

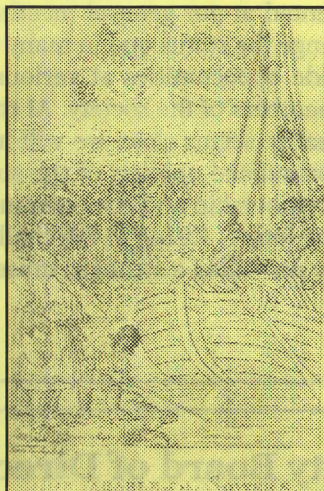
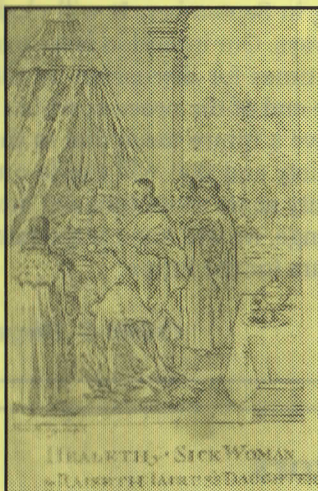
# BHS Quarterly

Volume X, No. 3

Brant Historical Society 2003 ISSN 1201-4028

Autumn, 2003

## The Word among the early Six Nations



**Engravings from the Anglican Mohawk Prayer Book, 1787.**

**By Roger Sharpe**

**T**he Word, or scripture, has always been a cornerstone of sincere Christian believers and it was no exception among the early Six Nations Indians. Aboriginal chiefs, leaders in the Indian department and government officials all wanted to teach the Christian values contained in the scriptures to the Iroquois Nation and in the process introduce them to eternal salvation.

In 1715, when the Six Nations were still living in New York, the first edition of the Anglican Prayer Book was published entirely in the Mohawk language, except for the title and prayer headings. This first edition was translated by Lawrence Claesse, the Interpreter of Reverend William Andrews, a minister for the Society for the Propagation of the Gospel in Foreign Parts (SPG). The work was overseen by Rev. Andrews and revised by Daniel Claus, Deputy Superintendent of Indian Affairs. This translation contained the Morning and Evening Prayer Service, the Litany and the Catechisms. To this were added select passages from the Old and New Testaments and some family prayers.

The SPG was originally called the New England

Company. It was organized in 1649 to minister to the spiritual needs of the aboriginal communities in North America. At different times in its history, it was known under variations of the two names. The SPG was closely associated with the translations of the prayer books, as many were financed and the translators employed by the society. After the Revolutionary War, its attention shifted from the United States to Canada.

The second edition of the Mohawk Prayer Book was published in 1769. It contained the Order for Morning and Evening Prayer, Communion Office, Baptism, Marriage and Burial Services with more passages of Scripture, Prayers and Psalms added. Reverends William Andrews and Henry Barclay, who had served for many years among the Six Nations in New York, translated this edition. Rev. John Ogilvie, who succeeded Barclay in his ministry, reviewed their work. It was said that errors existed in the translation but this is understandable, as Rev. Ogilvie was not fluent in the language. He was able to read the church service in Mohawk, but when he preached he used an interpreter.

During the upheaval of the Revolutionary War, most of the earlier translations were destroyed. Therefore, in 1780, 1,000 copies of a third edition of the Mohawk Prayer Book were published. This was done at the urging of Daniel Claus and individual Iroquois, who had already experienced Christian conversion and wanted instruction in the Word. Another reason was that a Roman Catholic priest in Quebec

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**Celebrating 95 years of preserving local history**



# President's Reflections

**E**xciting months are before us. Celebrating our 95th anniversary is an exciting review of the past, but challenges us to build upon the work and vision of countless volunteers who have brought us to this point. These names are woven into the history of the society. We salute them, but must rededicate ourselves to the task: **Preserve our heritage and the history of the Brant community for those who follow.**

Bob Deboer, whom I call our "historian in residence," has carefully reviewed the minutes of the society. He is greatly valued by the board for his knowledge of the past as we wrestle with today's challenges.

