

HERITAGE POSTING

MANITOBA
MENNONITE
HISTORICAL SOCIETY



No. 51 January 2006

GAMEO - NOT THE LATEST COMPUTER GAME

NEW HISTORY PROJECT HOLDS FIRST EDITORIAL MEETINGS

by Ken Reddig

The editorial committees of GAMEO, a new internet international Anabaptist history initiative, held their first meeting Dec. 1-2, 2005 to start expanding a current online resource.

GAMEO, or the Global Anabaptist Mennonite Encyclopedia Online, originated with the Canadian Mennonite Encyclopedia Online, begun by the Mennonite Historical Society of Canada in 1996. But that project has been broadened with the addition of the Mennonite Church USA Historical Committee and the bi-national Mennonite Brethren Historical Commission as partners. A U.S. editorial committee has been formed to work with a Canadian committee under the oversight of a management board.

In their first meeting, held at the Center for Mennonite Brethren Studies in Winnipeg, the two editorial committees planned their next steps. The committees will be responsible to put the entire five volumes of the current Mennonite Encyclopedia on line, select writers to update existing articles and write new ones, then edit the submissions.

The GAMEO Internet site currently has about 2,500 articles, mostly carried over from the Canadian Mennonite Encyclopedia Online, plus about 125 confessions of faith and other denominational statements.

Organizers hope GAMEO will eventually include articles from the Anabaptist family around the world and be available in multiple languages. At the start, however, it will focus on the United States and Canada and be only in English.

In addition to three Mennonite historical organizations, GAMEO is seeking to add more partners. The Winnipeg



Photo of the U.S. and Canadian editorial committees (left to right): Abe Dueck, John Thiesen, Kevin Enns-Rempel, Peggy Goertzen, Rich Preheim, Sam Steiner, David Rempel Smucker, Bert Friesen, David Giesbrecht, Beth Graybill, Peter Penner, Richard Thiessen, Alf Redekopp, Victor Wiebe, John Sharp.

meeting included visits with Hutterite representatives to invite their participation.

U.S. editorial committee members: Chair John Sharp, Hesston, Kan.; Kevin Enns-Rempel, Fresno, Calif.; Peggy Goertzen, Hillsboro, Kan.; Beth Graybill, Lancaster, Pa.; Rich Preheim, Elkhart, Ind.; David Rempel Smucker, Lancaster, Pa.; and John Thiesen, Newton, Kan.

Canadian committee members: Chair Bert Friesen, Winnipeg, Man.; Abe Dueck, Winnipeg, Man.; David Giesbrecht, Abbotsford, B.C.; Linda Huebert Hecht, Waterloo, Ont.; Peter Penner, Calgary, Alta.; Alf Redekopp, Winnipeg, Man.; Sam Steiner, Waterloo, Ont.; Richard Thiessen, Abbotsford, B.C.; and Victor Wiebe, Saskatoon, Sask.

Management board: Friesen, chair; Steiner, managing editor; Dueck, Sharp.

For more information, contact Bert Friesen at bfrie@mts.net or Sam Steiner at steiner@uwaterloo.ca



— Photos by Bert Friesen

Hutterite Colony Tour

The GAMEO Board took time out of their busy schedule to tour the James Valley Hutterite colony. Peggy Goertzen was overwhelmed at the large supply of canned goods in a storage building. The James Valley Colony is home to one of the oldest Hutterite buildings in Canada. Tour groups are always welcome.



Co-editors

Colleen Epp and Sarah Schwab

Editorial Committee

Elmer Heinrichs (chair), Gilbert Brandt, Colleen Epp, Bert Friesen, Marianne Janzen, Sarah Schwab

Layout

Ted Barg

The Manitoba Mennonite Historical Society Newsletter, Heritage Posting, welcomes letters and reports pertaining to the historical interests of society members.

Correspondence can be mailed to the Heritage Posting editors, 1310 Taylor Avenue, Winnipeg, Manitoba R3M 3Z6, or e-mailed to the editor at: editor@mmhs.org
Website: www.mmhs.org

ISSN 1491-2325

Canadian Human Rights Museum Update

by Anna Ens

On Monday, November 21 2005, Ms. Kim Jasper, Communications Director for the Friends of the Canadian Human Rights Museum (CHRM), with the help of a slide show, walked representatives from MMHS, MCCC, CMU, and from the Mennonite Human Rights Museum Inc., through the master plan of the anticipated Canadian museum and brought them up to date on developments. The dream or vision for a museum (which began with the late Izzie Asper) and its implementation continue to evolve, noted Jasper.

As seen presently, the museum will be more than an ordinary museum - a learning centre with concrete ideas to educate, motivate and transform visitors. It is projected to focus on human rights experiences of many peoples, including the Mennonites, not regional but international in scope. "We want your stories," Jasper emphasized. No one group is to control the decision making, the contents, or any aspect of the museum.

The organizational structures needed for implementation are slow in being realized because of lack of operational funds. About \$100 million are still needed in capital funds from the private sector. Fund-raising continues. A small working board with sub-committees and an advisory council are working hard to get things going. Projections are for building to begin at The Forks soon, with completion targeted for 2010 or 2011.

How can people help? By openly supporting the museum, talking to federal MPs, inviting donors and volunteering stories and expertise, was Jasper's advice.

More information on the CMHR can be found on the web at www.CanadianMuseumforHumanRights.com

The meeting held at the MB Ministry Centre was organized and chaired by MMHS vice-president, Werner Toews.

