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Jacob Y. Shantz: Mennonite businessman

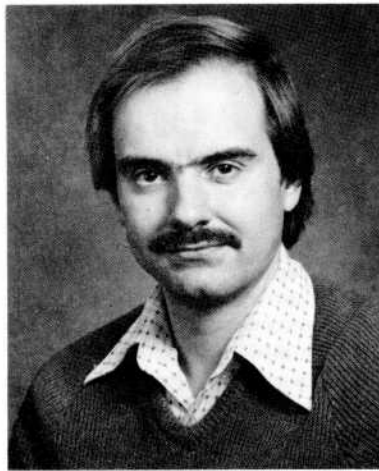
by Sam Steiner

[This paper was presented at the fall meeting of the Mennonite Historical Society of Ontario, and is based on a forthcoming biography of Jacob Y. Shantz to be published by Hyperion Press, Winnipeg. Shantz (1822-1909) is best known for aiding the Mennonites who immigrated to Canada from Russia in the 1870s. This presentation focused on his lesser-known life in the business world.-ed.]

On his 21st birthday in 1843 Jacob Y. Shantz married Barbara Biehn, who was three years older than he. Jacob Y. and Barbara then took over management of his parents' farm. By then Father Jacob was over 60 years of age and probably wanted to slow down, especially since four of his grown sons had left within the past few years to establish their own farms and families. Two younger brothers were still at home — Samuel, who was 18, and Amos, soon to reach his 14th birthday. Often a Pennsylvania German farmer bequeathed the home farm to his youngest son, but that was not to be in this case.

Whether Jacob Y. took over management of his father's sawmill the same time as the farm is not clear. The actual title transfer for the land did not take place until Jacob Sr. died in 1867. A comparison of Jacob Sr.'s will and the 1851 census would imply that the mill changed hands between 1845 and 1851. In any event, Jacob Y. began to rebuild and expand the mill soon after he took over its operation. As well, he purchased additional timber land to supply it.¹

In these years he also entered business ventures with some of his Mennonite friends. Together with Bishop Benjamin Eby's sons, Christian and Elias, Jacob Y. owned an enterprise called the Farmers' Manufactory. We don't know what this workshop produced, whether it was rented to other entrepreneurs, or how long it operated. In 1851 the partners sold the property to Gabriel Bowman (1818-1883) and Michael Correll, who used the building for the manufacture of furniture. In exchange for this property the three partners received two properties on King Street in Berlin. They contained three dwellinghouses, three barns, a blacksmith shop and one other shop. Jacob Y. was the active partner and thus managed the assets. When the Farmers Manufactory was sold, it was valued at 775 pounds, no small sum.²



The 1851 census provides an interesting picture of the Shantz family fortunes. At the time of the census there were two frame houses on the home property (the Ottawa Street area south of King Street in Kitchener).³ A two-storey house was occupied by Jacob Y. and Barbara along with their four children, Harriet, Veronica, Lucinda and Ephraim. The children's grandparents, Jacob and Mary, lived in the same house. An older one-storey frame home stood vacant. The two older daughters, aged 5 and 6, attended school, as did a sixteen year-old Mennonite youth, William Jonson, who lived with the family.

The water-power driven sawmill rebuilt by Jacob Y. a few years earlier was valued at 150 pounds, and was said to produce 200,000 feet of lumber per year. He employed two men in the mill; they apparently lived on the Shantz property at the time of the census. By way of comparison, the census reports that Joseph E. Schneider's older and better known sawmill was valued at 200 pounds, but produced only 100,000 feet of lumber per year and employed one workman.⁴

At the time, three of the largest manufacturing enterprises in Berlin were Charles Ahren's foundry valued at 1600 pounds with eleven employees, John Hoffman's cabinet shop valued at 1000 pounds with 22 employees (he was said to have produced 3000 chairs, 900 bedsteads, 200 tables, 50 cupboards, 50 bureaus and 40 woolen wheels), and Gabriel Bowman's newly established shop that employed 15 labourers.⁵

Berlin achieved village status in 1854 when it finally reached 1000 inhabitants. This permitted the new village to establish a municipal government, and to tax its citizens for maintenance and civic improvements. Survey work for the Grand Trunk Railroad through the town had already begun, and telegraph lines had reached Berlin in 1853. The village was poised for accelerated growth.

As the 1850s unfolded, Jacob Y. Shantz expanded his land holdings significantly. In November, 1850, at a cost of 841 pounds, he purchased nearly 200 acres of prime woodland from Henry Erb (situated along the road to Bridgeport)⁶ This pinery was harvested only as the demand for lumber was required, and furnished timber for the Shantz sawmill over many years. Some of these pines were very large, with trunks up to six feet in diameter, standing 150 feet high. The tops of the trees could be seen for many miles.⁷ A few years later, he purchased 436 acres (German Land Company Lot 50) from Daniel Snider for 1500 pounds. He financed the purchase by selling portions of the lot to his younger brother, Samuel, as well as to George Hestand and Heinrich Boehmer.⁸ Between these larger purchases, Jacob Y. transacted numerous exchanges or smaller purchases of land adjacent to property he already controlled.

Any self-respecting village like Berlin required sidewalks to protect its citizenry from tramping through the dust and mud of the dirt roads. In May of 1854 the new village council took tenders for construction of plank sidewalks along some of the main streets. Recently-elected school trustee Jacob Y. Shantz submitted a bid in competition with three other men, and his bid was accepted. In December, the council paid him 300 pounds for his labour, and the village had new sidewalks for portions of King, Foundry (now Ontario), Weber and Frederick streets. The sidewalks were constructed of pine lumber, and were six feet wide (seven feet on King Street)⁹ Over the next several years, Shantz continued to build numerous sidewalks throughout the village, each year being paid several hundred pounds for the work.

During 1854, Jacob Y. Shantz also served as the village tax collector and was paid 7 pounds, 10 shillings for his efforts.¹⁰ Somewhat later,

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in 1858, he was named tax assessor, for which he was paid 20 pounds.¹¹

* * *

Tragedy struck the Shantz family when Barbara Biehn Shantz died May 16, 1853, less than a year after the birth of their second son, Moses B., in August, 1852. Jacob Y. was left with five children under the age of nine, together with his two elderly parents, under the same roof. Quite understandably, he soon remarried on December 6, 1853, choosing Nancy (Anna) Brubacher, the young 21 year-old daughter of Deacon John Brubacher. She may well have helped care for the Shantz children during Barbara's illness. The family continued to grow as Jacob Y. and Nancy added seven children to their home. In 1856, Jacob Y. built a fine new brick home immediately adjacent to the newer frame building, and on the location of the oldest frame building.¹² Grandpa and Grandma Shantz remained in the renovated older home, and the growing family lived in the home that still stands at 5 Maurice Street in Kitchener.

