



Connections

March 2008

The E-Letter of GENCOM The Computer Genealogy Group
Editor: Patricia Minton Bettis

March 30 GENCOM Meeting 2:00 Sunday afternoon
Hamilton S. Caddo Library

Speaker: Bernie Conradi:

“ Maintaining Your Computer”



Bernie Conradi,
Shreveport's *Windows* Guru
will present a plan that will prevent losing the
use one of our most valuable
Genealogical tools: Our computer!

Enjoy maximum speed by following this plan to
keep your hard drive clean and free
of virus and spy ware.

GENCOM, The Computer Genealogy Group,
was organized almost seventeen years ago, to provide
a forum for the study of both Genealogy and the use of
computers in genealogical research. As our name implies,
we present programs on both subjects. With the prolif-
eration of new information becoming available on the
Internet, it is increasingly important to us to be able to
take advantage of this wonderful resource, by using wise
practices in maintaining our computers!



The Irish Immigration to America

A well known genealogist recently said that almost every Caucasian American has an Irish grandmother!

No other ethnic group has infiltrated our culture so completely in the past two hundred years.

It reminded me that I have totally ignored my 2nd Great Grandmother Margaret Murphy... All I have is the record of her marriage to my German Grandfather Hiram Shafer. (This line I have followed to Darmstetter-Hesse Germany when our ancestor came to Philadelphia in 1734.)

So, in honor of St Patricks Day I shall make an effort to bring my long neglected G.Grandmother into the family.. PMB

The Irish were the largest group to enter the United States. Today, there are over 43 million that claim Irish descent. The Irish didn't all come over at one time, but can be considered to be in three waves. The first wave was the missionary effort of the early medieval Christian church. The second was the flight of the Roman Catholic nobility. Finally, the third was the mass emigration since the great potato famine of the mid-19th Century.

The people from Northern Ireland (Ulster), were called Scotch-Irish. After 1600, they had settled in Ulster, because they were encouraged by the English to plant a Protestant Presence in Catholic Ireland. For several generations, Scotch-Irish belonged to Presbyterian churches, and farmed land obtained from the English.

The first and second waves of immigration were mostly caused by conditions after 1717 that began to grow uneasy. There were periodic crop failures. Not only was farming their jobs, but it was the only food that they had to eat. Rents on their properties started to rise. Without being able to farm, the Irish had no way to pay off the rent. What little amount of women who had jobs, lost them due to a failing linen industry. Not a single Irish could live without a religious conflict. They all stood up for what they believed in. They believed that no one could possibly take away their freedom of religion. This led to fighting and killing of Irish against Irish. All of these conflicts combined is what led to a migration of over two hundred thousand-Irish over a sixty year period.² Those factors listed were what pushed Scotch-Irish from Ulster. They began their great migration to America. The Scotch-Irish mostly landed at Philadelphia, the colonies' main port for immigrants in the first and second migration waves of the Irish. Most of the Scotch-Irish came to America as indentured servants. That was almost the only work that the unskilled Irish could do. The nation's first real immigrant reception station was Castle Garden, which opened in 1855.¹ In the 1890's, a new center opened up, Ellis Island. It closed in 1954, but it had been the gateway for almost three-fourths of all immigrants.

The third waves of Irish immigration began in the mid-19th century around the early 1840's. Many of the Irish immigrated to America and Canada. Many of them left because they wanted to be free. Back in Ireland they had no rights and very restricted privileges. Freedom attracted and pulled them towards America. Another pull factor in the third wave of Irish immigration was that there were many job openings in the railroads, coal mines, and many other industrial businesses that needed workers throughout 1840 to 1870. Immigrants in America were paid very poorly, but they felt conditions were better here than in Ireland.