Direct Translation Quiz

Translated directly, these are the names of popular Manitoba destinations....

field of flowers
rest in peace
high field
beautiful meadow
clean field
rose garden
new aerie
half town
summer field
field of clover
green valley
stony creek
field of entrenchment

Answers on Page 5

Notes from the Board

At its October 20, 2005 meeting, Menno Kroeker welcomed and introduced the MMHS board to the Rosenort EMC church story. Every board member was present, a first in a long time.

In addition to hearing reports from the standing committees, liaison persons, and the privacy legislation task force, the board approved the following:

1. a meeting expenditure policy for committees as recommended by the Finance committee;
2. to ask the committees to submit their budget requests for 2006 by the end of January, i.e. one figure for operating and one for project expenses;
3. to offer the Arnold Dyck publications to committees for promotional purposes;
4. that the chair/designate plus another member from the Board attend the December 2-3 Mennonite Historical Society of Canada meetings in Winnipeg;
5. \$1,500 towards the funding of the fall 2006 Conscientious Objectors symposium sponsored by the Chair of Mennonite Studies at University of Winnipeg, MMHS, and others;
6. the establishment of an MMHS appointed committee, to enter into communication with the Canadian Museum for Human Rights, to convey the Mennonite perspective on human rights, and more;
7. a copyright policy as recommended by the Publications and Marketing committee.

submitted by Anna Ens

Conscientious Objectors Conference

The CO conference, tentatively named "War and Conscientious Objection", will be taking place October 20-21, 2006 at the University of Winnipeg, hosted by the Chair of Mennonite Studies. While the focus will be on the Mennonite experience, there will also be speakers representing Quakers, Doukhobors, and Jehovah's Witnesses. Speakers will be coming from across Canada, the United States, and Mexico.

The conference is rooted in the experience in World War, although other themes such as American conscientious objectors to the Vietnam War, Christian peacemaker teams, theology of peace, etc. will also be explored. MMHS is considering hosting a separate event connected to the conference on the same theme.

If you are interested in hosting one of the speakers in your home during the conference, contact Conrad Stoesz at cstoesz@mennonitechurch.ca. If you have any questions or comments, contact one of the planning committee members: Royden Loewen, Esther Epp-Tiessen, John Derksen, Hans Werner, or Conrad Stoesz.

— Conrad Stoesz

Glances at our Manitoba Churches

Sargent Avenue Mennonite Church, Winnipeg, Manitoba traces its beginning to the efforts of the Mission Board of the Conference of Mennonites in Canada during the late 1940s to help meet the needs of recently immigrated Mennonite refugees from Russia. The first worship service was led by Minister Jacob Toews on Sept 11, 1949. The congregation was first called, "Winnipeg Mennoniten Stadtmission". It was renamed Winnipeg Mennonite Mission church in 1950, and became called Sargent Avenue Mennonite Church in 1955. Jacob Toews was elected as the Ältester in 1952 and served as the leading minister until 1958. He was succeeded by Gerhard Lohrenz, Jake Harms, Arthur Fast, Martin Sawatzky, Bernhard Sawatzky, Isaac Block, Jacob F. Pauls, Edwin Epp. In 1977 the church saw a need for another minister and called Bernie Neufeld as minister of music and education.

Other ministerial staff included Ken and Rhonda Warkentin, Angela Reed, Gary Schapansky, Sonja Friesen, Ruth Epp, Marla Lanalotz. The church has also had a long history of strong lay leadership. Some lay leaders include: Johann Adrian, Georg K. Epp, Herman Dueck, Peter Harder, Art Fast, Ben Sawatzky, Martin Friesen, Bruno Ens, Jacob Pankratz, Arthur Heidebrecht, Hermann Rempel, Ingrid Cornie, Richard Olfert, Gerhard Ens, and Menno Wiebe.

— *Global Anabaptist Mennonite Encyclopedia*



Sargent Avenue Mennonite Church.

Brooklands Community Church —In the 1950s members from the South End MB Church conducted a mission Sunday school in the Brooklands area. In 1957 the Home Missions Committee of the Manitoba M.B. Church assumed responsibility for this work. In 1963 this committee appointed Abe and Anne Quiring as home missions workers for this mission. On April 26, 1964 while meeting in the Butterworth school auditorium the church was organized with 12 charter members. A building was built at 44 Tentler Street (Brooklands, later Winnipeg) and on September 19, 1965 a dedication service was held for this place of worship. Initially the church was named the Brooklands Mennonite Brethren Church. In 1966 it was agreed that the name should be Brooklands Community Church of the Mennonite Brethren. The building was enlarged in 1983.

Pastors of the the church were: Abe Quiring (1964–1975), Don Enns (1977–1984), Neil Block (1985–1991) and Will Feldbusch (1993–1996). The church had a strong Sunday school program, operated a Vacation Bible School for a number of years and several other outreach programs such as the MOMs program. Membership reached a high of 116 in 1992. The final service (closing celebration) was held on June 22, 1997.

— *Global Anabaptist Mennonite Encyclopedia*



Brooklands Community Church



MHSC Honours Ted Friesen

Ken Reddig recognizes Ted Friesen for his many years of service in the Mennonite Historical Society of Canada (MHSC). Besides working towards the establishment of the Society, Friesen spent many hours assisting in the numerous projects throughout the years. Friesen was also honoured for his service to MCC Canada. The ceremony was part of the MHSC annual meeting held in Winnipeg, December 2005.

Letters to the Editor

Dear Editor,

I am seeking some information. Many young men in the Ukraine of Russia joined the "Selbstschutz" to defend their villages, later joining the White Army to drive away the Red Army. When the White Army was defeated, it retreated to the Black Sea, and many young men found their way to Constantinople, where many came down with typhus. Some were taken to a French hospital where food and nursing were very poor. Agents of the French Foreign Legion made contact with these young men, and promised them a decent hospital with proper treatment if they signed a contract with the French Foreign Legion. They were also promised that they could stay in the Legion as long as they wanted, but later found that this was not true - they were in there for the five year duration. One young Mennonite man who signed the contract was Julius Cornelius Heinrichs of Nicolaipol. I would like to know of any other Mennonite men who may have also joined the French Foreign Legion.