Shantz's lumbering business moved into high gear during the decade of the 1850's. Jacob Y. provided lumber for much more than plank sidewalks. During the early railroad years the steam-powered locomotives used wood to fire their engines, and Jacob Y. supplied large quantities of fuel during that period. His son, Moses, spoke of "miles of wood piled along the railroad tracks."¹³ Shantz also provided the lumber for homes of many new German immigrants to Berlin who purchased the materials on short term loans.¹⁴ Perhaps most significantly he began the construction of business "blocks" in the downtown area of the village, for example the commercial building built for Jacob Weaver.¹⁵

During these years, Shantz's interest in a centralized farmers' market in Berlin was evident. Cattle fairs, in which livestock was bought and sold, were becoming popular civic occasions in Ontario, and gradually evolved into today's elaborate fall fairs. The 1859 Berlin Municipal Council was not prepared to proceed with such a cattle fair, even though neighbouring towns like Guelph and Elora were already sponsoring them. However, a public meeting of the ratepayers gave approval for an expenditure to support a cattle fair. At this meeting, Jacob Y. suggested the fair also include farm produce, and after a subsequent discussion, decided to offer prizes for the best samples of grain that were displayed.¹⁶

In Canada West during the 1860's, the issue of union with Canada East dominated the political landscape. Fresh urgency on the question arose with the Civil War in the United States that occasionally threatened to spill over into Canada.

Berlin, in its comfortable German culture, seemed somewhat aloof from this discussion. The Mennonites in Waterloo County still had strong links to Pennsylvania. The new German settlers in the community had no special loyalty to Britain. Commercial development, not patriotism, remained the watchword.

In the 1850's, "downtown" Berlin had bustled with small factories and shops. King and



Jacob Y. Shantz

Foundry (now Ontario) Streets formed one intersection on the growing edge of activity. John Hoffman earlier had founded his furniture factory on one corner, and Henry Bowman had established a foundry on South Foundry Street.¹⁷ Several men had established businesses on the north west corner of King and Foundry Streets, but by early 1861 the property was available for sale. This became Jacob Y. Shantz's site for his first move into serious commercial entrepreneurship. He purchased two adjacent pieces of land, one from the estate of Jacob Colosky and the other from Samuel Trout, a wagon-maker who eventually moved from the village.¹⁸

During that summer, Shantz built the three-storey "Canadian Block," designed with "broken edges" and an "elegant cornice" by fellow townsmen and architect, Wilhelm Ebenau. The block contained space for three shops at street level, as well as a warehouse. The building was completed in the fall, and the local paper described its appearance as a real ornament for the village.¹⁹

The Canadian Block symbolized the upbeat debut of the "white collar" Jacob Y. Shantz. The farm and sawmill continued to operate profitably, but Shantz was beginning to cast his eye beyond the boundaries of his farm. His business block was not the first in town. Several had been constructed in the 1850's, but its care in design made it the most prestigious.

* * *

In later years there was much nostalgia for the Shantz farm's creek, the dam used to power the sawmill, and the surrounding pasture land. These were the locations for neighbourhood swimming and fishing in the summer and "shinnying" on the ice in the winter. Fond reminiscences described Jacob Y. Shantz as the "kindly, pleasant-voiced owner," who regarded such antics sympathetically. This 50 year-old memory was at variance with the reality of the 1860's, when Jacob Y. placed warning notices in the local paper threatening the law on anyone fishing in his creek or hunting or trespassing in his fields.²⁰

Parcels of land around the Shantz homestead, particularly to the west of his farm in German Company Tract Lot 18, continued to appear on the market and were purchased by Jacob Y. For example, he purchased six acres from Sheriff George Davidson in 1861

and a thirty acre plot from Samuel Trout in 1863.²¹

These were the years when Jacob Y. enhanced his farm by purchasing several thousand fruit trees, mostly apple, from a nursery in Rochester, New York. With these young trees, he planted three orchards on his own farms and sold the balance to his neighbours.²²

Samuel S. Moyer, a teenager during these years, recalled that his father Abraham Moyer, Joseph E. Schneider and Jacob Y. Shantz, whose farms were adjacent, used to work together on many projects. For example, they shared a threshing machine at harvest time. In making maple syrup, however, they differed. Like most local farmers, they produced maple syrup every spring, Jacob Y. himself tapping up to 400 trees. The Moyers used kettles to boil the sap down, but the Shantz's used pans, since "Shantz was a great man to buy when something new came along."²³

In the year that Jacob Y. Shantz built the Canadian Block, he also erected a windmill for Frederick Rickerkmann, nearing completion in August, 1861. The windmill was on land subsequently sold by Shantz to Rickerkmann in October — 1/2 acre south of Church Street and west of Albert Street (now Madison). In January, 1862, Shantz, with three other men held a mortgage of over \$2500 on the new mill. Shantz's share was about \$1800, presumably for lumber and construction labour.²⁴ The windmill was of Dutch design, and stood 62 feet high, including the roof which could rotate. The "wings" were about 80 feet from tip to tip. They operated three pairs of grinding stones. It was said to produce good flour.²⁵

Rickerkmann had operated a similar mill in Germany, so Jacob Y. was very generous in the terms offered, receiving minimal payment before the project was completed. The mill did not prosper as hoped, however. In early 1863, Rickerkmann sold out to August Boehm. Eventually, Boehm failed to keep up the mortgage payments and disappeared,²⁶ leaving Jacob Y. Shantz holding the property. About all Jacob Y. salvaged was a \$9 rebate on his windmill property taxes in 1865, and a half share of the property when he and Charles Boehmer took over the land, after an auction forced by the defaulted mortgage in 1874.²⁷

Involvement in the village business community was not without its hazards. As a contractor, Jacob Y. did a lot of work for the

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village and the village council, particularly in sidewalk construction. Apparent conflicts-of-interest were bound to occur and to attract the notice of the partisan local press which saw itself as the guardian of the ratepayer's purses. On one occasion, the municipal council paid Shantz \$120.23 for the lumber to build an open drain. The drain directed factory discharge water away from the Canadian Block building owned by Shantz. The Canadian Block's major tenant sat on the village council. This roused the ire of the local English-language paper, which wondered why the drain cost so much and "[i]f this drain was made for the benefit of Mr. Shantz, why should the town be called upon to pay for it?" "Suspicious transactions" were implied.²⁸ This particular issue died without further fuss.

For Jacob Y. Shantz, personal concerns continued to mount. He had a petition for land severance from Berlin pending in the provincial legislative assembly (this is a whole other story), and during the continuing financial concern for the nonfunctional windmill, disaster struck. Early in the morning of March 22, 1865, the Canadian Block burned to the ground.

