

Travels with Our Marvelous Toy

By Janet Brigham Rands

*When I was just a wee little lad,
full of health and joy,*

*My father homeward came one
night and gave to me a toy.*

*A wonder to behold it was, with
many colors bright,*

*And the moment I laid eyes on
it, it became my heart's delight.*

(—Songwriter Tom Paxton)

Our first global positioning system (GPS) device was a marvel. My husband, Richard, gave it to me for Christmas in 2002. We planned to take it on a lengthy, steep hike into the Idaho wilderness to find the lone grave of one of my less luminary indirect ancestors who died from a mining accident. The hike needed to be timed carefully to avoid snowstorms from trekking too early in the season and rattlesnakes from trekking too late. We weren't sure we were physically up to the rigors of the hike, but we knew if we did make it there, we didn't want to get lost.

GPS units identify a precise location by receiving signals from satellites. A GPS ground unit calculates its exact location using information transmitted from multiple satellites. It plots longitude and latitude coordinates on a screen-display map to show you where you are. Recent models provide exact driving directions—complete with vocal

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instructions—to get you nearly anywhere and to reorient you if you get lost.

Our first model had a rudimentary map, showed elevations, and told us where and when we might have the best success fishing, should the urge strike. In the flat landscape of the coast of the North England, it kept us from driving into the North Sea when we took a wrong turn. I suppose we might have noticed the North Sea before plunging into it; but when Richard, using In-born Male Navigation System, insisted that we were heading west, I countered that the GPS indicated we were heading east. Science and technology were on my side, and we stayed dry.

The unit's primitive map, for which we paid extra, showed enough detail that we knew when we reached the tiny Utah town where my Danish ancestors settled. This mattered, since towns come and go.

One of the best-hidden cemeteries we almost didn't find was in Michigan. When we drove to what we initially thought was the location of the cemetery where my ancestor Moses Metcalf was buried,

we found instead an office building and a parking lot. In the atlas section of a local library, we determined that Michigan had two towns with the same name, both on the same highway, both reached by similar exit configurations. Using the longitude and latitude coordinates from the atlas, we let the GPS lead us to the actual cemetery, which was in a shaded grove.

This would be easier to do now that the U.S. Geological Survey's Geographical Names Information System (GNIS) is online at (<http://geonames.usgs.gov/pls/gnispublic>). This useful site contains precise location and elevation information about numerous geographical features, excluding roadways. To locate an obscure pioneer cemetery in northern Idaho, for example, I entered *Overacker Cemetery* in the Feature Name field, identified the state as Idaho, selected *cemetery* from the dozens of possibilities in the Feature Class menu, and clicked Send Query. Up the information came, complete with longitude and latitude coordinates (which can be entered into a GPS), elevation, and date and background of survey.

Although a GPS unit usually comes pre-loaded with numer-

ous locations, make sure to add libraries, records offices, and historical sites before your trip. Do not be surprised if some road names differ in the GPS, or if its information isn't current enough to account for newly constructed roads or newly relocated places.

Last year, Richard's niece Janeen and her friend Erin traveled by car to California with a new-generation GPS that talked and nearly walked. It gave them turn-by-turn directions ("In 200 feet, turn left...") and helped them find restaurants, hotels, fuel, and museums, with millions of built-in locations. They selected a male British voice for their journey, but when Richard and I (quickly sold on this device) got one for ourselves with credit-card points, we selected a female American voice. (No name has stuck yet.)

We selected a handheld, portable unit that we could use in any vehicle, with built-in navigation of North America and Europe. We programmed in the addresses of friends, family, churches, and libraries we might visit—more places than we are likely ever to visit, actually.

We soon learned that sometimes we should heed the device's directions, and sometimes we should not. For example, when Richard tells me to turn left, he will have checked on-

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coming traffic. The GPS does not check oncoming traffic, nor is it aware that turning at that moment would involve ploughing through a line of cars or driving through a red light.

Sometimes a GPS sets a route you might not want to follow. In most cases, the GPS calculates the shortest route using the parameters you set, such as avoiding toll roads and using freeways whenever possible. If you deviate from its recommended route, it will recalculate the directions and take you another way. Sometimes, it will insist for an unreasonably long time that you should make a U turn and go back to the route it selected. (Yes, it has an Off button.)