Marianne Janzen

205- 333 Edison Avenue, Winnipeg, Manitoba R2G 0L9

Dear Friends,

Some of you may have heard about a plan to reclaim former Mennonite owned land in Ukraine. Paul Willms, a developer in the US who claims to be representing the Mennonites in Canada, along with some business partners, has developed a scheme whereby a company he has formed, Caobo Co., would end up owning all the reclaimed land. He is aggressively soliciting investors in the Mennonite community in Canada (min. investment \$1,000).

I'm sure some of you will have already received the package of information from Caobo or even had a follow-up phone solicitation.

Being involved in humanitarian and development efforts in Ukraine (Mennonite Centre in Molochansk, Bethania projects in Zaporozhye, etc.), I'm very concerned about the potentially detrimental impact this plan could have. But I'm also concerned about the legitimacy of this plan and the high risk associated with this kind of investment and would, therefore, not recommend investing in it.

As a Board member of the Friends of the Mennonite Centre Ukraine, I have been participating in extensive dialogue over the last several weeks with the other Board members. We have developed a position regarding this plan that is reflected in the following Press Release. You can also find it at www.mennonitecentre.com where updates will also be providing as this story unfolds.

Rudy P. Friesen

Direct Translation Quiz answers

Neuhorst	Halbstadt
Rosengart	Sommerfeld
Reinfeld	Kleeftal
Shoenwiese	Grunthal
Hochfeld	Steinbach
Friedensruh	Schanzenfeld
Blumenfeld	

Friends of the Mennonite Centre Ukraine

PRESS RELEASE

January 3, 2006

The Board of Directors (FOMCU)

Dear Friends of the Mennonite Centre Ukraine (FOMCU), fellow Mennonites, and members of the press:

Just after Christmas 15,000 Mennonites in Canada received a prospectus from the "Caobo Company," a newly-incorporated U.S. start-up, selling stock in a highly speculative venture to reclaim former Mennonite lands in the Ukraine. The title of the twenty-eight-page prospectus is: "Caobo Company: A Plan for the Restitution and Development of the Mennonite Lands of Ukraine." We encourage you to read the article in the *Winnipeg Free Press* on Monday, 26 December, "Land speculator stirs up memories. Plan to reclaim Ukraine farmland questioned" (<http://www.winnipegfreepress.com/subscriber/local/story/3235420p-3745912c.html>).

FOMCU board members have been following this story both in the United States and in Ukraine. We have spoken directly with Paul Willms, the U.S. real-estate developer who created this venture, and his advisor, Boris Tankhilevich, and have expressed our opposition. We are also in communication with sister Mennonite agencies in Ukraine. **Neither FOMCU nor other Mennonite humanitarian agencies in Ukraine endorse the "Caobo Company" offering.**

This is a project with many difficulties. We think it is important to distinguish between the notion of "restitution" as a way of exploiting an old injustice to acquire huge tracts of land for free, to which we are strongly opposed, and genuine economic investment for the benefit of Ukrainians, which we support. Ukraine needs both internal economic reforms and foreign investment, but of the kind suited to the Ukraine social and economic environment.

FOMCU continues to analyze the Caobo Plan and will provide further statements. We are troubled, however, by both practical and ethical issues. These include but are not limited to the following:

1) for the Willms plan to work, the Ukraine Parliament must pass a Restitution Law specifically granting Caobo Company ownership of more than 500,000 acres of prime farmland. Such a law would be unprecedented. Moreover Caobo is selling stock even before such a law has been drafted. And if the Caobo Plan fails, investors will almost certainly lose their money;

2) the "restored" lands would be owned by the Caobo Company, a U.S. for-profit development company, not by individual Ukrainians and not by Mennonite descendants of former owners. The land would therefore not be restored in the true sense of the word.

3) Crimean Tatars, German Lutherans and Catholics, Jews, Bulgarians, and Swedes, among other ethnic groups, also lost their property under communism but would receive no restitution under this plan.

At its **Annual General Meeting** in Toronto on Dec 28,

2005, FOMCU members approved the following motion:

The Annual General Meeting of the Friends of the Mennonite Centre in Ukraine unanimously expresses grave reservations about the initiative of the Caobo Company of Everett, Washington, USA to acquire gratis large areas of land that once belonged to Mennonites.

Land speculator to reclaim farmland?

Excerpted by Colleen Epp, from the Winnipeg Free Press article by Alexandra Paul, December 26 2005, page B5

An American land speculator is developing a plan to reclaim land in the southern Ukraine that once belonged to Mennonites, and is raising eyebrows in the process.

Paul Willms, an American resident who is a Canadian-born Mennonite, is asking Canadian and American Mennonites for \$1 million to reclaim 500,000 acres of ancestral Mennonite farmland in southern Ukraine, set up a land trust and start an agribusiness to grow canola and potatoes.

Willms freely admits his proposal is a speculative business venture that hasn't been recognized by the Ukraine government.

He said he's mailed 15,000 packages detailing his proposal and asking Mennonite families for money, and he said he's invested \$50,000 U.S. of his own money in the venture. He said the mailings are part of an effort to raise \$50 million.

Anyone who mails in a \$1,000 cheque must also sign a waiver to give up claims to Ukrainian land in return for a share in his Delaware-registered Caobo Company.