The fire began in the pharmacy, on the corner of the first floor, and spread to the adjoining stores and upper floors. By the time it was discovered, and fire-fighting equipment brought to the scene, the building was lost. In fact, great effort had to be undertaken to save the neighbouring buildings, including Jacob Hoffman's factory across Foundry Street, as well as a nearby warehouse. Lawyer J. Webster Hancock, whose office was on the Block's second floor, lost all of his books and documents. The Mechanics Institute library of 850 volumes on the third floor was also destroyed, as was the photography studio of Heinrich Bachmann.²⁹

As a good Mennonite, Jacob Y.'s \$6000 building was not insured.³⁰ The Mennonite Aid Union had not yet been established, though conversations within the Ontario Mennonite conference on fire assistance had been going on at least since the previous fall.³¹ Within a month after the fire, the ministers and deacons in the Waterloo district held their spring meeting, and passed the following resolution: "When fire damage occurs among the brotherhood, it shall be the duty of the deacons in whose charge the damage happens, to go and inspect the damage, and then, if required, to take one or more of his fellow members along to appraise the damage, and to notify the preachers in our entire brotherhood, so that each preacher can inform the church under his jurisdiction. After this announcement, it shall be the duty of each church member to bring his liberal contribution, to support the one who suffered damage according to the rule set down in God's Word..."³²

Jacob Y.'s health threatened to break under the personal stresses of this period.³³ His response typified his refusal to succumb to difficulties — he took positive steps to overcome the problem. In this case, he made a radical change in his diet. It seems probable that Jacob Y. became a vegetarian at this time, and pur-

sued a diet of fruits, grains and vegetables.³⁴ He believed that a state of health was mankind's normal condition, and a proper observance of nature's laws in the area of eating, drinking, sleeping and normal bodily elimination of poisons would go far to preserve personal health.³⁵

During this time, Jacob Y. was influenced by the health principles of Dr. James C. Jackson (1811-1895) of the Jackson Sanitarium in Dansville, New York.³⁶ Jackson had turned to the study of medicine after serious per-



The Jacob Y. Shantz family ca. 1875: from left to right, back row: Harriet, Veronica, Lucinda, Ephraim, Moses B.; middle row: Jacob, Susannah, Dilman, Mary, John B.; front row: Sarah, Jacob Y.; on ground: Ida and Eunice.

sonal illness. He recovered after treatment with the Priessnitz Water Cure. After obtaining his medical degree, Jackson lectured widely on a variation of "hydro therapy" which included the "laws" of health and "psycho-hygiene" combined with dress, diet and medical reforms. He opened the Dansville Sanitarium in 1858.³⁷

Jackson believed one must get well from within. Strict adherents of the water cure rose early in the morning, bathed outside in cold water even in winter, wore a wet linen cap to clear head congestion, wore linen clothing, ate very simply, and drank enormous quantities of water with sour milk for variety.³⁸ Jackson's "Laws of life" stated six principles: 1) That sickness is no more necessary than sin; 2) The Gospel demands living healthfully as well as righteously; 3) Physiological laws, within their sphere, are as sacred as moral laws; 4) Obedience to physiological laws would do away with disease; 5) To cure disease one needs to come under the laws of his own organism; and 6) Treating the sick is a combination of hygiene, mental, moral and spiritual influences.³⁹

By July, 1865, Jacob Y. Shantz had begun rebuilding the Canadian Block as a structure as beautiful as the previous one, and somewhat larger.³⁹ This building still stands on the north-west corner of King and Ontario streets. Shantz continued to be a prominent contractor in the village, but did not get every job he wanted — in 1867 he bid on construction of a drill shed for the local militia (his Mennonite non-resistance apparently did not exclude some military contracts) and in 1868 for the county poorhouse. He lost both bids.⁴¹

One construction job Jacob Y. did obtain

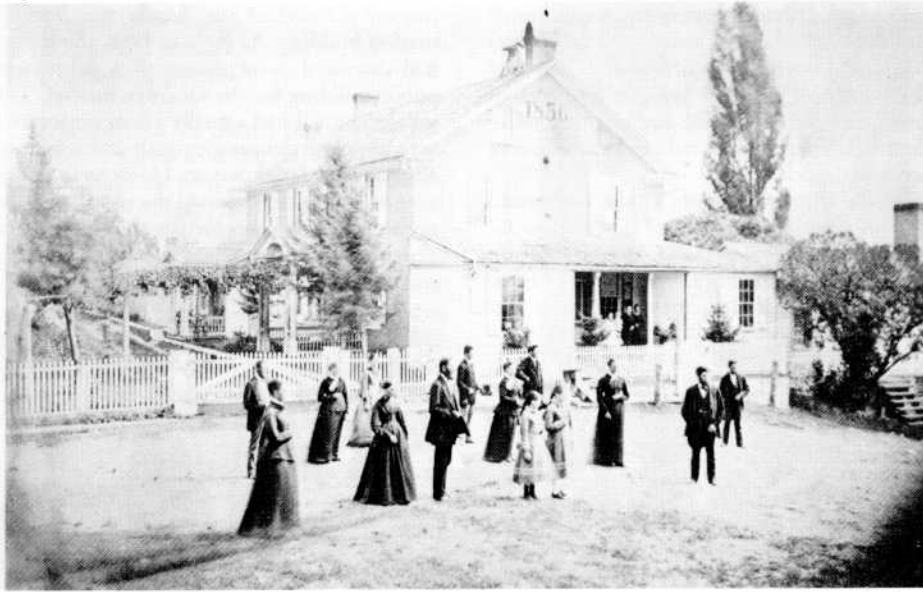
toward the end of the decade was Berlin's market building. As early as 1866, the village had discussed construction of a permanent public building for the Saturday market. The village council had actually taken options on several properties on the north-east corner of King and Frederick Streets. However, a public vote in December defeated the issuance of the necessary debentures for the purchase of the properties, so the matter was dropped for a time.⁴²

The discussion arose again in 1869, and an April public meeting of the ratepayers urged the purchase of the same properties earlier discussed in 1866. This the council proceeded to do, at a lower price than agreed to three years earlier. Again, Council introduced a bylaw to issue debentures for \$7000 to cover the cost of the property and construction of a market building. In another vote, the bylaw authorizing these debentures was again defeated.⁴³ The village still carried a very high debt load from an abortive Berlin-Preston Railway project, and \$7000 probably seemed too great an addition.

In early June, Shantz's low tender of \$3818.17 for construction of the market house was accepted by the Council. This was not without an uproar in the local press, since the council took the view that the ratepayer's vote against issuing debentures was only against the manner and duration of debenture payments, not against construction of the building.⁴⁴

The building itself was finally a success, although early on, some snide comments were made about the inadequacy of its design. One comment compared it to a Mennonite meeting house since it was projected to have two doors in the front, while another suggested it was a \$4000 sheep fold. This resulted in explanations in the *Berliner Journal* that the comments did not imply Mennonite meeting houses looked like sheep folds.⁴⁵ The half-basement contained stalls for butchers and the public market, the main-floor contained municipal council chambers and post office telegraph facilities, and the second floor a public hall complete with stage and dressing rooms.⁴⁶

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The Jacob Y. Shantz home in the 1870s. Shantz is the tall man in the centre holding his hat.