The push factors were major back in Ireland, and made people want to leave. Back in Ireland the people were being persecuted by the British. They were under British rule until December 6, 1921 when they received their Independence. Back then in Ireland the British occupied much of Ireland and required taxes for land and crops. They received religious persecution all their lives. Also, food and jobs were very limited in Ireland. Many people were poor and starving. Then, one of the greatest tragedies of the 19th century began. A potato famine hit Ireland in the early 1840's when a cold, wet summer brought potato rot. Virtually the whole crop was wiped out, and almost one million people, nearly one-fourth of the population, died of starvation and disease. The famine spurred the third wave of Irish immigration known as "The Great Migration."¹ Poor houses were overwhelmed, and soup kitchens could not feed the hungry. Hundreds of thousands died, orphans wandered motherless, and then cholera and typhus pulled the half-living into the fever pits - the mass graves. Many Irish immigrated to Canada, but many left across the St. Lawrence to the United States.¹

American relief ships were sent to Ireland with food, and returned with immigrants. The trip across the ferocious Atlantic Ocean was perilous. Many died on the trip to the United States. The dead were thrown overboard. The ships were quarantined before the passengers were released to their destinations. These newcomers settled first in New York City and Boston. Some worked as unskilled factory laborers. Others drifted west with construction gangs. The Irish were am-

bitious, especially for their children. Irish-born parents made sacrifices to keep them in school and took pride in seeing them fill positions in the various professions and attain power in political offices.

In the United States, immigrants were crucial for the economic development of America. Due to this, promoters actively recruited European and African laborers. However, the arrival of so many different people led to social and religious conflict here in the U.S. too. After the American Revolution, Catholics won the right to worship as they pleased. They even received full civil rights. The nation moved toward a growing toleration of religious diversity.

Scotch-Irish who had not yet come to America, or just Irish in general, heard about the better opportunities there were in the United States. They heard word of better life in America. There were better jobs and religious freedom there too. Some Irish figured that anything was better than Ireland.

Even though many were poor, some had enough money to be shipped to Boston. When they arrived they did anything to get money and food. Many Americans were pushed out of jobs by large groups of needy Irish immigrants. Americans resented the Irish, and were not glad they came. This caused many barriers. The Irish were put under strict medical exams, and were sent back if they had poor health, which many had because of the bad health care in Ireland. A good majority of Catholic Irish were sent back, too. America was a predominately Protestant nation. Catholics were feared and detested, and Americans thought that their culture, religions, and backgrounds could not be retained if thousands of Irish immigrants moved in. To get around these barriers many lied about religion, and came back to America a repeated number of times after they had received some medical attention to pass the exams.

Gradually the famine subsided, but the land tenure system in Ireland was so unfair that the Irish continued to emigrate by the thousands. Eventually, the Irish became one of the largest ethnic groups in the United States.

If possible, some Irish still try to immigrate to the United States, but due to certain government laws the Irish. Other Europeans, have to wait many years before they are permitted to come over. Today, a reason that pushes them away from Ireland is that many fear civil war and discrimination between the Republic of Ireland and Northern Ireland, or the Catholics and the Protestants.

1 McNamara, Customs and Etiquette in Ireland, Global Books LTD, London. 1996

2 Encyclopedia of American Social History Vol.1 Ed. by: Mary Kupiec Cayton, Elliot J. Gorn, and Peter W. Williams. Published by Charles Scribner's Sons - 1993

3 Golway, Terry. The Irish in America. Hyperion, New York. 1997

May you find your Pot of Gold!



The Shamrock of Ireland

There's a dear little plant that grows in our isle,
'Twas St. Patrick himself, sure, that sets it;
And the sun of his labor with pleasure did smile,
And with dew from his eye often wet it.
It grows through the bog, through the brake,
through the mireland,
And they call it the dear little Shamrock of Ireland.
For each petal on the shamrock This brings a wish
your way-

Good health, good luck, and happiness

For today and every day.





Carolyn's Corner
Carolyn's Corner

March 2008,

HOW TO FORWARD E-MAILS CORRECTLY

You may copy and paste this article into a blank email and send it to the offenders you know.

(1) When you forward an e-mail; **DELETE** all of the other addresses that appear in the body of the message. You **MUST** first click the "Forward" button to be able to edit the e-mail and delete the previous addresses. If you don't click on "Forward" first, you won't be able to edit the message at all.

(2) Whenever you send an e-mail to more than one person, do not use the To: or Cc: fields for adding e-mail addresses. Always use the BCC: (blind carbon copy) field for listing the e-mail addresses. This way, the people you send to will only see their own e-mail address. If you don't see your BCC: option click on where it says To: and your address list will appear. Highlight the address and choose BCC.