"I don't know we're going to be successful. I can guarantee the effort (to try) but I can't guarantee the outcome," Willms said.

The package contains a three-page letter, a business contract and a slick package outlining Caobo's corporate plans. The fine print says Caobo would own and develop real estate in Ukraine.

The letter is peppered with evocative biblical references, historical background and emotional appeals to the Mennonite heritage.

Winnipeg police are urging recipients to call their commercial crime division to investigate. They can be reached at 986-6231.

Mark Your Calendars
Annual General Meeting
 Manitoba Mennonite Historical Society
 Saturday, March 4, 2006
 At the Mennonite Heritage Village, Steinbach
 Further details to follow shortly.

GENEALOGY — The Bergthal Colony Schroeders Part III

Ancestors and Relatives of Johann Schroeder (b. 1763)

by Glenn Penner

A. Introduction

This part of the Bergthal Colony Schroeders series deals with several loosely related and miscellaneous topics having to do with the family of Johann Schroeder (b. 1763). This article is in no way meant to be comprehensive. There is simply not enough space to fully cover all of the topics. In this article we will look at the ancestors of Johann Schroeder (b. 1763), at those of his brothers who survived to maturity, and at the Schroeder family who remained behind in the home village of Johann Schroeder, Klein Lubin. Finally I will discuss the genealogical significance of DNA analyses done on a descendent of Johann Schroeder (1807 – 1884) and on a descendent of Simon Schroeder (1816 – 1876), the founders of the two Bergthal Colony Schroeder families.

B. Ancestors

1. Father Isaac Schroeder (1738 – 1789)

There is unusually detailed information available for Isaac Schroeder and his family. These include exact birth dates and even the hours of births for most of his children.²⁷ The earliest known version of this family register that I know of was written by Peter J. Schroeder (1859 – 1933), a great grandson of Isaac Schroeder through his son David. Such detail in a family register is usually the work of the father of the family who carefully records the births and deaths of family members. Therefore the original register is likely the work of Isaac Schroeder himself. Much of the information in this register found widespread distribution through the Isaac Schroeder genealogy published in 1973 by Katie Peters.¹ The full register, together with information I was able to get from the Mennonite Church Records of Montau, West Prussia, is presented below.

Isaac Schroeder	b. May 16, 1738	Klein Lubin, WP
1 st m. Sep. 10, 1758	d. Oct. 8, 1789	Klein Lubin, WP
Anna Goertz	b. Jan. 14, 1717	[unknown, WP]
	d. 1760	[Klein Lubin, WP]

no children

2nd m. Oct. 10, 1762

Maria Siebrand	b. Aug. 25, 1742	Gross Lubin, WP
	d. Nov. 1, 1778	[Klein Lubin, WP]

Children:

Johann	b. Sep. 25, 1763	4:30 pm	[bapt. 1779]
Peter	b. Oct. 31, 1765	3:00 pm	d. June 14, 1766
Maria	b. Nov. 24, 1766	11:00 pm	d. Mar. 26, 1772
Peter	b. Mar. 19, 1768	3:00 pm	[bapt. 1783]
Heinrich	b. Sep. 14, 1769	2:00 pm	[bapt. 1784]
Helena	b. Dec. 9, 1770	3:00 pm	d. May 18, 1772
Elisabeth	b. Dec. 26, 1771	2:00 pm	[bapt. 1784]
Isaac	b. Mar. 3, 1773	3:00 pm	[bapt. 1790]
David	b. Apr. 3, 1774	3:00 am	d. Feb. 5, 1777?
Abraham	b. May 26, 1775	9:00 am	d. Nov. 21, 1779

David	b. Sep. 20, 1776	5:00 p	[bapt. 1792]
Cornelius	b. Jan. 24, 1778	4:00 pm	d. Jan. 31, 1778
	3 rd m. Feb. 21, 1779		

Maria Bolt	b. about 1745		
	[d. Oct. 16, 1797]	Klein Lubin, WP	

Timon	b. Nov. 16, 1779	10:00 p	[bapt. 1795]
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Abraham	b. Dec. 4, 1781	3:00 am	
	[probably died young]		

[Martien	b. May 1, 1788	d. Dec. 29, 1791]	
[son	d. Jan. 9, 1789 in infancy]		

Information in square brackets has been added to that found in the family register.

In 1758 20 year old Isaac Schroeder married the 41 year old Anna Goertz. Exactly why such a young man married a middle aged woman is not known. There has been (unfounded) speculation that she was the widow of a landowner, and that he married her in order to eventually acquire her farm. After her death he remarried to Maria Siebrant, the daughter of Cornelis (Cornelius) Siebrant of the neighboring village of Gross Lubin. She was baptized into the Montau church in 1758.⁵ Cornelis Siebrant died sometime between 1754 and 1758. After her death Isaac Schroeder married widow Maria Bartel, born Bolt. She may have been the daughter of Timon Bolt whose surviving daughters were living in Klein Lubin at the time of their baptisms (1769 & 1772).⁶ This would explain why her eldest son was named Timon (a rather rare name).