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Jacob Y. Shantz became an industrialist, as opposed to a businessman, during the 1870's. Only at that level of successful entrepreneurship could he have achieved the necessary stature to serve as an intermediary between the Canadian government and Mennonite immigrants from Russia.

The decade of the 1870's were one of turmoil in Canadian political life. Confederation had been achieved, but now it became necessary to find unity within that confederation. One practical way was through a rail line extending to the Pacific Ocean, that would bind Canada together.

With political turmoil came economic difficulties. The decade saw a depression that seriously hampered Canadian manufacturing interests, and prompted increased discussion about tariff protection.

In the short term, this appeared to have little effect on Berlin which continued to experience prosperity and industrial expansion during the national hard times. Opportunities came in unlikely forms.

Emil Vogelsang (1834-1894) immigrated to Canada from Germany in 1866 or 1867, bringing with him the skills to manufacture buttons from vegetable ivory nuts which were imported from South America. He started a small business in rented quarters, but with the backing of financiers, soon decided to erect his own factory.⁴⁷

His initial partner in the factory was John Jacob Woelfle, a wealthy local plow manufacturer. In early 1870, Vogelsang and Woelfle arranged for Jacob Y. Shantz to build a button factory for \$3100 on the north-west corner of King and Railway (now College) streets. The 70 ft. x 36 ft. building contained work space for 150 workers.⁴⁸

The structure was completed sometime in the fall of the year. By this time, Woelfle had lost interest in the button business, so in September, he sold the property to Shantz, providing the financing to take over the capital assets of the business, including the building,

engines and boiler.⁴⁹

During the first years, Emil Vogelsang ran the business, with Shantz as a silent partner. Shantz knew nothing about manufacturing buttons, and his children were too young to become involved in the business even if they had been interested in commerce. (Ephraim, the oldest son, was only 20 and never became involved in the button business; Moses, who was 18, became its mainstay in later years.)

Most accounts say Shantz and Vogelsang signed a seven year agreement at this time.⁵⁰ If true, the partnership did not extend the full term. Samuel S. Moyer, the bookkeeper for Jacob Y. Shantz in the 1870's, said the partnership dissolved by early 1875.⁵¹

The 1871 census provides a full description of the button company's scope in its first year. Vogelsang is listed as the only proprietor of the firm, which was described as having fixed capital of \$8000 (building and machinery) and floating capital of \$7000. There were 27 employees, 16 of them under the age of 16. Raw material consumed in a year was worth \$3500 for total sales of \$8000.⁵²



The Shantz home in 1986. This is a different angle, but note the porch on the right has been removed, and the old house to the left is gone.

By 1880, Jacob Y. Shantz's Dominion Button Works was at the forefront of the town's businesses. Shantz had recently purchased the materials and machinery from the Hamilton Button Company.⁵³ Son, Moses B. Shantz, now part of the family business, installed gas lighting at the factory, and it was turned on for the first time on July 20, attracting many bystanders with the bright lights.⁵⁴ In September of that year, the local German language newspaper did a major survey of all the industries in town. Buttons were big business, and the largest employment source in the Berlin, with 283 workers at four factories. 142 of these were at Jacob Y. Shantz and Son's Dominion Button Works. During that summer, Jacob Y. built a four-storey addition to his factory; now his factory enclosed 43,400 square feet, or almost an acre of space. This was considered very large. His weekly payroll was \$575.⁵⁵

By early 1881, with the new addition in full use, the Dominion Button Works workforce increased to 250 persons, 120 of whom were young girls.⁵⁶ This expansion created a demand for employee facilities as well. In the same year, Jacob Y. built a large three-storey boarding house across King Street, from the button factory, at a cost of \$7000.⁵⁷

The peak of Jacob Y.'s industrial expansion in Berlin came in 1883. During the previous year, in addition to another expansion of the Dominion Button Works, he had built a glove factory on Foundry (Ontario) St. and, across the street from the button factory, a three-storey building that contained a planing mill for the manufacture of shingles, lath and pine boards.⁵⁸

The latter building was not immediately filled with Shantz Enterprises. Among the first tenants were the A & C Boehmer Box Company, which needed more room for its operations.⁵⁹ This building contained a new steam-powered elevator, which was not always treated with respect by the employees. During one lunch hour, 18 female employees got on the elevator designed to hold 1000 pounds. It became stuck around the second floor and caused a bit of panic among the workers. In trying to escape, Mary Ann Cole fell 15 feet and broke her arm.⁶⁰

Another large addition to the button factory during 1883 as well as the erection of a 100 foot high chimney in 1884 marked the end of Jacob Y.'s industrial expansion locally.⁶¹ It was also the peak in the workforce employed at the Dominion Button Works, with some 300 persons on the payroll.⁶² During this expansion in town, a major personal change for Jacob Y. and his third wife, Sarah (Nancy died in 1870) took place in 1883. They sold the home farm to their son, Jacob B. Shantz, and then moved into a home on Queen Street North in Berlin.⁶³

Over the previous years, the Dominion Button Works had established a sizeable export trade to the U.S., including places like Rochester, New York, where a large garment industry developed after the Civil War.⁶⁴ The early 1880's marked a time when trade reciprocity between the United States and Canada was under much discussion, while tariff barriers remained high. An 1854 trade treaty had been abrogated in 1866 in the tensions immediately after the Civil War, and a protectionist mood as arisen in both countries. In 1882-83, the Hayes Commission revised the U.S. tariff structure. This may have adversely affected the Dominion Button Work's export trade.⁶⁵ Ironically, Jacob Y. Shantz had chaired the button manufacturers' committee of the Ontario Manufacturer's and Industrial Association as early as 1878.⁶⁶ This organization had been taken strong protectionist positions.

Jacob Y.'s financial difficulties began to show themselves in early 1884, when he took out a \$30,000 mortgage with the London & Ontario Investment Co. against all his major business properties in the town of Berlin — the Button Factory, the planing mill, the lumber yard behind the mill, the boarding house, and the Canadian Block.⁶⁷ Moses Shantz took out a similar \$30,000 mortgage at the same time.

At some point during these years, Jacob Y. Shantz and Sons established a branch plant in Buffalo, New York.⁶⁸ At least by 1886, Moses B. Shantz, still in his early 30's, was sent to Buffalo to run the factory there.⁶⁹ That the mortgage funds were used in part for expenses incurred in establishing that business might be presumed.