When you send to BCC: your message will automatically say "Undisclosed Recipients" in the "TO:" field of the people who receive it.

(3) You can even re-name the subject and even run your spell checker. You also may also delete the .fw that shows the email was forwarded to you.

This is very important

(4) **ALWAYS** hit your Forward button from the actual e-mail you are reading.

Your email pals that have to open several pages to read the one page with the information on it will thank you for this. By forwarding from the actual page you wish someone to view; you stop them from having to open many forwards just to see what you sent.

(5) An Email petition states a position and asks you to add your name and address and to forward it to 10 or 15 people. The email can be forwarded on and on and can collect the names and email addresses of all recipients. A spammer may use these email addresses to send out unwanted messages. If you agree with the petition, send it as your own personal e-mail to the intended recipient. Your position may carry much more weight this way than as a name and address on a petition.

(6) Before you forward an Amber Alert, or a Virus Alert, or some of the other alerts you receive, check them out. Most of them are junk mail. Just about everything you receive in an email that is in question can be checked out at Snopes. Just go to <http://www.snopes.com/> it's really easy to find out if it's real or not. If it's not real just delete it.

That is for this month.

Happy Forwarding!!!! and



Gravestone Notes

By Loran Braught

Just to share a grey-haired old man's experience with cemetery research, here are some rambling free thoughts to consider or ignore.

The www.findagrave.com site has continually grown to become a major resource for cemetery research. Many gravestones will have inscriptions and photos on that site and sometimes someone will provide a favor of actually photographing a gravestone for you at no charge (please pay the postage).

Sharon Carmack has a nice 2002 book entitled "Your Guide to Cemetery Research". Look at www.Cindyslist.com for some links on cemetery research.

Have you ever computer "googled" with a surname plus words like grave or cemetery? You might get more than one family grave. In that category, remember that other search engines (like AltaVista, Yahoo, Dogpile, etc.) cover different references than Google and might produce something new. The social security death index usually provides a zip code where their last check was sent to help us find the possible death location and thence to the cemetery with that gravestone we want to find. Also, phone ahead to key local sites, such as the library to talk with folks who you will want to contact anyway during your trip.

Regarding the effort to leave contact notes at a family gravestone, I have had some limited luck by creating a laminated 3x5 card inserted into a florist's plastic gift card stem or plastic lawn care stake placed very close to the stone. On these cards to leave every where, the card has my contact information on one side and the other side has a small descendancy list, lineage report, or pedigree chart. I like the pedigree chart because it covers more than one surname contact.

Of course, the need to consider cemetery maintenance would favor the idea of a string around the stone to hold the card that might otherwise fall victim to a lawn mower. If you know or learn how to tie a tautline knot in the string that will tightly hold to any size or shape of upright stone. Of course, for those ground flat stones the plastic stakes are usually needed.

Some cemeteries have metal or plastic flower holders that could be used to place a stake with the ID card. What ever method used to place a contact card with a gravestone, expect that it will not remain there very long and may not be worth the effort in those very small isolated cemetery plots that seem so remote and unused that you may be the only visitor there for years.

On the other hand, your note is more likely to remain there longer and land in the hands of a serious family researcher, so why not try?

Most fundamental is to prepare several contact cards to leave various locations when you travel for research. It is very useful to leave your contact information and research outlines with the local library and genealogy society. That may even be more effective than leaving notes at the gravestone. But why not cover all bases when you are not likely to get there again soon (or ever)? Besides, meeting the local folks who are interested in records, genealogy, history, etc. allows meeting some nice folks and some may remember you when the next of your family folks visit them or they spot your surname in other context. Have you considered leaving a hard candy or similar token of gratitude with your card?

Visiting a distant cemetery does not always allow easy contact with a cemetery trustee or sextant to check for permission or guidance about adding a contact card to a gravestone. An advance contact with local library or genealogy society can often help greatly with that effort. Maybe someone at a court house (Assessor?) will tell you who to contact for a specific cemetery site.