In 1772 the village of Klein Lubin consisted of 9 Hufen and 10 Morgen of land along the Vistula river, of which Isaac Schroeder owned 2 Hufen and 3 Morgen.²⁸ In the 1776 census of Mennonites in West Prussia he is listed as a landowner and farmer in Klein Lubin with a wife, 4 sons and 1 daughter.²⁹ The 4 sons were probably Johann, Peter, Heinrich and Isaac. The daughter would have been Elisabeth. It is likely that the census was taken just before son David's birth. According to the 1789 Mennonite land census of West Prussia he owned 2 Hufen, 3 Morgen and 217 Ruten of land.³⁰ This census would have been taken just before his death. The death of Isaac Schroeder is recorded in the Montau church records on Oct. 8, 1789 in agreement with the family register. It is very difficult to read the cause of death, but it appears to be "Brustigkeit", which may refer to tuberculosis.³¹

A source of information on West Prussian Mennonites which has hardly been tapped is the collection of court records (Hypotkenakten and Grundakten) currently found in various Polish archives. These records cover Grundakten (land records), Erbrezesse, Erbvergleiche (probate records) and Pupillenakten (orphan records). Adalbert Goertz has transcribed and/or translated parts of the court records for the villages of Kommerau,³² Gross Lubin³³ and Klein Lubin.³⁴ The court records for the village of Klein Lubin include the following entry after the death of

(Continued on page 8)

(Continued from page 7)

Isaac Schroeder's 2nd wife, Maria Siebrant. The rather difficult 'legalise' German was kindly translated by Adalbert Goertz (Colorado Springs, CO).

26 May 1779

For the purpose of partitioning the estate of the late MARIA SCHROEDER geb.SIEBRANDT who died on Nov 1 of the previous year her surviving husband ISAAC SCHROEDER and their 7 children Johann, Peter, Heinrich, Isaac, Abraham, David and Elisabeth together with the guardians PETER GOERTZ of Gross and CHRISTIAN BLOCK of Klein Lubin appeared at the court. After all had examined the inventory of the estate, the (father) declared that although the total estate with deductibles was only 2005 rth 11 gr 9 pf according to the inventory dated 11 Febr of current year he felt that his asset situation was better, actually 2666 rth 60 gr, and that he wanted to share half of this amount with his children since he loved them. Guardians happily accept this offer, and since the father also wants to pay court costs from his share, the 7 minor children are to receive a total of 1333 rth 30 gr as their maternal share

i.e. 190 rth 42 gr 15 3/4 pf each. This share is to remain on the property of the father who also is to benefit from the interest to be used for the Christian education of the children. Guardians have to watch that the interest is indeed used for this purpose up to age of 16 years. They also have to see to it that the full amount of the maternal share be paid out in full at age 21 years. As a collateral this amount is to be recorded on the property of the father as well as on the property of the guardians." Unfortunately the disposal of the estate of father Isaac Schroeder, who died in 1789, is not found in these records.

2. Earlier Ancestors

Isaac Schroeder (1738 – 1789) can be found in the baptismal register of the Montau church.^{6,31} He was baptized in 1755, the son of Jan (Johann) Schroeder of Kompanie. Kompanie was, at one time, part of Klein Lubin. Since baptisms usually took place in late May or early June, Isaac Schroeder would have been baptized at the age of 17. The majority of baptisms in the Frisian Mennonite churches in West Prussia took place when the candidate was about 16 years old, with ages ranging from 14 to 18. Other children of Jan Schroeder of Kompanie (or Klein Lubin) found in the baptismal register are Henrich (1751), Jan (1757) Gretke (1765), Abraham (1768) and Elske (1768; listed as surviving daughter of Jan Schroeder of Kompanie but living in Montau). There is also a surviving son David, baptized in 1763, who was living in Gross Lubin at the time. Those children listed from 1763 to 1768 are noted as surviving children. A short register of the Jan Schroeder family is given below.

The baptism of Jan Schroeder, surviving son of Isaac Schroeder of Kompanie, took place in 1725. The register also includes the baptism of another son Isaac in 1721. This means that Isaac Sr. died sometime between 1721 and 1725. It also means that he must have been born

before 1684 (assuming son Isaac was about 16 when baptized and that Isaac Sr. was at least 20 years old when Isaac Jr. was born. These estimates agree very well with the death date and birth year (estimated from age at time of death) of Lehrer (minister) Isaac Schroeder of Kompanie. He was ordained into the ministry of the Montau Mennonite church in 1706.³¹ A very short family register for this family is also shown below.

The only Isaac Schroeder found in the baptismal records that fit with Isaac (1679 – 1723) is Isaac, surviving son of Isaac, who was baptized in 1696. This would make him 16 or 17 at the time of his baptism. No location is given for this (and most of the pre-1706) baptisms. This father Isaac died sometime before 1696 and would have been born before 1660. There were already several Isaac Schroeders living in the Montau region by this time, making it rather difficult to identify him in the other available records.

Family #1:

Isaac Schroeder	b. before 1660	d. before 1696
Isaac	b. 1679	bapt. 1696

Family #2

Isaac Schroeder	b. 1679	d. Dec. 14, 1723 Kl. Lubin
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Children:

Isaac	b. about 1704	bapt. 1721
Jan	b. about 1708	bapt. 1725

Family #3

Jan Schroeder	b. about 1708	Kl. Lubin, WP
	d. 1757 – 1763	Kl. Lubin, WP

Children:

Hinrich	b. about 1735	bapt. 1751
Isaac	b. May 16, 1738	bapt. 1755
[David	b. about 1747	bapt. 1763 ?]
Gretke	b. about 1749	bapt. 1765
Abraham	b. about 1752	bapt. 1768
Elske	b. about 1752	bapt. 1768

C. Siblings of Johann Schroeder (b. 1763)

1. Sister Elisabeth

Isaac Schroeder (1738 – 1789) fathered no less than 15 children, of which at least 7 reached maturity. Of these only one daughter is known to have lived to be old enough to be baptized (about 16 years).³⁵ On Feb. 4, 1796 she married Franz Goertz of Niedergruppe. Sometime between 1804 and 1806 they moved to Treul. They moved to the Molotschna colony in Russia in 1819. There appears to be considerable confusion between this family and another Franz Goertz family in the Grandma database.²¹ This Franz Goertz is found in Grossweide in the 1835 census, while the other is found in Rudndeweide.³⁸ Sons Peter (b. Dec. 18, 1796) and Heinrich (b. Apr. 7, 1809) moved from Grossweide to Alexanderwohl in 1826 and 1833, respectively.