By December, 1884, the roof had caved in, and the Canadian Bank of Commerce demanded additional mortgages against all of Jacob Y. Shantz's property, as well as assignment of all mortgages held by Shantz, as security against the debts incurred by the partnership of Jacob Y. Shantz & Sons. The promissory notes held by the bank amounted to \$100,000. At the same time the company was \$20,000 overdrawn in its bank account.⁷⁰

Bit by bit, Jacob Y. tried to pay off the debt, first by lifting the mortgage on one portion of his real estate, and then by selling that parcel to raise funds. Sometimes he sold a property, and used the funds obtained to clear the mortgage from that property. By March, 1888, the debt of Jacob Y. Shantz and Son had been reduced to \$71,000.⁷¹ Somewhat symbolically, that year Jacob Y. sold the Canadian Block,



The "Canadian Block" in 1986, located on the northwest corner of King & Ontario streets in Kitchener.

the foundation of his entrance into commercial business, to Louis Breithaupt, another well-known community leader.⁷² Jacob Y. spent years retiring his debts; the final release on the 1884 mortgage came in 1914, five years after his death.⁷³

Shantz did not die a pauper, but his assets returned to that of the comfortable middle class.

* * *

Notes:

- J.W. Conner, "Berlin of yesterday: historical sketch," reprinted in *Hannes Schneider and his wife Catharine Haus Schneider, their descendants and times, 1534-1939* (Kitchener: M.H. Snyder, 1943?), 218.
- [Legal description of partnership understanding, April 19, 1951 (copy)]. Conrad Grebel College Archives (hereafter CGCA), Mennonites in Canada Collection, "Leaders - 1870, Jacob Y. Shantz."
- Census of Canada, County of Waterloo, Fourth Ward of Township of Waterloo, 1851. The reference to two frame buildings is puzzling. Might one actually have been the log house built in 1813?
- Ibid.
- Ibid. The latter building was purchased from Shantz and his partners.
- Henry Erb to Jacob Y. Shantz, November 4, 1850 [Copy]book B2, 123. These copy books contain registry office copies of land transactions in Waterloo County. The originals are housed in the Rare Book Room of the University of Waterloo Arts Library (UWRB). This transaction is in UWRB #35.
- Conner, 218; [Moses B. Shantz], "Adventures in colonization," (Unpublished manuscript, ca. 1930), 15-16.
- Daniel Snider to Jacob Y. Shantz, September 1, 1854. [Copy] book B3, 49-50, 114f. UWRB #35.
- "Minutes of the municipal Council of the Incorporated Village of Berlin in the County of Waterloo and Province of Canada, Minutes Book 1, 1854-1869 [hereafter Berlin Municipal Council], May 5, 1854 and December 28, 1854. Located at Kitchener City Clerk's office (hereafter KCC).
- "Bylaw Book 1," bylaw 17 & 21. KCC.
- "Berlin Municipal Council," January 18, 1858. KCC.
- Shantz, 16.
- Ibid., 15.
- "Reminiscences of Isaac Moyer, 1910," in *Hannes Schneider.....*, 150B. Moyer worked for Shantz in 1857.
- Conner, 218.
- "The Berlin Cattle and Produce Fair," *Berlin Telegraph* (Sept. 16, 1859).
- W.V. (Ben) Uttley, *A History of Kitchener, Ontario* ([Waterloo: Wilfrid Laurier University Press], 1975) [reprint of 1937 ed.], 66, 69.

- Joseph E. Schneider & Elias Snider, executors for Jacob Colosky to Jacob Y. Shantz, January 10, 1861. [Copy] book A2, 5; Samuel Trout to Jacob Y. Shantz, Feb. 27, 1861 [Copy] book A2, 17. UWRB #394; Ezra Eby, *A biographical history of the early settlers and their descendants in Waterloo Township* (Kitchener: E.D. Weber, 1971), 263.
- "Neue Bauten in Berlin," *Berliner Journal* (hereafter BJ) 2. Jahrg., No. 34 (22 August 1861), [2].
- J.P. Jaffray, "Shantz's dam popular outdoor rendezvous," reprinted in *Hannes Schneider.....*, 258; "Warnung," BJ 4. Jahrg., No. 20 (14 Mai 1863), [3].
- George Davidson to Jacob Y. Shantz, Dec. 23, 1861. [Copy] book A2, 120; Samuel Trout to Jacob Y. Shantz, Sept. 13, 1863. [Copy] book A2, 313. UWRB #394.
- Shantz, 16. In a letter to Cornelius Jansen in 1888 Shantz commented on the orchard that was young "when you lived with us" in 1873. Shantz said in 1888 they had dried two tons of apples from 1600 bushels, "as well as many pears." See Jacob Y. Shantz to C. Jansen and family, ——— 25th, 1888. Mennonite Library and Archives, North Newton, Kansas. Cornelius Jansen Collection.
- Ibid., 16; "Interview with Samuel S. Moyer (1928)," in *Hannes Schneider.....*178D.
- Jacob Y. Shantz to Frederick Rieckman, Oct. 1, 1861; Rieckman to Shantz, et al; August Boehm to Shantz, et al, [Copy] book A2, 155-158, 258ff. UWRB #394.
- "Neue Bauten in Berlin," BJ 2. Jahrg., No. 34 (22 August 1861), [2]; Joseph Stroh, "Reminiscences of Berlin (now Kitchener)," *Nineteenth annual report of the Waterloo Historical Society 1931* (Kitchener: The Society, 1933), 278.
- Berlin Municipal Council, April 2, 1865. KCC.
- Ibid., Dec. 6, 1864; March 6, 1865; April 3, 1865. KCC; Jacob Y. Shantz, et al to Shantz and Charles F. Boehmer, March 14, 1874. [Copy] book A6, 5f. UWRB #98.
- Berlin Municipal Council, Dec. 27, 1861. KCC; "Town council: how the money goes," *The Berlin Telegraph* (Feb. 15, 1861).
- "Grosse Feuerbrunst in Berlin: Der Canadian Block abgebrannt!" BJ 6. Jahrg., No. 12 (23 März 1865), [2].
- Ibid.
- E. Reginald Good, "War as a factor in Mennonite economic policy," (Unpublished M.A. thesis, University to Waterloo, 1984), 34. Good's thesis is essential reading for the history of the Mennonite Aid Union.
- Quoted in Good, 37.
- Shantz, 23b. Moses Shantz indicated the health problems came "at about forty years of age." Jacob Y. Shantz was 42 at the time of the fire.
- Ibid.
- Ibid.
- Ibid., 23, 23b.
- "Opening meeting of historians held in Pulaski," *Oswego Palladium-Times* (October 1, 1940), 8-9.
- William D. Conklin, comp., "The Jackson School Resort: pioneer in its field..." (Unpublished paper, Dansville, N.Y., 1971), 30, 31, 45.
- Ibid. 33.
- "Der Canadian Block..." BJ Jahrg., No. 30 (27 Juli 1865), [2]. The 1865 date can be seen between top floor windows on the King Street side.
- "Tenders für County Arbeit," BJ 8. Jahrg., No. 16 (18 April 1867), [2]; "County Rath," BJ 9. Jahrg., No. 9 (27 Feb. 1868), [2].
- W.H. Breithaupt, "Presidential address," *Tenth annual report of the Waterloo Historical Society* (Kitchener: The Society, 1922), 208-209.
- Ibid., 209.
- Berlin Municipal Council, June 4, 1869; June 10, 1869. KCC.
- "Schnellgepresste Wahrheitsverdreherei," BJ, 10. Jahrg., No. 24 (17 June 1869), [2]; See also "Das Markthaus," in the same issue.
- Breithaupt, 210.
- Uttley, 169-171. There are difficulties with this account, and it must be used with caution.
- "Neue Gebäude," BJ, 11. Jahrg., No. 5 (3 Feb. 1870), [2].
- J.J. Woelfle to Jacob Y. Shantz, Sept. 1, 1870. [Copy] book A4, 109-112. UWRB #321.
- Uttley, 170.
- "Excerpts from autobiography (1938) of Samuel S. Moyer, 1849-1941," reprinted in *Hannes Schneider.....*, 228.