A GPS does not eliminate the need for maps. It is best to plan a trip ahead with a detailed map, and concurrently enter the destination into the GPS to see what route it recommends. Our GPS has chosen routes (alas, not roots) that have saved us considerable time and avoided heavy traffic. It also has led us on some hare-

brained, convoluted jaunts along narrow country roads when a longer but more easily navigated route was possible.

The best aspect of traveling with a GPS is finding your way back to familiar territory when you get lost. As long as your destination is set, the GPS will direct you there automatically.

We have used the GPS in unfamiliar locales to find the closest gas station, the nearest Quiznos, the closest post office, and so forth. Even on familiar trips, we often use it just in case we have to take a detour.

Some friends traveling in Germany struggled with their maps one night to find a campground in a rainstorm. The next morning, they noticed that their rental car had a GPS. Programming it to speak English took a while; they then set off on their trip with new confidence. Their children named it Mrs. Happy, because the device seemed so thrilled to announce, "Arriving at destination!" We might be more inclined to call ours Mrs. Bossy, but we never leave home these days without it.

Spider Webs: Timelines and Family News, Ancestry.com Learning Center, Boston 1775, English Church Records

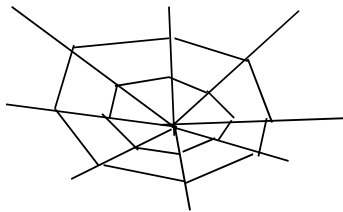
Timelines and Family News

Geni.com has added Timeline and Family News to their family networking Web site which includes features that help families to preserve their family history and stay connected online. The new features are useful in building digital scrapbooks about the lives of individuals and their families.

The Timeline is used to create a visual history of the events in a person's life. Each event has a separate page that can contain additional information, photos, attendees, and comments. When an attendee is added to an event, the event is added to their timeline too. Thus in building a timeline for one individual, this helps complete the timelines of other family members.

Family News provides a single page where users can track all the events happening in their family. These may include additions to their family tree and timelines, birthdays, photos, discussions, comments, and anything else that is newsworthy. Family News accomplishes this task by recording all the new content created on Geni by a user's family. Before this feature was added, visitors had to look through all the pages to see what was added since the last time they looked. Users can also quickly post news items themselves. Privacy settings can be set to control who is in the Family group and which items will appear in Family News.

Scrapbooking has become quite popu-



lar. Geni made it available on the Internet when they launched their Web site in 2007. The advantage of an online scrapbook is that many family members can collaborate to create a digital scrapbook. A few of the other features that have been added to the site are unlimited photo sharing and tagging, birthday reminders, GEDCOM export, family discussion, map and calendar.

Geni was a winner of the 2007 Webware 100 Awards, which named it as one of the top 100 sites on the Internet and one of the top 10 reference sites. Geni is by far the youngest Web site to receive this award. To visit the site, go to: www.geni.com

Ancestry.com Learning Center

The Generations Network has redesigned the Learning Center at Ancestry.com. The Learning Center is designed to help those who are new to the Web site and those who are new to genealogy. Added to the Learning Center are a number of short videos, featuring the Chief Family Historian at Ancestry.com, Megan Smolenyak. Her videos teach the viewer about "how to get

started" topics, including:

- Get Started
- All About Me (studying family history often teaches us about ourselves)
- You Have Time (you can devote as much or as little time as you wish)
- Home Sources (you may be surprised how much info you already have)
- Why It Matters (why family history is important)
- Census Records
- Family Trees
- Beginner Tools
- DNA Research
- Brick Walls
- War Records

Many of the videos are two- or three-minute segments introductions to the topic. They are then followed by references that link to in-depth information about the subject: There are hundreds of articles in the Learning Center material written by many of the top genealogy authors. Much of the material is new, such as the first 2008 edition of the Ancestry Weekly Journal.

One section that is useful both to beginner and perhaps some of the experienced genealogists is the section with blank charts and forms. Click on "Get Started" and then on "Charts & Forms" in the

lower left corner. There are many charts used by genealogists.

The Ancestry Learning Center is available free of charge. Users must register and create a user name and password before they have access to the material. Many of the tutorials and other "how to" information has links to material available only to subscribers. Non-subscribers will then see a window inviting the individual to subscribe.