(Continued on page 9)

(Continued from page 8)

2. Brother Peter (1768 – 1818)

Some time between his baptism in 1783 and his marriage in 1790 Peter Schroeder moved from Klein Lubin to Dragass, which was the adjoining village to the south of Klein Lubin. Some information on him and his immediate family can be found in the Montau Mennonite church records and the Graudenz Lutheran church records.³⁵ As far as we know Peter had two sons who lived to maturity: David, who was baptized in 1809, and Peter (1811 – 1875). It is possible that David is the David Schroeder of Dragass (wife Agnetha Becher) whose son Heinrich was born on Apr. 27, 1825. The family of Peter Schroeder seems to have stayed in the Montau and Schoensee regions of West Prussia. He died in Podwitz (Schoensee congregation) on Jan. 26, 1875. His son Heinrich died in Klein Lunau (Schoensee) in 1897. The family register of Peter Schroeder (1769 – 1818) is shown below.

Peter Schroeder b. Mar. 19, 1768 Klein Lubin, WP
m. Apr. 27, 1790 d. Apr. 5, 1818 Dragass, WP
Anna Bolt b. before 1770
d. after 1818

Children:

David b. Jan. 6, 1792 bapt. 1809
Anke b. Oct. 1, 1794 d. July 15, 1796
Maria b. Oct. 1, 1796 bapt. 1813
Anke b. Dec. 17, 1798
Netke b. Dec. 4, 1799
Elisabeth b. July, 11, 1801 d. Nov. 27, 1806
Elisabeth b. Dec. 13, 1806 d. Feb. 5, 1813
Peter b. Apr. 2, 1811 d. Jan. 26, 1875

All events between 1790 and 1813 took place in Dragass, WP.

3. Heinrich (b. 1769)

Heinrich Schroeder appears to have moved from Klein Lubin to Podwitz sometime between his baptism (1784) and his marriage (1806).³⁶ The Mennonites of Podwitz belonged to the Schoensee Frisian Mennonite church. Unfortunately all of the early records for this congregation are missing. We do know that he and his family immigrated to Russia in 1820.¹³ It is interesting to note that they arrived in Russia together with the families of the brothers Johann and David Schroeder, also of Podwitz. These two were sons of Peter Schroeder (1743 – 1821). So far it has not been possible to establish whether they were related to Heinrich (see part E). Heinrich Schroeder is found in the village of Alexanderwohl in the 1835 Molotschna Colony census.³⁶ Son David (1819 – 1885) immigrated to the U.S. in 1873.²¹ Sons Heinrich (1809 – ?) and Peter (1813 – 1896) seem to have died in Russia. Peter's son Peter (1839 – 1910) immigrated to the U.S. in 1874.²¹

Heinrich Schroeder b. Sep. 14, 1769 Klein Lubin, WP
m. 1806 d. after 1835 Russia
Agnetha Balzer b. 1773 West Prussia
d. after 1835 Russia

Children:

Heinrich b. 1809
Peter b. Apr. 18, 1813
Helena b. 1816
David b. 1819

Agnetha Balzer was a widow Stobbe at the time of her marriage to Heinrich Schroeder.

4. Isaac (1773 – 1832)

Sometime between his baptism (1790) and his marriage (1798) Isaac Schroeder moved to the Deutsche Kazun community in Poland, where he died in 1832.²¹ A son David (1818 – 1878) immigrated to the U.S. in 1875. Some descendants were still in Deutsche Kazun at the beginning of the 2nd world war. See the family register below.

Isaac Schroeder b. Mar. 3, 1773 Klein Lubin, WP
m. 1798 d. 1832 Deutsche Kazun, Poland
Elisabeth Vogt b. 1782
d. 1824 Deutsche Kazun, Poland

Children:

Isaac b. 1798 m. Maria Goertz
Anna b. 1809
Elisabeth b. 1811 d. 1814
David b. 1812 d. 1813
Heinrich b. 1814 d. 1819
Johann b. 1816 m. Sara Nickel
Eva b. 1817 m. Gerhard Vogt
David b. Dec. 20, 1818 m. Maria Pekrun
Peter b. Oct. 10, 1820 m. Anna Nickel/Anna Bartel
Maria b. June 3, 1823 m. Andreas Jantz/Korn. Kliever

2nd m. 1824

Katharina Goertz b. 1807
d. ????

Children:

Andreas b. 1826 d. 1826
Cornelius b. 1827 m. Eva Schroeder
Heinrich b. 1829 m. Anna Bartel
Agnetha b. 1832

5. David Schroeder (1776 – 1834)

On July 30, 1804 David Schroeder, together with the family of Heinrich Kliever, departed with conveyance #53 from their temporary home in Grodno, on their way from West Prussia to Russia.¹³ The Heinrich Kliever family found their way to the Deutsch Michalin Mennonite colony near Kiev, where he died in 1823.²¹ David Schroeder married daughter Aganetha Kliever in 1807. Several families in conveyance #53 ended up in Dt. Michalin. They are not found in any of the Molotschna colony records (specifically the 1808 census) but are found in the Dt. Michalin Mennonite church records, which were started in 1811.³⁷ Whether David Schroeder ever lived in Dt. Kazun is not known, nor is there any documentation confirming that he ever lived in the Molotschna colony. Over the

(Continued on page 10)