For that matter, every distant trip should include those preparations. Court house or local history society people may not be willing to help with a genealogy goal, but the library and genealogy society folks are. A local funeral home might help, but in those small private land cemeteries it is always necessary to contact and visit the landowner (and renter, if needed) to avoid the dog or shotgun encounters. However, I found one of those small cemeteries listed on a national historical preservation list because my revolutionary war veteran ancestor (and his brother with a few other family) was buried there in that cornfield near the tiny village of Rio, IL.



Gravestone Notes (Contd)

Researching in a cemetery typically suggests special equipment and planning. Insect/chigger repellent, drinking water, digital camera with reflector/shading tool, grass scissors, long socks, comfortable shoes that can handle damp ground, sponge, umbrella and sun screen, a band aid, large handkerchief, etc. are in a standard cemetery research bag.



And now we have those GPS tools to pinpoint the grave location to record (and to help locate the rural cemeteries). For more exotic efforts we can make dousing rods (I have been amazed at how they can help find unmarked graves or hint at memorial stones without a grave. I once helped a sextant of a large cemetery map possible locations of graves in an old paupers grave area that we later found to be quite accurate).

In closing, I repeat that I have not had much success in finding other family researchers from gravestone notes, but then it is an issue of quality or quantity and even one great hit may be worth all of the effort when that specific ancestor is an important key in your research. I repeat that leaving contact information where ever you can on any distant research trip is the basic strategy.

The Editor's Notes

Loran Braught, PhD, is professor emeritus from Ind. University. He is the founding president of the Wabash Valley Genealogical Society.

There had been a lengthy discussion about Cemetery research on Roots -L.. Last week and Loran responded with this story, I wrote to him requesting permission to publish, and am greatly enjoying our E-mail conversations. He has given permission to publish any of his papers! So, we will look forward to more of his most interesting and helpful articles! This month we have his article on cemetery research and on publishing family histories.

Tips on Publishing Family Books

Prof. Loran Braugh gives his thoughts on the subject —after a lengthy discussion on Roots-L. Several readers had voiced disappointment in using Word because of the lack of indexing.

I have had some experience with publishing of family books and I found that starting with a good genealogy program will help me better than a word processor. I personally use Legacy (www.legacyfamilytree) that will include the index with page numbers, but other applications can do that also. I can insert images, such as photos and documents, if you take the effort to scan them into your good genealogy computer program.

Another approach that I have used some time ago that worked okay was to start with computerized book report printout and just cut and paste in the desired images. When I had it finally together I simply hired a printer to create the original final paper copy and then took it to a binder for the covering or/and got it digitized to gedcom disk.

Incidentally, in the 1990s I sent a soft cover copy of a 444 page family book to Allen County Public Library and they created two hard cover copies: one to keep one for their collection. I got back my soft copy plus the other new professional quality hard cover. It not only put that book in the library collection at ACPL for others to use, but it was all done free for me. Yep, entirely free, except for the cost of delivering it (postal mail) to Ft. Wayne, Indiana. They would do that for anyone and if you ever research there you can see how it has enriched their collection as part of their becoming a world leading genealogy library repository.

If you don't know about that library you are missing a huge resource for your genealogy research. Go to www.acpl@lib.in.us to peek at their amazing repository (I consider it a primary world repository for genealogy). Let me add that getting family pre-paid orders for your coming book takes considerable effort and planning. Even at cost (include book price postage), not many are likely to be interested in your book. If you don't get pre-paid orders you can find it a very expensive endeavor. I recommend that you print only about ten per cent extra copies that you can afford to keep on a shelf until someone wants the extras. Of course, you may want to give a copy to some immediate or special family and you should consider donating one to the library where other researchers are likely to search (such as the Salt Lake Family History Library)

(Publishing the Family Book) cont

Book production is mostly a time and money donation event. That is a major reason why I suggest that you consider using mostly a DVD disk option.

However, I hasten to point out that if you hope to leave a valuable gift to descendants, putting your collected research into a book is probably the very best way to do that. Having it all on one Gedcom DVD is the most enticing, the cheapest, and the best handling option. Scanning the entire original into disk has many advantages over hard copy production. If you put at least one disk copy on a R/W (read and write) Gedcom disk you can even easily update your book in future years when you have corrections and additions for future versions. I wish I had considered that years ago.