To visit the Ancestry.com Learning Center, go to: <http://learn.ancestry.com/Home/HMLND.aspx>

Boston 1775

Boston 1775 is a blog devoted to history in and around the city of Boston in 1775. The Web site contains history, analy-

sis, and gossip about the start of the American Revolution in Massachusetts. Those with family history linked to the start of the American Revolution or just an interest in American history, you will love this site.

J. L. Bell, the author of the site, writes about the day by day life in Boston as the events leading to war unfolded. He discusses the motivations of the leaders of the time, both Patriots and Loyalists. The author is an expert in the details of the Boston Massacre and the start of the American Revolution. He has published scholarly papers and popular articles for both children and adults. He worked as a consultant on an episode of History Detectives, and has contributed to create a display at Minute Man National Historic Park.

To visit the site, go to: <http://boston1775.blogspot.com>

English Church Records

Most parish registers of the Church of England are available on microfilm thanks to efforts by the microfilming efforts by the Church of Jesus Christ of Latter Day Saints. Now some of the church records are available on the Internet. The Forest of Dean Family History Society is putting online baptism, marriage and burial entries from the parish registers of churches near the Forest of Dean on the Gloucestershire, Herefordshire and Monmouthshire (Gwent) borders. Almost 100 churches are included in the project which is ongoing. The site is available to anyone at no cost but registration is required for all users. To visit the site, go to:

www.pricegen.com/english_genealogy.html

Ask the Doc — "I Give No Answers Before Their Time!"

Q Whenever I do a large number of match/merges, I often end up with a lot of individuals with more than one set of parents. Most of the time one of the parents is either unknown, or the two sets of parents are the same people.

A Because of the complexity of the Match/Merge process in PAF, it will occasionally miss a pair of duplicate individuals, causing you to have duplicate sets of parents for individuals you have merged. When you are merging a large number of records, you should run through the match/merge process more than once as a precaution to check for missed duplicates.



One way to check your database for unwanted sets of duplicate parents is to run an Advanced Focus/Filter scan looking for individuals with more than one set of parents. In the Field Filter option, define a filter that consists of the following condition: Number of Parents is greater than 1. Click on the "Show results only" box and then look at each individual on the list using the Pedigree View. Click the "Other Parents" button and determine if the multiple entries are legitimate or not. If not you may need to merge the individuals in the two different MRINs, or delete the parent/child relationship to remove the problem relationships.

Stranger than Fiction: The Bad Side of Being Dead

Laura Todd of Nashville, Tennessee has to prove she is alive over and over. This has diminished the quality of her life, but not to the point where she wants to discontinue it. The problem was caused when, unknown to Laura, another woman died in Florida eight years earlier and someone in the paperwork department put Laura's Social security number on the death record by mistake. When she tried to refinance her house in 2002, the bank called to tell her that the credit company report clearly states that she is dead. Bank policy prevented the bank from granting a mortgage on the home. Fortunately for Laura, she was able to correct that problem.

The IRS incident was different. They refused to process her income tax return because she was dead. Then her bank cancelled her credit card and sent their polite condolences to the family. Both the Internal Revenue Service and the Social Security Administration claim the records have been corrected, but it was an

enormous task. Laura is not completely convinced, but will try filing her income tax return again just to see.

Fortunately, most of us can chuckle over the incident, that is until it happens to us.

Quotable Quote

Happiness is a butterfly, which when pursued, is always beyond your grasp, but which, if you will sit down quietly, may alight upon you.

Nathaniel Hawthorne 1804-1864
American Author

Finding the German Ancestors in Your Family (Part 2)

By Allin Kingsbury

(continued from the February 2008 PastFinder)

The Anabaptists (The Mennonites, Amish and Brethren)

The Mennonites are a distinct religious group who grew from the Anabaptist movement in Europe. They are named after Menno Simons, a former Catholic priest who converted to Anabaptism in 1536 and began to gather Anabaptists who had been scattered through Europe during the Munster Revolt. Simons gathered the refugees in Holland where they were given protection by Prince William of Orange. William extended the Treaty of Utrecht to allow the Anabaptists religious freedom. These Dutch Anabaptists became known as the Mennonites.