During the past weeks I have visited several museums that are in the exciting stages of rebuilding and I have been deeply impressed by their volunteer enthusiasm and the demonstration of what is possible with the support of their communities.

Shortly, all of us will have the opportunity to become **partners in our own rebuilding process.** For two

years a committee has been developing our focus. We drew heavily on past work interpreted in light of the present. We have met with politicians on all levels and been encouraged by what we've heard and by their excellent insights and suggestions. We have explored relationships with museums and historical societies as we strive for the same goals.

A draft report will be given to the board and will be presented at our general meeting in September. It will challenge the status quo in many ways. Our intention is to provide opportunities at various times for discussion by the members of the society. At the end of the process, which I realize seems slow, we will have a future focus that is the formulated opinion of the society and that will excite our membership and the community as we move forward into the future. Rising to the challenge, we will honour the past by providing a stronger museum for the future.

*Calvin G. Diegel*

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## Brant Museum & Archives

57 Charlotte St.,  
Brantford, Ontario N3T 2W6  
519-752-2483

Admission: Adults \$2.00

Seniors/Students \$1.50

Children \$1.25 Under 6 Free

BHS Members Free

Hours: Wednesday to Friday 10 a.m. to 4 p.m.

Saturday 1 to 4 p.m.

For July and August: Sunday 1 to 4 p.m.

Web site:

<http://comdir.bfree.on.ca/bcma/>

## The Museum in the Square A Satellite of the Brant Museum & Archives

Main Level, Market Square Mall  
1 Market St., Brantford, Ontario  
519-752-8578

Admission by Voluntary Donation

Hours: Monday to Friday 10 a.m. to 4 p.m.

For July, August and December:

Saturday 10 a.m. to 4 p.m.



## Curator's Corner

We are winding down now for the summer and a very busy summer it has been. Debbie, our program officer, and Heather, our program assistant, had their hands full with four summer camps. Even though we did not have as many children as we would have liked, our small group had a great time learning about dinosaurs, knights and astronauts. They made a lot of very creative crafts that are on display at Charlotte Street. We were lucky also to have Mark, our archival assistant, return this year. Mark got us caught up on the past year's research requests and helped all of the researchers that visited us this summer. The newest addition to our summer staff was Rhonda Lucy. Rhonda is a high school student who worked with the collection this summer as the museum assistant. I would like to thank all of our students for their hard work and another fun summer.

Some of you may be aware that Shanna Dunlop, our assistant curator, left in July to pursue an opportunity at Fanshawe Pioneer Village. We wish her the best of luck.

September promises to be another busy month. There are grants to write, programs to prepare for the school-children, bingos to sponsor, and our first Birthday Party (for 15 six-year-old girls) to host. I'll let you know how

that goes. Saturday, Sept. 27, is Doors Open Brant, a collaborative effort by not-for-profit heritage organizations in Brantford-Brant-Six Nations-New Credit. Thirteen sites, including ours, will open their doors free of charge and let the public into spaces that are not normally accessible. Take this opportunity to explore your community! We are looking for volunteers to help out with this event. Spend a couple of hours at the museum and show your pride by telling our visitors about our museum, historical society and its fabulous collection. We'll also need some help the weekend before (Saturday, Sept 20) to get our gardens in order. Any time that you can donate would be greatly appreciated.

The Brantford Film Group is starting up again in September. Join us for "The Man Without A Past," a Finnish comedy of losers where a man with amnesia falls for a Salvation Army officer. It promises to be an enjoyable evening.

Well, I should get back to the stack of paper on my desk. I hope that everyone had a fun summer, although I am not really sure where it went. I look forward to seeing you at the general meetings, Doors Open and the film group.

Stacey McKellar

## The Word among the early Six Nations

Continued from Page 1

had published an Indian Mass Book and adherents to the Anglican Church did not want what Claus called "Popish Priests" to gain a foothold among the Six Nations.

Daniel Claus revised it with corrections made by Paulus Sabonwádi, a Mohawk clerk and schoolmaster. Only 16 letters of the English alphabet — A, C, D, E, G, H, I, K, N, O, R, S, T, U, W, and Y — were used in writing it. Some errors existed, due to the printers not being familiar with the language and Claus not always being available to correct the errors, but they said they were of little consequence. They believed that it was more important to print it with the errors than allow the prayer book to go out of print.