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Menonite/Amish Genealogical Resources

by Lorraine Roth



A number of books have been published recently which are particularly useful or interesting to genealogists. In this issue we will devote this column to reviewing several of them.

Ryan Taylor, *Family Research in Waterloo and Wellington Counties*. (Kitchener, Ontario: Waterloo-Wellington Branch, Ontario Genealogical Society, 1986) 105 pp. Price: \$7.50 (plus \$1.50 for mailing). Available from Waterloo-Wellington Branch, Ontario Genealogical Society, Box 603, Kitchener, Ont. N2G 4A2.

This handbook was compiled to assist genealogical researchers working on families who resided in Waterloo and Wellington counties. It is most helpful for nineteenth-century research. It is an excellent listing of what is available, where it is found and in many cases how to go about obtaining it.

The contents are as follows:

Libraries and Archives — The libraries and archives are listed with addresses, names of librarians and the types of materials available and services rendered by each one.

Organizations — Historical and genealogical societies, their addresses, publications and work they engage in.

Census — Lists of available census records including those before 1850.

Wills — Where Wills for particular time periods can be found.

Places and Local Histories — All place names (with former names) are given for both counties and a list of local histories.

Atlases, Maps, Directories — This list of available atlases, maps and directories, also includes which maps have been reproduced and are available for purchase.

Land Registry Offices — The location of the various Registry offices are given and a brief description on how to go about doing land research.

Assessment Records (and/or collector's rolls) — A list of records, for which years they exist, and where they are found.

Newspapers — Nineteenth-century newspapers and what years are available and where they are located. Indexes for births, marriages and deaths have been made for some of these.

Tweedsmuir Histories — A list of collections of local history kept by branches of the Women's Institute.

Cemeteries — This is a list of all the cemeteries in the two counties, giving location and whether or not it has been transcribed.

Church Records — There is a brief description of denominations present in the counties in the eighteenth century followed by a list of churches in each municipality with addresses and availability of records or services.

The book concludes with a miscellaneous list of sources not covered above and a map of each of the townships in the counties of Waterloo and Wellington.

Ryan Taylor has done the genealogists and other historians a great service by gathering together this comprehensive list of resources for the counties of Waterloo and Wellington.

* * *

Hugh F. Gingerich and Rachel W. Kreider, *Amish and Amish Mennonite Genealogies*. (Gordonville, Pa.: Pequea Publishers, 1986), 848 pp., indexes. Price: \$US 54.00, available from Levi L. Stoltzfus, 98 S. Groffdale Rd., Leola, PA 17540.

Hugh Gingerich and Rachel Kreider have spent many years collecting Amish and Mennonite genealogical data. Here, in one volume, they have pooled all their resources and with an extensive system of letters and numbers to refer to persons, time, place and source of information, they have made this available to all of us. Not only is the information there, but inter-relationships are well cross-referenced.

They claim to cover most Amish Mennonite families in America to approximately 1850.

At the beginning of the book there are a number of introductory essays by Hugh F. Gingerich, Joseph F. Beiler, John A. Hostetler and Amos L. Fisher.

To get the full use of the book, one needs to read the section "How to Use this Book" as well as check the various code systems. However, in the main body of the book, pages 1 to 567, the family lists are roughly in alphabetical order and can be easily followed by the casual reader without reference to the codes. Extensive footnotes add additional information or give variations of the text.

All persons in the book are found in one of the several indexes.

Canadian readers will be somewhat disappointed that only a few families are represented. There is some material on the following families: Jacob Bender, George Helmuth, Christian Cascho, George Iutzi, and several Wagler and Schwartzentruber families. A few others will find some connections. I have not been able to figure out why these got in and others did not.

I suppose one should not fault the compilers for what they did not do, because they really did a fantastic job of what they did do. They need to be commended as well as Pequea Publishers for undertaking to print it.

* * *

Herman Guth, *The Amish-Mennonites of Waldeck and Wittgenstein*. (Elverson, Pa.: Mennonite Family History, 1986), 58 pp. Price: \$US 7.50 (plus \$2.00 mailing). Available from the publishers; a limited number are available from Lorraine Roth.

When Hermann Guth began to research his own family, he discovered that if you work on one Mennonite family you soon have a whole congregation on your hands. Hermann's research took him to the Waldeck-Wittgenstein area just west of Kassel, Germany, where many American and Canadian Amish Mennonite ancestors lived for a hundred years or more. Since the Mennonites living in Waldeck-Wittgenstein migrated or assimilated into the surrounding culture, this area as a Mennonite centre had been all but forgotten.

Lemar and Lois Ann Mast, publishers of *Mennonite Family History*, have published an adapted translation of an article on the Mennonites of Wittgenstein and Waldeck. It had appeared earlier in the German historical journal, *Waldeckische Geschichtsblätter*.

In the first part of the booklet the author briefly describes the historical, political and religious scene of these areas and how the Mennonites fitted into this picture. Most of the book is a listing (in alphabetical order) of family names, giving dates and specific farms (wherever such were available and the source for this information in brackets). The author used all the genealogical data he was able to find, both in Germany and from American sources, and pieced together the various families. Hence, these are not complete family lists but a resource.

The surnames familiar to Canadian Amish Mennonites are Bender, Brenneman, Gingerich, Gurtner (Gardner), Honderich, Jost, Jutzi, Nafziger, Oesch, Roth, Schwartzentruber, Sommer and Wagler. Unfortunately, in only a few cases can one find the connections between a Canadian family and Hermann's research. We have here, however, for the first time, a glimpse into the history of those ancestors who came from this particular area and we are given a clue as to where we might begin to look for Jacob Bender, John Brenneman, George Jutzi, and so on.

The Masts have added a comprehensive index of all persons and places.

European history and geography for Americans and Canadians is very complicated. Also some German terms defy translation. The closest translation of "Conduktoren" is leaser-manager. In most cases the German term was retained. The English translation of "Landgraf" is Landgrave, but neither word carries much meaning for us. In spite of these difficulties, Hermann and Gertrud (author/translator) have done us a great service by bringing to light this segment of Mennonite history.