The Mennonites gathered many followers and dispersed throughout northern Europe. In the late 18th century, Catherine the Great of Russia invited thousands of Mennonites to settle on land recently won from the Turks. This resulted in a large Mennonite group settling in the Ukraine.

The Mennonite immigration to the United States took place over a long period of time. They arrived in Pennsylvania throughout the 18th century and migrated to Maryland, Ohio, Indiana, Illinois and Canada. By 1870, the Mennonites in Russia were no longer welcome there. They decided to immigrate to America, and they settled on railroad land in Kansas, Nebraska, and the Dakotas.

The Mennonite church divided over differences in beliefs in the late 19th century. Some members claimed that too many new innovations were changing their lifestyle, and decided to limit the impact of technology on their lives. These more traditional Mennonites or Old Order Mennonites is still in existence today and maintain their separate culture. They are further divided into those who use automobiles and those who do not. The Old Order Mennonites have an estimated membership of 17,000, while the more liberal Mennonites have a membership of about 224,000. The Team Mennonites who shun the use of automobiles are the most separated from the rest of society and they have an estimated population of 24,000.

The Amish also come from the same religious movement as the Mennonites, but have separated into a separate church. The Amish take their name from Jakob Ammann, who broke away from the Mennonites in 1693. Ammann introduced several new practices, including shunning, which led to the separation of the Amish from the Mennonites. The Amish immigrated to the United States in two major groups during the 18th and 19th centuries. They first settled in Lancaster County Pennsylvania, but over time migrated to Ohio, Indiana, and further west. The Old Order Amish groups are more traditional and have been successful at separating themselves from mainstream society and from much of our technology. The Amish have prospered and grown in population. From an estimated 5,000 members in 1900, they have grown to about 190,000 members today.

The Brethren, known as the Old German Baptist Brethren or

the Dunkers, are a third religious group that formed from the Anabaptist movement. They are different from the Mennonites and the Amish in that they have combined the Anabaptist beliefs with German Pietism. The first group of Brethren was organized in Schwarzenau, Germany in 1708. They began their membership in the group by re-baptizing each other. The emphasis on baptism resulted in the name, Dunkers. Several other congregations were soon organized. Soon persecution and the poor economy convinced the Brethren to immigrate to America in the early 18th century, where they settled Pennsylvania and New Jersey. The Brethren moved westward into Virginia, Kentucky, Indiana and Ohio as land became available. Later migration took them to Illinois, Kansas, and the Pacific Coast. The Brethren also faced the impact of technology. Some made the decision to keep the traditional practices, and others joined mainstream society. Today, there are approximately 6,000 adult members of the Old German Baptist Brethren (20,000 counting children and non-member spouses).

The German Separatists in America

Three groups of German Separatists attempted to establish colonies in America. These were groups that were formed to challenge the authority of the Lutheran Church which had become the state religion in many of the German states. The separatist movement was particularly strong in the Kingdom of Württemberg.

The first group of German Separatists to immigrate to the United States was led by George Rapp. He was born in 1757 in Iptingen, Württemberg. By age 30, George Rapp was established as a radical Separatist preacher. As a young man he was inspired by the writings of Spencer, Boheme, and Swedenborg, which had a strong influence on Rapp's personal philosophy. He believed in the power of personal communication with God and the right of individuals to interpret the teachings of Jesus in their own way. The Lutheran Church was strongly opposed to this doctrine and began harassment of the group of followers that Rapp had gathered at Iptingen. George Rapp was imprisoned on numerous occasions, but his following continued to grow.

In July of 1803, Rapp, his son John, and one other member of the congregation, sailed to America. They arrived at Baltimore and began the search for land in Pennsylvania and Maryland. They found a 3,000 acre tract of land in Butler County, Pennsylvania and arranged for the migration of the remainder of their group. In July of 1804, 300 members arrived in Pennsylvania, followed by another 250 the following month. By February 1805, they had established the community of Harmony in Butler County. The colony was communal and practice of celibacy was introduced in 1807.