In 1782, after the Six Nations had left the U.S. and were temporarily living at Niagara, Aaron Hill (Kanonnaron) wrote to Daniel Claus, thanking him for sending 75 primers for the children and 40 prayer books. The primers mentioned were translated by Claus and were for the use of Six Nations children. They began with instruction in the alphabet and vocabulary. The remainder was devoted to Christian

doctrine and prayers, with the English and Mohawk languages on opposite pages.

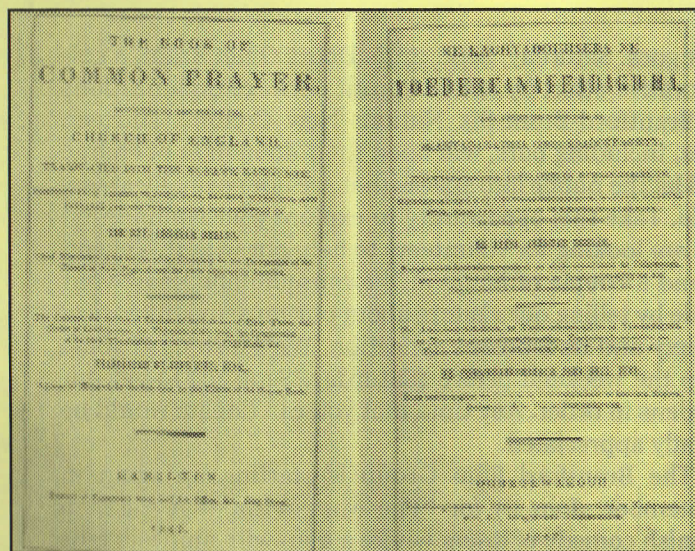
As the number of prayer books printed in the previous edition was small and some of the copies were lost, another printing was required. So, in 1786, Claus arranged for a fourth edition of the Anglican Mohawk Prayer Book. This edition was published in 1787, with St. Mark's Gospel appended to it. This was the first Gospel to appear in print entirely in the Mohawk language.

The Gospel was the work of Joseph Brant (Thayendanegea) and Rev. John Stuart, who translated it at Fort Hunter in the early 1770s. Rev. Stuart had been directed to publish it by the SPG, but the Revolutionary War prevented this. He therefore brought the manuscripts to Canada in 1781 and gave them to Daniel Claus. Claus took them to England and Joseph Brant supervised work on this edition, during his visit there. It was printed with alternate pages of English and Mohawk. It also contained 18 engravings and a frontispiece showing Indians receiving copies of

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# The Word among the early Six Nations



**Title pages of the Anglican Book of Common Prayer, translated by John Hill Jr., 1842.**

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the book from the Queen and King.

Chief Joseph Brant was a Six Nations Mohawk Pine Tree Chief of the Wolf Clan. Though only a Pine Tree Chief, Joseph served in the capacity of a Sachem and aboriginal statesman. His most difficult task was trying to bring unity among the diverse Indian nations.

In 1804, John Norton (Teyoninhokarawen) translated the Gospel of St. John. With the financial support of the British and Foreign Bible Society, 2,000 copies were eventually printed in English and Mohawk. Norton brought 500 copies when he returned to Canada.

John Norton first arrived in Canada around 1787 and became a schoolteacher among the Six Nations at the Bay of Quinte. He then moved west and worked as a fur trader then interpreter for the Indian department. Joseph Brant took Norton into his service as an interpreter and gave him the status of his protégé and successor. Despite some adverse comments, Norton continued to translate the Gospels, enlisting the help of Henry Aaron Hill (Kenwendeshon.)

Hill was a Six Nations Mohawk of the Wolf Clan. He was also a veteran of the War of 1812, an educated man, a lay reader in the Anglican Church and eldest son of Chief David Hill. His father David was second only in status to Joseph Brant. His farm was located on the land that became the east end of the Town of Brantford.