* * *

continued on page 7

The New Mennonites in Canada

by Aaron Eby

[For the next couple of issues we hope to publish historical materials related to the "New Mennonites," a group of Mennonites who later joined in the formation of the Mennonite Brethren in Christ, now known as the Missionary Church. The item published in this issue is by Dr. Aaron Eby (1838-1899). Eby was a medical doctor in Sebringville, Ontario from 1865-1885. He considered himself to be a Mennonite, but was listed as an Anglican in the 1871 census. For more information see the forthcoming article by E. Reginald Good, "A review of Aaron Eby's 'Geschichte der Mennoniten in Canada,' published in 1872." Eby's article was published in *Der Mennonitische Friedensbote* (1872), p. 146, 154. It has been translated by Isaac R. Horst.

Eby is writing about a division in the Mennonite community in Vineland, Ontario. Bishop Jacob Gross left the church and joined the Evangelical Association. Minister Daniel Hoch formed the New Mennonites after ongoing conflict with other local and conference leaders. Dilman Meyer (Moyer) was conservative, remained with the (Old) Mennonites, and was ordained Bishop after Gross left. This conflict had come to a head in 1849. Eby's sympathies are with the New Mennonites. — ed.]

When Bishop [Jacob] Gross and his followers found themselves expelled from the church of their youth, they renounced their ancestral doctrine as well. They joined a Christian church which was zealous in personal experience and piety, while allowing conformity to the world. This was inconsistent with the doctrine which set the Mennonites apart from other protestants. Some of them returned to the parent church, making peace with Preacher [Dilman] Meyer's followers as well as they could. They were like seeds fallen on stony places. They received it with joy, but had no roots to endure persecution.

When Preacher [Daniel] Hoch and his followers, the New Mennonites, were forsaken by the majority of their fellow Mennonites, only a small portion of the Clinton church remained. As is usually the case with weaker churches, they soon became the target of the stronger party. The parental church hated them, for the same reason that we by nature hate them whom we have wronged. Their presence reminds us of our sins, so we wish to get rid of them, rather than be constantly reminded that we owe them forgiveness.

This seemed to be the case with Preacher Meyer and his followers. They did not rest until they had crowded those out of the church and places of worship who pushed for more experimental religion. Their consciences told them that they did wrong in denying the use of the meeting houses for public worship, by those who had helped to build them. The presence of the New Mennonites was a constant reproach to them. They professed the same doctrine, differing only in their claim that a personal religious experience should be the

most important rule or practice of the church. By locking the New Mennonites out of the meeting houses jointly owned by both parties, [Meyer and his followers] offended them.

That they felt guilty of their treatment of Hoch and his followers is obvious, since Preacher Meyer and his followers constantly refused to allow impartial arbitrators to judge their complaints. Repeated attempts were made by various persons to have a new investigation of the dispute, but always in vain. Preacher Dilman Meyer refused to be subjected to an investigation by those who would take only the Gospel as their guide. Had they been able to bring a well-founded complaint against Hoch, they would doubtless have been ready to have such an investigation. It could have done them no harm. Rather, it convinced them that the bann of the church against Gross and Hoch was the result of personal jealousy and envy. If Hoch and his party had renounced the faith as Gross and his followers had, it would have calmed their adversaries' conscience. Since the meeting houses were built for spreading a certain doctrine, those who had renounced that doctrine could lay no claim to the buildings intended for that purpose. This, however, was not the case.

Although they were cast out of the church on insufficient grounds, they did not forsake the accustomed doctrine. They remained faithful to the Mennonite confession of faith. Thus they had the unquestionable right to the use of the buildings which they helped to erect. The majority likely felt this. Consequently they hated the presence of a church who constantly reminded them of their unrighteousness. As long as the New Mennonites were here, they remained a reminder that they had cast them out of the church — not because of a sinful offense, or immoral conduct, but rather because they desired to serve their God more faithfully than they formerly had, or than their brethren felt was necessary.

On the other hand, they were also hated by those who had been cast out of the church with them. [Bishop Gross and his followers]. These had left the familiar doctrine, joining a church with a doctrine which they considered false, or of too little consequence to be recognized as a church. The New Mennonites remained loyal to the Mennonite confession of faith and doctrine. Consequently they were a reproach to those who left the faith in the hour of persecution.

Between these two hostile camps, who waited for their destruction, the small group of New Mennonites could hardly expect to exist. They soon decreased, through death or desertion. One after the other tired of the struggle, joining one of the parties who waited for their dispersal. Finally some seemed to grow lukewarm or cold on the way, ready to lie and die. In this manner the so-called New Mennonites decreased, so that few are now to be found in the Niagara district.

In other parts of Canada, where there was less bitter sentiment than in Hoch and Meyer's vicinity, they prospered and increased. They have three ministers in the Markham church, and as many in Waterloo. Although the enmity in the Lincoln church is as great as ever,

this is not the case in other areas. There may soon be a reconciliation in the near future. In Waterloo, the ministers of both parties have made peace, and wait for an opportune time to conclude a formal union. They frequently serve together at funerals. I have talked with several ministers of the Old Mennonites who eagerly await the time of reconciliation. Although divided under different names, they are still one in doctrine.

The New Mennonites are zealous in spreading the Gospel. They strongly support prayer and edification meetings. They are prepared to use all means to awaken sinners, and point them to the Saviour for forgiveness of sins in the blood of the Lamb. May they continue to promote the Kingdom, that many be brought from darkness to the marvellous light.

The New and Old Mennonites hold their conferences alternately in Waterloo, Lincoln, and York counties. They [presumably the New Mennonites] have a total of ten ministers. They keep a written record of conference proceedings.

The division should never have taken place. With a little patience and brotherly love, the whole matter might have been avoided. Jesus says that not a sparrow falls without the will of the heavenly Father. Thus we may understand that the Lord allowed this division to take place to draw us nearer to Him and His kingdom.

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One, not such recent, publication is also of interest and I will draw your attention to it.

Letters from our Palatine Ancestors, 1644-1689, Pennsylvania 300th Anniversary Issue, compiled by G. R. Newman and C. L. Groff. Copyright, 1984, by Gary T. Hawbaker P.O. Box 207, Hershey PA.

Scholars have long tapped the fairly large collection of letters and other documents relating to our history since the Anabaptist movement began in 1525. Since these documents are in Dutch and various dialects of German and, of course, always in hand writing, they are not readily accessible to most of us.

This compilation of translated letters between the Palatine Mennonites, Swiss refugees and the Dutch Mennonites, with a few to or from officials, lists of Swiss refugees, maps, and a few writings of William Penn about or to the Palatines, begins to open up these primary resources. Footnotes indicate which families arrived in America, giving the year of arrival and the name of the place of residence in Germany.

Anyone descended from Swiss refugees to the Palatinate should dip into this resource. Borrow it from the library at Conrad Grebel College.

Review

by Rod Sawatsky

Isaac R. Horst **Close Ups of the Great Awakening**. (Mt. Forest, Ontario: The Author, 1985), 331 pages.