Thinking of corrections, I suggest that you use a good Forward that explains how to use your book and confess that it may not be perfect. Add your invitation for others to submit editing, data corrections and additions both before and after final production. Consider adding an appendix with the locations of ancestors in your book (incidentally, Legacy can do that for you also). Realize that even professional authors always submit to much editing and proof-reading. Don't forget to thank those who helped you and

perhaps even dedicate your book to a special person or persons. For hard copies, some recipients might even appreciate a personalized autographed copy, but a few prefer just a clean hardcopy with nothing more than perhaps your autograph. These things could also be added to the Gedcom disk if you want, but they will then be generically included with the total book.

Finally let me mention that in genealogy (or any reference book) retrieval is a vital key. So will it be very crucial for your book. The book needs to allow people to easily find their specific family line or particular person.

Of course, the index with page references will be essential. At the same time you want the entire book to be comfortable and interesting reading of the family history. Images really help with that. How you organize the book for easy retrieval plus enticing family history is an important element in your book planning.

I conclude with my disclaimer that I am not a professional, not an expert, and not assuming that my suggestions are anything more than just suggestions.

THE MAGIC of THREE

Three is Ireland's magic number. Hence the Shamrock. Crone, Mother and Virgin. Love, Valour and Wit.. Faith, Hope and Charity. Father, Son and Holy Spirit. Numbers played an important role in Celtic symbolism.

Three was the most sacred and magical number. It multiplies to nine, which is sacred to Brigit. Three may have signified totality: past, present and future OR behind, before and here OR sky, earth and underworld. Everything good in Ireland comes in threes.

The rhythm of story telling in the Irish tradition is based on threefold repetition. This achieves both intensification and exaggeration.

Even today in quality pub talk, a raconteur can rarely resist a third adjective, especially if it means stretching a point. "Three accomplishments well regarded in Ireland: a clever verse, music on the harp, the art of shaving



THE LEPRECHAUN

The Leprechaun is an Irish fairy. He looks like a small, old man (about 2 feet tall), often dressed like a shoemaker, with a cocked hat and a leather apron. According to legend, leprechauns are aloof and unfriendly, live alone, and pass the time making shoes. They also possess a hidden pot of gold. Treasure hunters can often track down a leprechaun by the sound of his shoemaker's hammer. If caught, he can be forced (with the threat of bodily violence) to reveal the whereabouts of his treasure, but the captor must keep their eyes on him every second. If the captor's eyes leave the leprechaun (and he often tricks them into looking away), he vanishes and all hopes of finding the treasure are lost. Near a misty stream in Ireland in the hollow of a tree Live mystical, magical leprechauns who are clever as can be With their pointed ears, and turned up toes and little coats of green The leprechauns busily make their shoes and try hard not to be seen.

Only those who really believe have seen these little elves And if we are all believers We can surely see for ourselves

The President's Message



Bob Franklin



I just want to remind everyone that it's not too late to mark your calendar for our March GENCOM meeting. This year it will be the fifth Sunday, March 30 instead of the regular fourth Sunday. The change is due to the library being closed in observance of Easter Sunday.

Spring has sprung and it's time to do some Spring cleaning. Seems it's time for the traditional house and garage cleaning projects. But what about your computer? Your computer also needs Spring cleaning, and some basic maintenance to keep it running at top performance. Bernie Conradi will present the program for March, and has promised to show how to do the all important Windows Spring cleaning and maintenance. Remember, keeping Windows running smooth is essential for a successful genealogy computing experience. Don't forget to bring your Windows and computing questions for the Q&A session.

Also on the agenda, GENCOM Historian Jeanice Vaughn will start taking pictures this month for the new pictorial membership directory. This is a new project that will add to GENCOM's rich history.

To everyone with Irish roots, this is your month...

Happy St. Patrick's Day.

Bob

GENCOM

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2007-2008

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pmbettis@comcast.net

Dues are still just \$15.00

Checks may be sent to Treasurer

Charles Byrd

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An Irish Blessing

May the road rise to meet you
May the wind be always at your back
May the sun shine warm upon your face
The rains fall soft upon your fields
And until we meet again
May God hold you in the palm of His hand