Rev. John Stuart and Joseph Brant had been collaborating on translating all the Gospels, but when Brant died in 1807, the project was put on hold. John Norton eventually continued the work of Stuart and Brant and translated the Gospel of St. Matthew. After Norton, Hill continued translating after being encouraged by Methodist mission-

aries.

In 1823, the American Bible Society discovered that Hill and John Brant (Ahyouwaeghs) were working on a translation of the Gospel of St. Luke and suggested that they complete the four Gospels. Copies of this translation of Luke were published in 1828 and 350 copies were sent to the Methodist mission on the Grand River. John was Joseph Brant's son. He eventually became the hereditary chief of the Iroquois (Tekarihoga) and Indian Department Superintendent of the Six Nations along the Grand River. He also continued his father's work trying to unite the aboriginal tribes.

In 1829 books of Hymns were being translated by men like Henry Aaron Hill and printed for the use of Six Nations worshippers and children in the Sabbath Schools.

Between 1831 and 1836, the Young Men's Bible Society of New York, that was associated with the American Bible Society of the Methodist Episcopal Church, sponsored the translation of the remaining New Testament books, with the exception of 2nd Corinthians. They were printed in individual publications throughout this period. Much of the translation was done by Hill, with corrections by John A. Wilkes Jr., an early Brantford merchant, and William Hess, a Mohawk schoolteacher.

In 1837, the Domestic Committee of the Board of Missions of the Protestant Episcopal Church published a prayer book in New York. It contained the Litany, Catechisms, and some Collects compiled from various translations.

In 1839, a translation of Isaiah, which was started by Hill and finished by Hess, was published by the American Bible Society. Also in 1839, an 80-page hymnbook of six psalms, 68 hymns printed in both languages and 13 hymns in Mohawk, was published at the expense of the SPG. The Rev. Robert Lugger had initially translated it. Further translation changes were completed by Rev. Abraham Nelles (Shadekareenhes) assisted by Henry Aaron Hill.

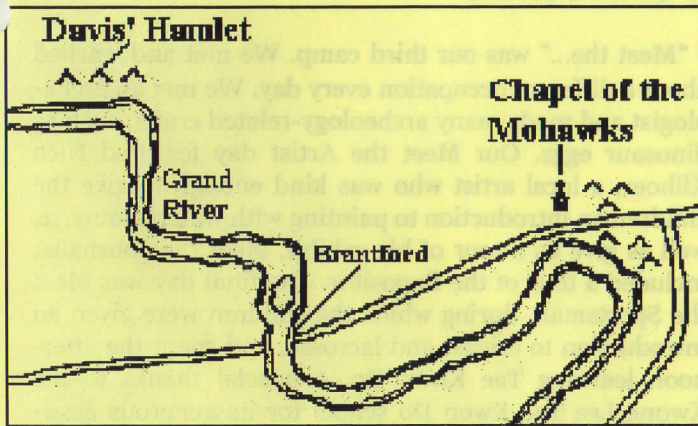
Rev. Lugger had been sent to the Grand River by the SPG in 1827 and served there until his death. Rev. Nelles began his ministry amongst the Six Nations in 1831. He became an Archdeacon in 1875 and served at the Grand River until his death.

In 1842, a 456-page fifth edition of the Anglican Book of Common Prayer was published at the expense of the SPG. It contained the regular Anglican rituals, several Orders of Service and in the rear of the book, a short collection of psalms and hymns. The decision to publish a new version of the prayer book had been made in 1838, and Rev. Lugger had done the initial translation. It was eventually complet-

**Continued on Page 5**



# The Word among the early Six Nations



The location of the Chapel of the Mohawks.

## Continued from Page 4

ed by Rev. Nelles and a Bay of Quinte Mohawk named John Hill Jr. The arrangement of placing the English on one page and the Mohawk translation on the opposite page was continued.

Most of the Anglican scriptural publications would have been used in the Mohawk Chapel at one time or another during the early period the Six Nations lived in the Brant area. It might have been a scripture reading by Joseph Brant or Henry Aaron Hill, or the melodic sound of songs from the hymnbooks, sung in the Mohawk tongue.