The population became too great for the tract at Harmony, so the Rappites decided to move to a new location. They purchased a 7,000 acre plot of land 70 miles north of the Wabash and Ohio River junction, where they had access to river trade. With the river access, that location proved to be too isolated. The group moved again, this time to a location in Ohio, eighteen miles north of Pittsburgh. Here they could easily market their produce. They

entered a period of economic prosperity. More than 700 people moved to the new location in Ohio, but the celibacy (which was finally abandoned in the 1830s) had crippled the growth of the colony. By 1862, the population had shrunk to 200, and during the 1890s the population had shrunk to a level where the commune could no longer function.

Several new communal groups were attempted by followers of George Rapp. The Society of United Germans was established in Teutonia, Ohio. The society lasted from 1827-1831, ending when the leader, Peter Kauffman left the society. Sidney Rigdon, a Baptist preacher in Pittsburgh was inspired and impressed the ideas of George Rapp. He formed a commune in Kirtland, Ohio in 1827. Rigdon and his group later converted to Mormon Church when Joseph Smith moved to Kirtland in the early 1830s. Other similar communities were organized on the Ohio River, Louisiana, and Michigan, but none of them survived beyond the Civil War.

A second group of Separatists from Württemberg was formed in the late 18th century by Frederick Christoph Oetinger when he combined existing Separatist doctrine with the teachings of Jacob Boheme. A central theme of Oetinger's sect was that Jesus Christ would return to the earth in 1836. The group attracted many followers, but was opposed by the established Lutheran Church. The group believed that everyone was created equal; therefore they did not acknowledge civil authority. They also did not serve in the military. Some members were celibate, and some were vegetarians. Oetinger and his followers were attacked and imprisoned for their beliefs. The group finally was convinced that they should immigrate to America for their survival

The group's first migration was to the southern border of Württemberg where they received the protection of King Frederick. However, in 1816 they were forced to leave. In 1817, 300 members of the group went to Philadelphia where they were welcomed by the Quakers, who helped arrange their passage to America and aided in their settlement when they arrived in Pennsylvania. A loan from the Quakers enabled the group to purchase 5,500 acres of land in Tuscarawas County, Ohio. There the group founded the community of Zoar. The community had a difficult start, and was constantly short of cash. The group found themselves employed at nearby farms to support their families. They did not intend to found a communal society, but the members found themselves helping each other as though they lived in a communal society. They realized that communal living would prevent the society from scattering as members looked for employment, and keep the community more closely knit. In 1819, the community voted in communism. In 1822, celibacy was introduced in, but it was rescinded in 1830 when the leader of the community, Joseph Bimeler, got married. The opening of the Erie Canal in 1825 helped their community to flourish. They exported their surplus products and opened a brewery and a hotel, further increasing their income. Some beer was sold at the hotel, but most of the beer was consumed in the community.

The community of Zoar began a decline in the late 19th century. Economic hardship and loss of the earlier religious zeal appear to be contributing factors. Young members saw how their peers in the outside world enjoyed the individualism of a capitalistic society and were attracted. In 1898, the community was dissolved and the land was divided among the remaining 222 members. Today the group remains as an episode in history.

A third group of German Separatists from Württemberg came to the United States. They called themselves the Community of True Inspiration, or the Inspirationists. They were organized in 1714 to protest the ritualism of the Lutheran Church. They believed in Biblical prophecy, espoused pacifism, refused to take oaths, and refused to send their children to the Lutheran schools. These beliefs and acts of defiance brought on persecution like a magnet. They soon moved from Württemberg for Hessen which was a more tolerant German state. Finally, a drought and hostile neighbors convinced them to migrate to America.

Almost 5,000 acres of former Seneca Indian land was purchased in New York for the Inspirationists to build their community.

In 1844, the first group of more than 300 Inspirationists arrived in New York. The group purchased 4,000 more acres. By 1845, the population of the colony, now officially named Ebenezer, had grown to 800 individuals. The members obtained property rights, which caused an imbalance of wealth in the community. Leaders soon realized that the financial disparity between members would lead to animosity and perhaps failure of the group. They converted their community into a communal society. Their communism was not absolute. Land, buildings, machinery, and livestock were shared by all, but household items and tools were personal. Ebenezer consisted of four communities on 8,000 acres of land. Middle Ebenezer (now Gardenville), and Lower Ebenezer were the larger villages, while Upper and New Ebenezer were small. The movement also caught on in Canada where two communities, Canada Ebenezer and Kenneberg, were founded in Welland County, Ontario.