Horst has produced a very important work! I say produced because **Close Ups of the Great Awakening** is more than authored by Horst. It is a compilation of primary documents — primarily letters — arranged topically in twelve chapters, together with chapter introductions and commentary throughout provided by Horst. Horst also is the publisher of this volume and is the distributor.

The importance of **Close Ups** is twofold. For one, Isaac Horst has gathered together in one volume a wide array of materials primarily of Old Order origin that otherwise would be unknown or at least not readily available. Secondly, and more importantly, he has provided one of the first interpretations from within the Old Order community of the divisions that occurred in the latter half of the nineteenth century in the Mennonite Church.

The framework for Horst's discussion is the threefold division in Ontario. On the one side was the division which began with the Daniel Hoch separation of 1849 and culminated in the formation of the Mennonite Brethren in Christ Church in the 1870s. In the middle were the (Old) Mennonite churches. On the other side were the Old Order churches located primarily north of Waterloo and, hence, referred to as the upper churches in contrast to the lower (Old) Mennonite churches further South. Horst's primary focus is on the reasons for this latter Old Order division in 1889-1893. To this end he also includes parallel material related to the Old Order movements in Indiana in 1872 and Pennsylvania somewhat earlier.

A generation of Mennonite historians, including Harold Bender and John C. Wenger, labelled the innovations within the Mennonite churches in the late nineteenth century as the "Great Awakening". Bishop John F. Funk and his younger associates John S. Coffman and Menno S. Steiner were among the champions

of this cause in the (Old) Mennonite churches while the various "New" Mennonite groups had their own heroes. Sunday schools, foreign missions, revival services, English preaching and conference structures were just some of the symbols of the Awakening which the Old Order rejected.

Why reject the Awakening? Horst's "close up" examination suggests many reasons but among the most important are: the necessity of remaining separate from the world, including worldly churches and their ways, and the necessity of fostering humility over-against the prideful ways of the world. These themes are reiterated repeatedly in the documents. Additionally the respect for tradition over-against innovation is notable. Here interestingly Horst challenges the usual interpretation of the Anabaptist vision which claims that missions was an Anabaptist essential with an excerpt from Dietrich (Dirk) Philips, Menno Simon's associate. Says Horst: "Philip considered the so-called Great Commission to have been fulfilled by the apostles and disciples, that teachers today need only preach to the Christians, and not to the heathen and that that they are to take heed to themselves and their flock only." (125) Faithfulness to Anabaptism accordingly is not in the Awakening but the Old Order.

Horst gains considerable interpretive inspiration from Theron Schlabach's **Gospel versus Gospel**. In Schlabach's revision of the earlier "Great Awakening" interpretation, the Mennonite innovators were deafened by the drumbeat of the mainline Protestants. Horst concludes his study with most approving comments on these lines by Schlabach:

Had they listened to stiller, smaller sounds, might have gone forth not quit so much to the drumbeats of Anglo-Saxon Protestantism. Had they listened more to Jesus' low-key rhythm, to the modest congregations of Christians of Paul's time, to the Anabaptists, to the best words of their Mennonite forefathers — ah, but what was, was. (327)

Possibly this kind of critical reading of the awakening and its implicit support of the Old Order is encouraging Horst and others to

break their silence and to argue for the legitimacy of their cause. If so Schlabach has made a major contribution.

Much more work needs to be done to understand the divisions in the Ontario Mennonite churches in the last century. But Horst has contributed greatly to this task. We thank him for his labors and encourage all readers of this small journal to purchase a copy of Horst's work and reap the rewards it has to offer.

Jacob Y. Shantz, continued from page 5

- 52 "1871 Census, Province of Ontario, District 32 (North Waterloo), Sub-district No. 13d (Berlin), Schedule 6," 7.
- 53 "Hr. Jacob Y. Shantz . . ." **BJ**, 20. Jahrg., No. 31 (7 August 1879), [2].
- 54 "Gasbeleuchtung," **BJ**, 21. Jahrg., No. 29 (22 Juli 1880), [2].
- 55 "Manufakturgeschäfte in Berlin," **BJ**, 21. Jahrg., No. 36 (9 Sept. 1880), [2].
- 56 "Knopffabrik . . ." **BJ**, 22. Jahrg., No. 7 (17 Feb. 1881), 5.
- 57 "Neubauten," **BJ**, 22. Jahrg., No. 21 (26 Mai 1881), 4; "Neue Gebäude in Berlin," **BJ**, 22. Jahrg., No. 48 (1 Dez. 1881), 4.
- 58 "Fortschritt von Berlin," **BJ**, 23. Jahrg., No. 48 (30 Nov. 1882), 4.
- 59 "Die Herren A. & C. Boehmer . . ." **BJ**, 24. Jahrg., No. 15 (12 April 1883), 4.
- 60 "Ein gefährlicher Fall," **BJ**, 24. Jahrg., No. 17 (17 Mai 1883), 4.
- 61 "Neubauten und Verbesserungen," **BJ**, 24. Jahrg., No. 50 (13 Dez. 1883), 4; "Neubauten in Berlin," **BJ**, 25. Jahrg., No. 47 (20 Nov. 1884), 4.
- 62 **Waterloo County gazetteer and directory for 1884-85** (Guelph: William W. Evans, 1884), xlvii.
- 63 Jacob Y. Shantz to Jacob B. Shantz, Dec. 4, 1883. [Copy] book A13, 466-468. UWRB #258.
- 64 Paul Grebinger, "The button industry in Rochester, New York: a chronicle," (Unpublished paper for the Rochester Museum and Science Center, n.d.), 2ff.
- 65 D.C. Masters, **Reciprocity, 1846-1911** (Ottawa: Canadian Historical Association, 1969), 6, 10f, 13ff.
- 66 "Organisation der Fabrikanten," **BJ**, 19. Jahrg. (31 Okt. 1878), [2].
- 67 Jacob Y. Shantz to London & Ontario Investment Co., Feb. 21, 1884. [Copy] book A13, 560-565. UWRB #258.
- 68 The company letterhead used in 1887 mentions a plant at 14 Wells St., Buffalo, New York.
- 69 Grebinger, 11.
- 70 Shantz placed first and second mortgages on 22 different properties in Waterloo Township and the town of Berlin. A full list is found in [Copy] book A14. UWRB #326.
- 71 Shantz to Canadian Bank of Commerce, March 27, 1888. [Copy] book A19, 405-410. UWRB #287.
- 72 Shantz to Louis Breithaupt, Feb. 23, 1888. ¼Copy] book A19, 328f. UWRB #287.
- 73 Canadian Bank of Commerce and Jacob Y. Shantz, Dec. 17, 1914. [Copy] book A48, Instrument #31313.

I would like to become a member of the Mennonite Historical Society of Ontario. I will be informed of all Society events, will be eligible to serve on the various committees of the Society, and will receive *Mennogspräch* as part of my membership.

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