In the same way, Mohawk Chief Thomas Davis (Tehowagherengaraghkwen) of the Wolf Clan, used to read parts of the liturgy in Mohawk to Six Nations believers. Davis was a unique individual. A veteran of the Revolutionary War and the War of 1812, he believed alcohol was destroying his people. In response to this, around 1820 he began to hold prayer meetings at his home. Each day he would blow a horn that called his Mohawk neighbours to prayer. Then he would read to them from the scripture and Church of England Prayer Book.

One day a passing Methodist heard the horn and inquired what it was for. When he discovered its meaning, he asked if they would like a preacher to come and give them instruction. Davis answered yes, and beginning in the spring of 1823, local Methodist lay preacher Edmund Stoney and an ordained Episcopal Methodist minister Alvin Torry began to preach at the meetings.

Chief Davis eventually donated land for a Methodist schoolhouse, and for a time before it was built, actually gave up his home and moved to a cabin in the woods, so it could be used as a day school and place of worship. A small Methodist Indian community eventually settled around his home, which became known as Davisville or Davis' Hamlet. Davisville was located on the Grand River, north of Brantford toward Paris, and a cornerstone of this community was the Word, printed and spoken in the Mohawk tongue.

In those early years, which were so marred by wars and

rebellion, one of the stable and civilizing influences was the Word. During those times, English was not even a second language among the Iroquois Nation, so concerned workers expended considerable time and expense to bring the Word to the Six Nations in a way that would have meaning to them.

The Brant Museum & Archives has a collection of Mohawk books of scripture, including the 1787 prayer book, if you are interested in viewing them.

## Endnotes

*Dictionary of Canadian Biography*, "Kenwendeshon," pp. 373-4; "Abram Nelles," p. 640; "Ogilvie," p. 586 and "John Norton," pp. 551-2, University of Toronto Press and Les Presses de l'Université Laval, 1991.

Johnston, Charles M., *The Valley of the Six Nations*, pp. 232, 252, 253, 352, lxxvii, lxxxiii and lxxxix, The Champlain Society, University of Toronto Press, 1964.

Reville, F. Douglas, *History of Brant County*, Vol. 1, p. 62, Hurley Printing, Brantford, 1920.

Clark, A. J., *Two Rare Translations into the Mohawk Language*, pp. 4 and 7, Ontario Historical Society, Papers and Records, Vol. XXIX (1933.)

1769, 2nd edition, *The order for morning and evening prayer, and administration of the sacraments, and some other offices of the church together with a collection of prayers, and some sentences of the Holy Scriptures, necessary for knowledge practice* = Ne niyadewighniserage yonderaenayendaghkwa orghoongene neoni yogaraskha yoghseragwegough. Neoni yagawagh sakramenthogoon, neoni oya addereanaiyent ne onoghsadogeaghtige. Oni ne watkeanissaghtough odd'yage addereansiyent, neoni siniyoghthare ne kaghyadoghseradogeaghti, ne wahooni ayagoderieandaragge neoni ayondadderighhoenie.

1780, 3rd edition, *The order for morning and evening prayer, and administration of the sacraments, and some other offices of the Church of England [microform] : together with a collection of prayers, and some sentences of the Holy Scriptures, necessary for knowledge and Practice* = Ne yakawea Niyadewighniserage Yondereanayendakhkwa Orhoenkéne, neoni Yogarask-ha Oghseragwégouh.

1787, 4th edition, *Ne Yakawa Yondereanayendaghkwa Oghseragwegough*, Karistodarho.

1842, *The Book of Common Prayer, according to the use of the Church of England*.

The Brantford Film Group is beginning another exciting season. Please see the Happenings page and the enclosed brochure for details about upcoming films.



# Summer students

## Archival assistant

As the summer archival assistant for the Brant Museum & Archives, the duties that I carried out were numerous and varied. Primarily, I was responsible for the backlog of research requests that had accumulated throughout the year, and for any new requests that occurred during my tenure at the museum. In addition to my main role as researcher, I also helped with artifact cataloguing, museum tours, gift shop sales, exhibit display and the updating of the museum's Web site.