(Continued from page 9)

decade following his immigration he is mentioned in several documents from the Odessa archives. The first one appears to be a complaint signed by Schroeder, Heinrich Penner, Bern. Friesen and Heinrich Wiens against a Jew named Bahr, involving a shipment of wood.³⁵ This document was signed by these gentlemen on April 15, 1805 in Ekaterinoslav. The other signatories were Molotschna colony residents so it is possible that David Schroeder was also living in the Molotschna colony in 1805. Another document from July 24, 1807 lists those who donated money to the territorial army.³⁶ David Schroeder is listed in the village of Krongarten. Russian documents from the early 1800's refer to David Schroeder as being from both Krongarten and Ekaterinoslav. This is because he was registered in the Mennonite village of Krongarten even though his residence for much of this time was in Ekaterinoslav. It was normal practice for Mennonites living outside of the Mennonite villages to be registered to a nearby village, or the village where their parents resided during the last census. David Schroeder's son David (1808 – 1877) transferred his registration from Krongarten to Halbstadt in the Molotschna colony on March 18, 1836, at least a decade after the Schroeder family left Ekaterinoslav and moved to the Neuteich estate.⁴⁰ According to another Odessa document between Mar. 15 and Nov. 30 of 1814 the Ekaterinoslav police undertook an investigation into the theft of property and money from David Schroeder, who was living in Ekaterinoslav.⁴¹ On July 8, 1814 an attorney, Mr. Malanna, lodged a complaint with the Office of the Guardianship for Foreign Settlers against David Schroeder (documents in Russian).⁴² Sometime between Dec. 30, 1815 and July 5, 1819 an internal passport was issued to David Schroeder, of Ekaterinoslav (documents in Russian).⁴³ Passports were required for those who traveled between colonies and Russian cities. Documents from the period June 18 to Sept. 27, 1817 indicate that a Mr. Kirschner, who was the Inspector in the Josephstal (German) colony, had borrowed money from Schroeder and had not paid him back.⁴⁴ Schroeder sent a petition to the Guardianship Office in an attempt to collect the debt. In 1826 Ekaterinoslav Mennonites David Schroeder (Krongarten) and Wilhelm Schroeder (Halbstadt) were enrolled in the Gostinny Merchants of the 3rd Guild, but retained their rights and duties as Mennonite Colonists. As of 1807 members of the 3rd Guild were those merchants who had up to 8,000 rubles of capital. As members of the Gostinny Merchants they paid no taxes on their sales.⁴⁵ David Schroeder (Krongarten) again obtained an internal passport for travel during 1831.⁴⁶

David Schroeder had a wood working shop and shipped lumber downriver to the Chortitza colony (and perhaps to his brother Johann, the carpenter). Sometime between 1818 (birth of daughter Anna) and 1824 (birth of son Johann) David Schroeder purchased about 3,000 dessiatine of land on the Taschtchenak river from the nobleman Granobarsky (1 dessiatine = 2.7 acres = 1,0925

hectares). He named the estate Neuteich. At about the same time his fellow Ekaterinoslav merchant Wilhelm Martens purchased land nearby and founded the estate Schöneich. The recent book "Mennonite Estates in Imperial Russia" by Helmut Huebert provides a good history of Neuteich and subsequent estates owned by David Schroeder and his descendents.⁴⁷ The descendents of David Schroeder appear to have stayed in Russia at least until the 1920's. The following table shows the family register for David Schroeder.

David Schroeder b. Sept. 20, 1776 Klein Lubin, WP
m. 1807 d. July 23, 1834 Russia
Agnetha Kliever b. July 21, 1785 West Prussia
d. July 22, 1844 Neuteich estate, Russia

Children:

David	b. Aug. 10, 1808	m. Helena Martens
Aganetha	b. May 14, 1810	m. Franz Voth
Katharina	b. May 20, 1812	m. Johann Suderman
Heinrich	b. June 15, 1814	d. Feb. 28, 1825
Peter	b. Feb. 28, 1816	m. Helena Willms
Anna	b. May 7, 1818	m. Gerhard Enns
Eva	b. Dec. 21, 1821	m. Heinrich Willms
Johann	b. Apr. 14, 1824	m. Katharina Schmidt
Gerhard	b. Mar. 12, 1824	d. Oct. 9, 1862.

6. Brother Timon Schroeder (1779 – 1829)

Isaac Schroeder's youngest surviving son Timon was born and died in the village of Klein Lubin. It is likely that he resided there throughout his life. As previously mentioned, he was probably named after his maternal grandfather, Timon Bolt. Timon was an exceptionally rare first name and is found mostly in the Bolt family. The earliest recorded Timon Bolt was married in 1694 and again in 1699 in the Montau congregation.³⁵ He may have been the Timon Bolt who is found in village lists for the nearby village of Schoensee in 1715 and subsequent years.

Timon Schroeder had 3 sons who lived to maturity: i) David (1799 – 1835) who lived in Nieder Gruppe until 1833 and then Treul until he drowned in the Vistula river in 1835 ii) Johann (1800 – 1846) who lived in Gross Lubin and iii) Heinrich (1807 – 1878) who remained in Klein Lubin. The Grundakten of Klein Lubin indicate that Timon was a landowner in Klein Lubin.

Timon Schroeder b. Nov. 16, 1779 Klein Lubin, WP
m. Feb. 21, 1798 d. Sep. 9, 1829 Klein Lubin, WP
Elisabeth Franz b. Dec. ??, 1768 Klein Lubin, WP
d. Feb. 20, 1829 Klein Lubin, WP

Children:

David	b. Jan. 22, 1799	m. Eva Balzer/Maria Goede/ Helena Goerz
Johann	b. Apr. 23, 1800	m. Agneta Bolt/Anna Bartel
Anna	b. Aug. 20, 1802	m. Heinrich Tjart
Maria	b. June 16, 1804	d.
Heinrich	b. Feb. 26, 1807	m. Elis. Unruh / Eva Martens
Maria	b. Apr. 1, 1811	m. Heinrich Tjart

Article and references to be continued in the next issue.

