamed whistled and made sounds of all varieties. The siren whined the alarm bell rang the drum boomed the spoons clanged. The crowd did not enter the gate or go up the steps. The rules warned against trespassing.



A neighbor went up to the bedroom knocked explained who he was the door opened a crack. After several consultations the husband came out wearing suspenders. Everybody knew he was in a rage but he dared not show it. He stood alone waiting for the noise to diminish. But the crowd was not satisfied. He knew the rules there would be no end to it until the bride as well as the groom appeared in symbol of joint submission. Reluctantly the husband went back in and the bride appeared with him. "Kiss 'er" the crowd shouted. She demurred then agreed. The husband then turned and asked the question that is a standard part of the ritual. "Quoi vous voulezmes bons hommes?" (What do you want gentlemen?) It was up to the leaders to answer. They knew the financial status of the couple and they were reasonable men.

The members of the charivari group aware that the groom was prosperous told him they wanted wine beer cake sausage cheese and whatever he had and they'd even wait for him to return if he had to go get some more stuff. The miser almost blanched but he knew they had him and he had no choice.

"Entrez!" called the leaders to the crowd and everybody trooped into the house. For the next hour or so there followed jokes and speeches while the couple tried to look happier than they felt. The bride had the pleasure of a series of toasts by those who had been charivari-ing her. These were followed by others according to an old formula: "Que le Dieu benit les maries!" (May God bless the married ones.) "Que le Dieu benit les noces!" (May God bless the nuptials.) Eventually everybody had his fill shook hands and left. The couple were now "free." The understanding is that once a charivari crowd has been recognized the event cannot be repeated. The pair sighed in relief and went inside. In a few minutes according to spies who had done a lot of preparation their bed fell under them.

So voila! Everything you wanted to know about faire le charivari. by L. McCauley

# GENCOM

The Computer Genealogy Group

Application for Membership

2009-2110

Annual Dues ( Individual or Family) \$15.00

*(Includes Connections Newsletter)*

*Name*

*Address*

*E-Mail Address*

*Telephone*

You may list 4 Surnames of Special Interest:

1-

2-

3-

4-

Application may be sent to Treasurer:

Charles Byrd 2529 Brown Circle, Bossier City, LA. 71111

## Our Purpose

GENCOM was organized almost eighteen years ago with the aim of providing a forum for discussion and mutual assistance in the relatively new area of Computer Genealogy.

Our purpose is to create, foster and maintain interest in the use of technology in Genealogical Research

## The President's Message



*Roy Henderson*



The year 2010 has many challenges and possibilities for us as a genealogical research and historical group. There seems to be some excitement by several members who have started new work on their genealogy publications. Several members are continuing earlier efforts with new enthusiasm. You are encouraged to start your notes and free writing as a start if you have not already done so. If you have not started, you are encouraged to take up the challenge to all members in my first message of this program year.

In my absence, Jim Jones will display several books that he and I have found to be helpful for getting ideas and format in creating a "Family Book" at our meeting on January 24th. You may want to be prepared to copy book names and publication information so you can secure your own either at the library or favorite book suppliers.

The historical O.D. Henderson Masonic Lodge formed in 1866 in the mountains of Kentucky will hold its annual "Lamplight Meeting" on January 23rd precluding my attendance at our January GENCOM meeting. My plans are to drive to Lexington and to Estill County Kentucky for research and visiting with our old family members to get to know their history better. Hopefully several will participate in oral history recording and family photographs. There are so many questions and so little time to learn of the many experiences that my ancestors enjoyed growing up in the nineteenth and early twentieth century.

Challenge to GENCOM members for 2010 is to *Explore, Document and Publish or revise* personal family histories. Our time and talent is here only now.

Best wishes for a great year 2010.

*Roy L Henderson*

# GENCOM

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2009-2010

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