Ten years later, the New York communities were feeling the pressure to conform to the society around them. Buffalo was on the way to becoming a large city. The railroads were laying track, and there was a threat of the railroad encroaching on their villages. The group decided to move west to a rural location in Iowa. They found a tract of land along the Iowa River, twenty miles west of Iowa City. Residents of Ebenezer gradually moved to the new location, which they named Amana. By 1859, 1,200 Inspirationists were settled in Amana Colonies and Upper and Lower Ebenezer were vacated by 1861. By 1864, all of the residents of Ebenezer had moved to Amana, which consisted of seven villages; Amana, East Amana, Middle Amana, West Amana, South Amana, High Amana, and Homestead. These villages, still known as the Amana Colonies still exist today as home to a quiet, secluded communal society. Outside influence has changed the society. Young men were drafted into the army. English is spoken instead of German, even in the homes. The Great Depression brought the colonies to the brink of bankruptcy. They members liberalized their communal society and members began working at factories which soon became corporations. The community kitchens were abolished. Although they abandoned the social institutions that were adopted nearly one hundred years earlier, the religion has survived. The Amana Society, Inc. continues to own and operate 26,000 acres of land and Amana Refrigeration, Inc., a leader in refrigerator production.

Internet Sites

- The Amish In Northern Indiana
www.goshen.edu/~lonhs/SamYoder.html

- Amish Mennonite Surnames www.rootsweb.com/~pasomers/amsurs.htm
- The Amish, the Mennonites, and the Plain People of the Pennsylvania Dutch Country www.800padutch.com/amish.shtml
- Anabaptist-Mennonite History www.bibleviews.com/history-index.html
- Archives of the Mennonite Church www.mcusa-archives.org/
- The California Mennonite Historical Society <http://calmenno.org/>
- The Center for Mennonite Brethren Studies ~ Fresno, California www.fresno.edu/library/cmbs/
- Centre for Mennonite Brethren Studies ~ Winnipeg, Manitoba www.mbconf.ca/mbstudies/index.en.html
- Church of the Brethren Network www.cob-net.org/
- Conrad Grebel College Genealogical Resources <http://grebel.uwaterloo.ca/mao/othercollections/gen.html>
- Historical Committee & Archives of the Mennonite Church www.mcusa-archives.org/
- Hutterite History www.hutteritehistory.org/
- Kauffman Museum ~ North Newton, Kansas www.bethelks.edu/Kauffman/index.html
- Lancaster Mennonite Historical Society ~ Pennsylvania www.lmhs.org/
- Looking 4 Kin - Mennonite Genealogy Links & Chat www.looking4kin.com/men.htm
- Manitoba Mennonite Historical Society ~ Canada www.mmhs.org/
- Menno Simons Historical Library www.bethelks.edu/Kauffman/index.html
- Mennobits - Amish and Mennonite Obituaries <http://freepages.genealogy.rootsweb.com/~mennobit/>
- MennoLink Mennonite Information Center <http://info.mennolink.org/menno.html>
- Mennonite Archives - Obituaries - Main Index <http://freepages.genealogy.rootsweb.com/~mennobit/index.html>
- Mennonite Archives of Ontario <http://grebel.uwaterloo.ca/mao/>
- Mennonite Connections on the WWW www.personal.umich.edu/~bpl/menno.html
- Mennonite Connections on the World-Wide Web www-personal.umich.edu/~bpl/mennocon.html
- Mennonite Cross-Index - from FEEFHS <http://feefhs.org/men/indexmen.html>
- Mennonite Genealogical Data Index www.mennonites.ca/
- Mennonite Genealogy Links <http://members.aol.com/rhin0/genealogy.html>
- Mennonite Heritage Centre ~ Winnipeg, Manitoba, Canada www.mennonitechurch.ca/programs/archives/genealogy/doing_genealogy.htm
- Mennonite Heritage Museum ~ Goessel, Kansas <http://skyways.lib.ks.us/museums/goessel/>
- Mennonite Historians of Eastern Pennsylvania Historical Library and Archives ~ Harleysville, Pennsylvania www.mhep.org/library.html
- Mennonite Historical Library ~ Goshen, Indiana www.goshen.edu/mhl/Home
- Mennonite Historical Society of Alberta www.mennonitehistory.org/index.html
- Mennonite Historical Society of British Columbia ~ Canada <http://mhsbc.com/>
- Mennonite Historical Society of Saskatchewan Inc. - Saskatchewan Mennonite Cemetery Finding Aid <http://freepages.genealogy.rootsweb.com/~skmhss/>
- Mennonites in Canada www.mhsc.ca/
- A Mennonite Low German dictionary www.mennolink.org/doc/lg/index.html
- Mennonite Research Corner www.ristenbatt.com/genealogy/mennonit.htm
- The Mennonites: A Brief Guide to Information raven.bethelks.edu/services/mla/guide/index.html
- MHSA Canadian Mennonite Board of Colonization Extraction Project www.mennonitehistory.org/projects/cmboc/index.html
- The Olive Tree Genealogy: Index to Mennonite Section www.olivetreegenealogy.com/menn/index.shtml [Plautdietsch Dictionary](http://www.olivetreegenealogy.com/menn/index.shtml)
- Olive Tree Genealogy: Ships Passenger Lists, Mennonites to North America www.olivetreegenealogy.com/ships/menntocan.shtml
- SAGA-OMII Genealogical Association www.omii.org/
- Swiss Mennonite Cultural and Historical Association www.swissmennonite.org/
- UBA - Library: Church History: Mennonite (Universiteitsbibliotheek Amsterdam) www.uba.uva.nl/special_collections/object.cfm/objectid=2C428318-8B04-47C1-9D79434DEB0F556A
- The Young Center for Anabaptist and Pietist Studies ~ Elizabethtown, Pennsylvania www.etown.edu/YoungCenter.aspx