Explore your family history at.....

FAMILY ROOTS DAY

Saturday, March 25, 2006
10:00 a.m. – 4:00 p.m.

Winkler Senior Centre
394 6th Street
Winkler, Manitoba

“Experiences of the Russian Mennonites in Mexico”

Henry Ens will address the topic of Russian Mennonites who emigrated directly to Mexico, and the difficulties encountered there.

Helen Ens will speak of her years as a teacher in Mexico, sponsored by the MCC.

Bert Friesen will bring forward a wealth of knowledge of genealogical tools.

Schedule

10 am – 11 am	Family registry displays, finding connections
11 am – 12 noon	Guest speaker Henry Ens
12 noon	Lunch; view displays; visit!
1:30 pm – 2:30 pm	Guest speaker Helen Ens
2:30 pm – 3:30 pm	Guest Speaker Bert Friesen
3:30 pm – 4 pm	Family registry displays, find more connections!

On display...

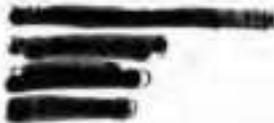
Genealogical records
Family registries
Census lists/ship lists/church records

Other

Book Sales

Cost is \$10.00 – includes admission and a delicious lunch

Sponsored by
The Manitoba Mennonite Historical Society



Book Notes

by Gilbert G. Brandt

A number of books have come across my desk in the last few months. Although some are related to events and people beyond Manitoba, some do connect directly with happenings within our province. The first note is about a book far beyond Manitoba's borders.

'These Strange Criminals' edited by Peter Brock is an anthology of prison memoirs by conscientious objectors from the Great War to the Cold War. Because of the upcoming fall conference on Conscientious Objectors (see information in this newsletter), this book should be of particular interest to many. James C. Juhnke, Bethel College, states, "These memoirs are noteworthy expressions of the human spirit in times of stress and struggle.... They reveal the dehumanizing prison conditions in different countries and illuminate the responses of imprisoned conscientious objectors." (University of Toronto Press, 2004).

Children of the Day, is the latest novel from Sandra Birdsell. This "emotionally charged and brilliantly observed novel unfolds over the course of a single day in June, 1953." Birdsell draws much from her own life experience growing up in a mixed race home in Manitoba. Although about the intimate workings of a family drama, this novel reflects the history of western Canada. (Random House Canada, 2005).

One Who Dared by Doreen Reimer Peters, is the life story of Ben D. Reimer (1909-1994), but is much more than that. Reimer was a "mover and a shaker:" within the Evangelical Mennonite Conference, a man with a burning desire to serve God. Written by Ben D. Reimer's daughter, this is a "story with profound significant and historical implications to the development of so many individuals connected to the Western Gospel Mission, the Steinbach Bible College, or the EM Church," (notes by son, Paul Bernard Reimer). (self-published by Doreen Reimer Peters, 2005).

The Story of Jacob is the autobiography of Jacob J. Elias, as told to Pat Gerbrandt. This book is not a chronological narrative, but rather a series of extraordinary stories that make up the life of Jacob J. Elias. As he declares, the events of his life are ways God is showing him that He is writing his story. (self-published by Jacob J. Elias, 2004).

Surviving Decades of Change is the autobiography of Norma (Oswald Friesen) Klassen. Although filled with many stories of God's working, the book has been organized by decades, from 1931 through 2004. Within each section, Klassen provides highlights and events that have affected her life. The many struggles were faced with the help of family and friends, and her abiding faith in God. (self-published, 2004).

Research Projects about Manitoba Villages

Excerpted from "Windows..."

edited by Lawrence Klippenstein

ALTBERGTHAL The most recent bit of research comes to us through Alyce Klassen of Winkler, now secretary of the WHS. Her mother, Susanna, born in Schoenau, near Altona, attended the Altbergthal school in 1916. Alyce has provided a photo of the class of that year for publication in **Legacy Links**, Vol. 4, Issue 4, p. 123; She also owns a notebook left by her grandfather, Jacob J. Dueck, which includes documents related to his work as a private school teacher, and has items on Altbergthal also. Alyce, and her cousin, Laurel Degenmeier, visited the Altbergthal school building, still standing in Altona, in spring earlier this year. Martha Martens of Winkler, and Lawrence Klippenstein of Winnipeg, are also collecting information on Altbergthal. Alyce can be contacted at WHS, 185 Main St., Winkler, MB R6W 1B4.

CHORTITZ Mavis Dyck is continuing her research on the village of Chortitz. John Penner of Winnipeg has been assisting in this project.

KRONSFELD. Alan Warkentin is gathering information on the extinct village of Kronsfield. His material was exhibited at the Pembina Threshermen's Reunion on Sept. 9 - 10. Contact Mavis Dyck for information.

NEUENBERG Henry Unger of Morden is gathering information on Neuenberg, and the S.D. of Birkenhead. To connect with him, and supply information, you can contact Henry at zeke@mts.net

REINFELD Sally Harms is continuing her research on a history of the village of Reinfeld, located just east of the city of Winkler. She is looking for more information. She can be reached at sharms@mts.net

WALDHEIM Mavis Dyck is continuing her research on the early history of Waldheim. Part of her findings were exhibited at the Pembina Threshermen's Museum grounds during the recent reunion there.