Overall, I must say that my time at the museum was very enjoyable and a great learning experience, for not only was I able to gain a greater understanding and appreciation for the history of Brantford and Brant County, but also was able to meet some interesting and knowledgeable people along the way.

*Mark Kronwald*

## Program assistant

Once again I had the pleasure of working with Debbie Olsen and being the program assistant. I will be returning to Peterborough for my second year at Sir Sandford Fleming College.

It was a hectic but exciting summer in which we had four camps:

- Our first camp, "Let's Make a Documentary," had the children making a video documentary about the city of Brantford.
- Our second camp was "Time Machine." This was a camp we had run in a previous year, but we made lots of additions. The children enjoyed making everything from dinosaurs to rocket ships, depending on the time period we were studying.

• "Meet the..." was our third camp. We met and learned about a different occupation every day. We met an archeologist and made many archeology-related crafts, such as dinosaur eggs. Our Meet the Artist day featured Nico Kilboer, a local artist who was kind enough to give the children an introduction to painting with watercolours, as well as give us a tour of his exhibit. Meet the Journalist included a tour of the Expositor. The final day was Meet the Sportsman, during which the children were given an introduction to cricket and lacrosse, and spent the afternoon learning Tae Kwon Do. A special thanks to the Kwong Lee Tae Kwon Do school for its generous assistance that day.

• Our fourth and final camp was "Passport to Adventure," during which we took the children on a whirlwind trip around the world, spending a day on each continent.

While four camps made the summer a little chaotic, all of the children seemed to enjoy themselves and we hope to see them all returning next summer for more fun and excitement.

*Heather Macdonald*

## Museum assistant

I have been working at the Brant Museum & Archives as the museum assistant for the summer and am returning to high school this September. I have been doing some curatorial work in the back room, which was most definitely a very interesting learning experience. Working with the artifacts has been a fascinating encounter with Brantford's history. Working with the public giving tours and meeting people in the art community has opened new doors for me. I enjoyed this job very much and wish to return again someday.

*Rhonda Lucy*

## Acknowledgments

The Brant Historical Society gratefully acknowledges support from:

The County of Brant

The City of Brantford

The Ontario Ministry of Citizenship, Culture and Recreation

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The Brant Historical Society  
57 Charlotte St., Brantford, Ontario N3T 2W6  
Phone: 519-752-2483 E-Mail: bcma@bfree.on.ca



## MEMBERSHIPS

### Welcome to our new members

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Caroline Freibauer

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Ann Martin  
Joyce Muth  
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Patricia P. Woodburn  
Russ Woodley

### Donors (2003)

Gail E. Donhou  
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Edward and Mary Jakub  
David Simpson

## DONATION OPPORTUNITIES

*Endowment Fund:* The interest from this fund goes to the operation of the museum.

*Acquisition Fund:* This fund is used to acquire and conserve artifacts.

*Building Fund:* This fund will be used for the museum — to renovate the existing building, to buy a new building and to renovate it, or to build a brand new museum.

*Operations Fund:* This fund is used for the daily operations of the museum, including staffing and programming.

*Special Projects Fund:* This fund will be used to complete special projects — some current projects include the Settlement Gallery, a new reception desk, a new sign for the front lawn and repairs to the glass enclosure.

## DONATION ACKNOWLEDGMENTS

### Endowment Fund

*In Memory of Dr. Grant Honeyman*  
Patricia P. Woodburn

*In Memory of Rev. Gordon Hoult*  
Robert and Anne Deboer

### A Brant Historical Society membership offers ...

- free admission to the Brant Museum & Archives, Bell Homestead and Myrtleville House Museum (excluding special events)
- exemption from personal research fees in our archives
- bulletins about upcoming museum activities
- subscription to the "B.H.S. Quarterly"
- discounts on Heritage Bus Tours, Children's Museum Club and other programs
- 10% discount on gift shop purchases over \$20

### Categories and fees

Benefactor	\$500.00+
Patron	\$200.00+
Friend	\$100.00+
Supporter	\$50.00
Family (2)	\$30.00
Individual	\$20.00
Student	\$15.00



# Happenings

## Brant Museum & Archives

### Exhibits

"Brantford: Out and About," by watercolour artist John Bonfield, and "Downtown Brantford: A Love Affair," by artist and printmaker Rose Hirano. Aug. 18 to Oct. 3, 2003. Opening gala Aug. 19.