Mailing Lists, Newsgroups & Chat

- Mennonite Mailing List www.rootsweb.com/~jfuller/gen_mail_religions.html#Mennonite
- MENNO.REC.ROOTS Mailing List www.rootsweb.com/~jfuller/gen_mail_religions.html#Mennonite.O.REC.ROOTS
- MENNO-ROOTS Mailing List www.rootsweb.com/~jfuller/gen_mail_religions.html#Mennonite.O-ROOTS
- VOLHYNIAN-MENNONITES Mailing List www.rootsweb.com/~jfuller/gen_mail_religions.html#Mennonite.O-ROOTS

To be Continued

Software of Interest: Archon, Google Toolbar 5.0

Archon

Archon is a free tool kit for archivists, particularly the lone archivist with limited resources and minimal training in archival techniques who wants to put archival material online. If you had not already noticed, this describes the typical genealogist. The program has many attractive features and can be a great aid in managing the many notes, pictures and manuscripts collected by those engaged in research of family history. The program was developed by archivists at the University of Illinois Library to manage some of their collections such as the music library and collections of pictures, and is currently being used to manage their Web site.

Archon is a Web-based tool which automatically publishes archival descriptive information and digital archival objects on a user-friendly Web site. Archon requires only minimal Web programming to create and manage the Web site. Powerful scripts are already written to make all items on the Web site both searchable and easy to browse. There is no need to create style sheets or write HTML code.

A few features of a Web site created using Archon allow visitors to:

- Browse materials by collection title, digital object title, controlled subject heading, creator, or archival record group.
- Navigate quickly between digital objects and associated collection descriptions
- View search hits in full archival context.
- Simultaneously search for archival collections, series, files, and items, and also associated digital objects.
- Move quickly between collections and digital objects sharing the same subject, creator, or archival record group.

- View or download digital objects.
- View finding aids in print view.

Archon does require a blank MySQL or Microsoft SQL Server database and a Web server with PHP 5.0 or greater. An installer is included with Archon. Those not familiar with MySQL or Microsoft SQL or with Web servers probably need assistance from a competent system administrator to install the application for you or provide the knowledge to do the installation. Once Archon is installed and configured, the maintenance and the addition of new material can be done without need for system administrator skills.