"Art Show and Sale by the Brant Visual Artists' Guild," Oct. 10-Nov. 7, 2003. Opening gala to be announced.

"The Grand River: A Grand History," Nov. 24, 2003, to March 2004. Opening gala to be announced.

### Garden Cleanup

Saturday, Sept. 20, 2003, 10 a.m. to 2 p.m. Bring your gloves and shovels and give us a hand!

### Doors Open Brant Museum

Saturday, Sept. 27, 2003, 10 a.m. to 4 p.m. This is a free community event in which sites offer behind-the-scenes tours. Volunteers are needed to greet the public and tell them a little bit about our fabulous museum.

### Christmas decorating

Saturday, Nov. 22, 2003, 10 a.m. to 2 p.m. Help us prepare for the festive season. Decorate a Victorian Christmas tree and then enjoy a cup of cider and some goodies. Guaranteed fun for everyone!

### Zehrs tapes

Keep bringing in those Zehrs tapes!

### New at the gift shop

*Caledonia: Along the Grand River.* By Barbara Martindale, \$16.95.

*The Martial Spirit.* By Roger Sharpe, \$15.00. This book explores the early military history of the sedentary militia and Six Nations warriors of the former Brant County area from 1784 to 1884.

*The Northern Connection: Ontario Northland Since 1902,* \$18.95. By Robert J. Surtees, \$18.95.

*The Underground Railroad: Next Stop, Toronto!* By Adrienne Shadd, Afua Cooper and Karolyn Smardz Frost, \$14.95. This richly illustrated book traces the story of people travelling via the underground railroad and what happened to them after they arrived in Toronto.



## Brant Historical Society

### General meeting speakers

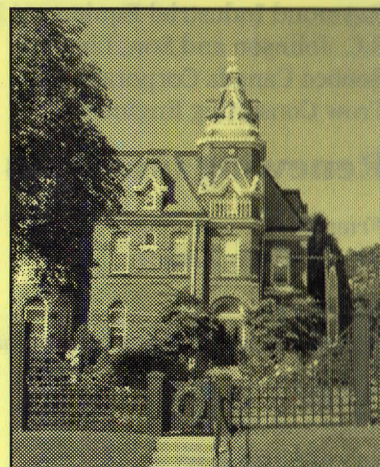
Brant Museum & Archives, 7:30 p.m.

**Sept. 17** Mayor Chris Friel, Joseph Brant's trip to London, England

**Oct. 15** David Bailey, Tour of Sunnyside, members to meet at Sunnyside, Main Street, St. George, for group tours.

**Nov. 19** Unveiling of the Wall of Honour recipients: Augusta Isabella Grant Gilkison and Jimmy Wilkes

**Dec. 17** David Judd, Christmas 1903



Sunnyside, St. George

### Brantford Film Group

**Sept. 25** Mies Vailla Meneisyttä (*The Man Without a Past*), Finland, subtitled, PG.

**Oct. 9** Owing Mahowny, Canada/U.S., 14+.

**Oct. 23** Whale Rider, New Zealand/Germany, PG.

**Nov. 13** L'Homme du Train (The Man on the Train), France, subtitled, 14+.

**Nov. 27** Swing, France/Japan, PG.

**Dec. 11** Manna From Heaven, U.S., PG.

This schedule is subject to change, depending on the availability of films. Please see the enclosed brochure for details about the featured films.

### Our 95th Birthday Bash

On Saturday, Oct. 18, 2003, at the Central Presbyterian Church, 1 to 4 p.m., you are welcome to join us for fun, games, a silent auction and a piece of cake. You are the reason we're celebrating this milestone. Please join us!

Also, we are looking for donations of silent auction items and musical entertainment.

### In sympathy

Robert Good