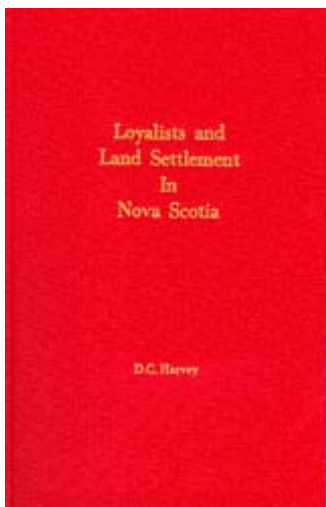
To see a site which uses Archon, visit the University of Illinois at Urbana-Champaign Archives site and try the system at www.library.uiuc.edu/archives/archon. For more information or to download the program, go to: www.archon.org.

Google Toolbar 5.0

The Google Toolbar has a handy set of tools that can be used with the Firefox Browser on Windows, Macintosh, or Linux Computers and with Windows Explorer. It makes Web searches easier with an enhanced search box, adds buttons to the computer screen, bookmarks frequently used Web sites, helps to e-mail Web pages to friends, blocks annoying pop-up ads, auto fill forms, highlight search terms on a Web page, and more. The program does not find any more hits than are found without Google Toolbar, but it can make the task easier.

The Google Toolbar is freeware. For more information or to download, go to: www.google.com/support/toolbar/bin/static.py?page=features.html&hl=en&v=4 A four minute video made by Robert Ragan with instructions about installing and using Google Toolbar is available at: www.youtube.com/watch?v=9qefdagiK38

Recently Published: Loyalists and Land Settlement in Nova Scotia



Loyalists and Land Settlement in Nova Scotia, compiled by Marion Gilroy, was originally published in 1937, but has been out of print for many years. It has been recently republished by Global Heritage Press and is also available on CD-ROM.

The book has data about the loyalists who settled in the counties of Annapolis, Cumberland, Halifax, Hants, Kings, Lunenburg, Queens, Shelburne, and Sydney. Several new counties were created after the arrival of the Loyalists, and no effort has been made to update the data to reflect the modern county name where the

land is located. One will need maps showing the old and new county boundaries to locate the land.

The data is presented in tables to give a compact and easily readable format for readers to use the book as a reference work. Individuals are arranged alphabetically by surname. Almost 10,000 Loyalists settled in Nova Scotia after the Revolutionary war. Although not explained in the book nor appearing in source citations, the data was gathered from land grants, warrants, survey authorizations, and escheats.

Two appendices are included in the book. Appendix A contains two petitions written by the loyalists in 1784 stating their position. Appendix B discusses the fate of the followers of Colonel Small

Loyalists and Land Settlement in Nova Scotia is a hardback book with 156 pages. It sells for \$34.95 and can be ordered online or from bookstores. Please specify ISBN number 1-89721-95-1

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SV-CGG meets monthly, except December, on the second Saturday of the month from 9 a.m. to 11 a.m. at the Church of Jesus Christ of Latter-day Saints building, 875 Quince Avenue, Santa Clara, CA. We offer classes and sponsor guest speakers at meetings to help family historians with computer technology and research techniques. Membership dues are US\$15 per year (US\$20 for Canada and US\$25 for other international). Members are offered classes at meetings, mentor help, *Silicon Valley PastFinder* (a monthly newsletter published each month there is a meeting).

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Articles contributed by readers are welcome. Articles may be submitted as a text file on PC-compatible disk, CD-ROM, or as an e-mail attachment. The editors reserve the right to accept, reject, and edit articles. Articles are not returned.

The following can be ordered from www.FamilySearch.org or at 1-800-537 5950:

Personal Ancestral File 2.3.1 Macintosh (diskette or CD version)	US\$6
Personal Ancestral File 4.04	US\$6
Personal Ancestral File 5.2.18 and 4 (Windows), PAF 3, and 2.31 (DOS), lessons and user guide, Personal Ancestral File Companion 5.2 Windows (2 CDs)	US\$8.25
Personal Ancestral File 4.04.18 and 5.2.18, PAF Companion (evaluation) or PAF User's Guide (English, Spanish, French, German, or Portuguese) downloaded at: www.FamilySearch.org	free

The following can be ordered from www.svcomputergenealogy.org or the group address (see above):

Newsletter back issues if available, per issue	US\$1 (order by mail or purchase at meetings)
Videos of classes; syllabus copies	See Web site for titles, prices
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